विश्वेश्वरानन्द-वैदिकशोध-संस्थान-प्रकाशनम्—६२४

विश्वेश्वरानन्द-भारतभारती-ग्रन्थमाला—६४

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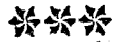
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महा-सुभाषित-संग्रहः

MAHĀ-SUBHĀṢITA-SAṀGRAHA

BEING AN EXTENSIVE COLLECTION OF WISE SAYINGS IN SANSKRIT CRITICALLY EDITED WITH INTRODUCTION, ENGLISH TRANSLATION, CRITICAL NOTES, ETC.

By

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Volume I

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CONTENTS

PREFACE

The endeavours of Th. Aufrecht in his "*Beiträge zur Kenntniss indicher Dichter*"[1] and F. W. Thomas in his Introduction to the Kavīndravacanasamuccaya[2] to give a list of poets quoted in different *subhāṣita-saṁgraha-s* have proved to be very useful for our closer acquaintance with the literature of ancient and mediaeval India. These poets would have been completely unknown to us if their names and verses had not been preserved in the Sanskrit *subhāṣita-saṁgraha-s* and in the *subhāṣita-saṁgraha-s* of 'Greater India'.

The aim of the present Mahā-subhāṣita-saṁgraha is to continue to a much larger extent the work begun by Otto Böhtlingk who in three big volumes collected, edited and translated into German 7613 verses (he called them *Sprüche*; but I prefer to call them *subhāṣita-s*), as well as of Th. Aufrecht and F. W. Thomas who gave lists of authors quoted in various *subhāṣita-saṁgraha-s* with indications where they occurred.

It has been emphasized several times before that "an up-to-date compendium containing all the known *subhāṣita-s* arranged in an alphabetical order is still a necessity".[3] The opinion has also been expressed several times that if anthologies in Sanskrit were to be exploited in any significant manner for the study of the history of Sanskrit literature (the importance of the *subhāṣita-s* for the history of Sanskrit literature is widely admitted), comprehensive indices and concordances of all the available anthologies would have to be prepared; they would also provide a compass to those who navigate in the ocean of *subhāṣita* literature.[4] The present Mahā-subhāṣita-saṁgraha is intended to fill this gap.

The work on the present Mahā-subhāṣita-saṁgraha was started in 1966 and the first volume is appearing only today. First, extensive indices of *subhāṣita-s* were to be prepared and then only could the editing of individual *subhāṣita-s* be started. By now, eight and a half volumes, containing some 18.000

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1. ZDMG 36.361-383 and 509-559.

2 *Bibliotheca Indica, New Series*, No. 1309 : pp. 16-123.

3. E.g., D. B. Diskalkar, (cf. fn. 1 on p. lxxii below) : p. 241.

4. Cf. R. N. Dandekar in his *Introduction* to the *Subhāṣitamuktāvalī* (University of Poona, 1962) p. 6 ; P. K. Gode in "*Date of Subhāṣitamuktāvalī* in *Indian Historical Quarterly* (1946) : p. 58, etc.

subhāṣita-s beginning with letters अ to त, are ready for printing ; it may be assumed that the entire Mahā-subhāṣita-saṁgraha will have to be published in some twenty volumes, plus additional volumes for verses which came to be known to me (or in the course of the preparation of the following volumes will come to be known to me) from sources either not published at the time when I started the work[1] or from *subhāṣita-saṁgraha-s* preserved only in manuscripts which I did not have at my disposal at that time[2] or several *subhāṣita-saṁgraha-s*, the existence of which came only recently to my notice.

The present Mahā-subhāṣita-saṁgraha is based on all the *subhāṣita-saṁgraha-s*, available to me, which are mentioned in the Introduction below.[3] At the beginning of each volume the list of authors quoted in the *subhāṣita-saṁgraha-s* is given and at the end a subject index, since the *subhāṣita-s* are quoted in alphabetical order and not according to subject matters. The alphabetical system seems to be particularly convenient for philological studies and for the easier finding of the *subhāṣita-s*[4], provided that a subject index is also attached[5] for those who want to find references to a specific topic and particularly for non-specialists who may find the Mahā-subhāṣita-saṁgraha useful for the study of Indian civilisation.

As mentioned in the Introduction (para 12.1), there exist three groups of *subhāṣita-saṁgraha-s* : (1) those composed virtually of sententious sayings ; (2) those composed virtually of quotations from literary works, particularly "beautifully turned" and eloquently said, as well as dealing with the description of nature, different moods, suggestions or *anyokti-s* and (3) mixed, i.e., including

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1. Cf. *Subhāṣitasudhā-nidhi* of Sāyaṇa.

2. E.g., in transcript *Subhāṣitahārāvalī of Harikavi* ; verses of this anthology could only be added beginning from Vol. III of the *Mahā-subhāṣita-saṁgraha*, since only then did I receive from BORI, the transcript of this *subhāṣita-saṁgraha*. Many of the other *subhāṣita-saṁgraha-s* preserved in MSs. only were not yet made available to me. In the latter part of of the present volume I was able, while making corrections of proofs, to insert references to SH with the new numeration, as adopted in my *On the Subhāṣitahārāvalī*..., cf. fn. 3 on p. lxxx below.

3. With some exceptions mentioned below.

4. Cf. D. B. Diskalkar, (cf. fn. 1 on p. lxxii) : p. 241 ; A. Weber, Review of O. Böhtlingk's *Indische Sprüche*, second edition in Weber's *Indische Skizzen* III : p. 123. For philological reasons beginnings of variant-readings are also noted with references to the appropriate *subhāṣita-s*, even if they are obviously wrong.

5. Cf. A. Weber's review of Böhtlingk's *Indische Sprüche*, Vol. I of the first edition in Weber's *Indische Skizzen*, II : p. 260.

both types of *subhāṣita-s*. The present Mahā-subhāṣita-saṁgraha belongs to the third category and contains not only wise sayings, but also stray poetical verses. That seemed to me to be necessary, since most of the Sanskrit *subhāṣita-saṁgraha-s* belong to the third group of anthologies and one of the aims of the present work is to include in it, among others, all the verses quoted in the already known *subhāṣita-saṁgraha-s*.

All *subhāṣita-s* included in the *subhāṣita-saṁgraha-s* are quoted and edited[1] in the Mahā-subhāṣita-saṁgraha, though some, from the poetical point of view, may not be considered as "*subhāṣita-s*". Not all *subhāṣita-s* found in the *subhāṣita-saṁgraha-s* are wise sayings,[2] nor pure poetry,[3] but, being considered as useful by the compiler of a *subhāṣita-saṁgraha*, were included by him in his anthology[4] and therefore included in this Mahā-subhāṣita-saṁgraha ; they should not, however, be included in an anthology of poetry *par excellance*.[5] Even not all "poetical *subhāṣita-s*" have a great poetical value and, thus, might be considered as "useless,"[6] but since they were already included in a *subhāṣita-saṁgraha*, they are also included in the present Mahā-subhāṣita-saṁgraha. Also for the same reason some *subhāṣita-s* included in *subhāṣita-saṁgraha-s*, though incorrectly construed are reproduced in the present work.[7]

In addition to Sanskrit *subhāṣita-s* cited in Sanskrit *subhāṣita-saṁgraha-s*, *subhāṣita-s* also from *subhāṣita-saṁgraha-s* known in 'Greater India',

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1. With the exceptions mentioned above.
2. These are marked by a number only.
3. These are marked by a number and one asterisk.
4. These are marked by a number and two asterisks,
5. See, for instance, the verse quoted on p. lxxi below. Cf. Intro. para 11.3 below.
6. That was already admitted by some Indian poets and was well expressed by Maṅkha in his *Śrīkaṇṭhacarita* (2.14) in the following words (No. 673 below) :

अत्यर्थवक्रत्वमनर्थकं या
　　　　शून्यापि सर्वान्यगुणैर्व्यनक्ति ।
अस्पृश्यतादूषितया तया किं
　　　　तुच्छश्वपुच्छच्छटयेव वाचा ॥

7. I did not wish to follow in the foot-steps of O. Böhtlingk who very often, may be even sometimes too often, corrected the readings of some *subhāṣita s* ; I preferred to leave even gramatically incorrect readings if there was no sufficient source material for their improvement. Cf. L. Sternbach, *Revised Supplement to O. Böhtlingk's Indische Sprüche* in *Indologica Taurinensia,* II.

if they were translations or adaptation of Sanskrit texts, were included in the present work, even if they are unknown today. Therefore, we find, for instance, in the Mahā-subhāṣita-saṁgraha verses from the Nītiśāstra of Masūrākṣa (e.g., No. 569), the original source of which is not known.

In addition to the *subhāṣita-s* included in the various *subhāṣita-saṁgraha-s*, a great part of Sanskrit literature was studied by me and *subhāṣita-s* (wise sayings and some descriptive verses) from these works were culled and quoted in the Mahā-subhāṣita-saṁgraha.[1] The choice was made by me and I alone am responsible for the selection. I expect criticism in this respect and questions why I chose one verse and omitted another. Many of these criticisms will be well taken, but what is pleasing to one person does not need to be pleasing to another. All the criticisms will be welcomed and suggestions will be gladly received; the *subhāṣita-s* additionally suggested might then be added in the supplementary volume(s) with the name of the proposer.

The original plan of the work was to collect and critically edit the *subhāṣita-s*. The publisher insisted, however, that a translation of each verse should be supplied; he thought that the Mahā-subhāṣita-saṁgraha would also appeal to non-specialist whose knowledge of Sanskrit is limited. I reluctantly agreed to this suggestion, but felt that I alone would not be able, in view of the enormous task before me, to cope with both the collecting and editing as well as translating. Therefore, whenever I found an English translation of a *subhāṣita*, already prepared by a Sanskrit scholar, I included it in the Mahā-subhāṣita-saṁgraha[2]; *subhāṣita-s* which I particularly liked and especially those belonging to the collections of wise sayings attributed to Cāṇakya[3] (and which I started to translate already) I translated myself.[4] The remaining *subhāṣita-s* were translated by Mr. A. A. Ramanathan of the Adyar Library and Research Centre[5] who consented

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1. However Veda-s, Upaniṣad-s, etc., as well as Buddhist and Jainistic texts were not taken into consideration. I do not have sufficient knowledge to deal with these texts, but do hope that in addition to the existing *subhāṣita-saṁgraha-s* (e.g., Vishva Bandhu's *Vedaśāstra-saṁgraha*; see Intro. para 50.2 below) another *Mahā-subhāṣita-saṁgraha* for these texts will appear one day.

2. The name of the translator is given in brackets at the end of the translation of each verse. See also fn. 4 below.

3. Cf. L. Sternbach, *Cāṇakya-Nīti-Text-Tradition*, Vol. II, part I: p. viii.

4. These translations are given in the *Mahā-subhāṣita-saṁgraha* without any name at the end of the translation.

5. After these translations the initials of the translator (A.A.R.) are given.

to translate them for the Mahā-subhāṣita-saṁgraha. I wish to present my wholehearted thanks to him for the work done.

I also wish to express my infinite gratitude to Paṇḍit Dr. K. P. Aithal, at present Professor of Indology at the University of Heidelberg, for his gracious and valuable advice and help in the preparation of the present volume of the Mahā-subhāṣita-saṁgraha. His suggestions were always to the point and were readily accepted by me. I also take this opportunity to express my sincerest thanks to Dr. S. K. Chatterji, National Professor of India in Humanities; Dr. R. N. Dandekar, Professor at the University of Poona; Dr. Gauri Nath Shastri, former Vice-Chancellor, Sanskrit University, Vārāṇasī; Dr. V. Raghavan, former Professor and Head of the Department of Sanskrit, University of Madras; Prof. K. V. Sarma, Vishveshvaranand Institute, Panjab University; and Dr. Vibhuti Narain Singh, former ruler of Banaras, Chairman of the Board of Trustees of the All-India Kashiraj Trust, Vārāṇasī for providing me useful information and helping me otherwise, in various ways, in the production of this work. I am beholden to the late Ācārya Dr. Vishva Bandhu Śāstrī, former Joint Secretary and Director of the Vishveshvaranand Vedic Research Institute, who always supported me in my plan and endeavours relating to the Mahā-subhāṣita-saṁgraha and I am happy to add that I continue to receive the same help and encouragement from his worthy successor Principal Rala Ram. Śrī S. Bhaskaran Nair, Deputy Director, Vishveshvaranand Vedic Research Institute, has been my right hand in the matter of seeing the work through the press. I am extremely glad to note that the present work has been greatly benefitted by the expertise which he has brought to bear in its editorial processing and final presentation. Finally, I wish to express my thanks to the Vishveshvaranand Vedic Research Institute, Hoshiarpur and to M/s. Motilal Banarsidass, Delhi for accepting the manuscript of the present volume for publication, despite the high cost of printing and the rather cumbersome nature of the manuscript.

The Mahā-subhāṣita-saṁgraha is construed in the following manner. Each *subhāṣita* has a serial number,[1] the text with the indication of the source follows; for details on the latter the "Abbreviations" and Index of Authors and Sources of Individual verses (pp. 319-379) should be consulted. The sources are divided into three categories: primary sources, denoted by अ: secondary sources, denoted by आ; and sources from 'Greater India' denoted by इ; then variants are registered and the name of the metre used is given;[2] and finally the English

1. As explained before, the numbers without an asterisk denote wise sayings, with one asterisk denote poetical or descriptive *subhāṣita-s* and with two asterisks denote such verses which are neither wise sayings nor poetical or descriptive *subhāṣita-s* and should not be included in an anthology of poetry, but were included in the Mahā-subhāṣita-saṁgraha only because they appeared in a *subhāṣita-saṁgraha*.

2. Verses without the mention of the metre are composed in *śloka-s* or *anuṣṭup-s*.

translation with the name of the translator in brackets at the end of the translation is supplied[1]. (For the bibliographical data of the translators the "Abbreviations" should be consulted).

In each volume of the Mahā-subhāṣita-saṁgraha the following items are also included :

1. A list of abbreviations which serves also as a guide for bibliographical data of the sources quoted and on their translations.

2. An index of authors and sources of individual *subhāṣita-s* included in the volume. This list contains the minimum necessary information about each author or source cited, as well as bibliographical references to more detailed information about these authors and sources. At the end of each entry numbers of verses cited in the volume where the authors and/or sources are quoted is given, as well as (in brackets) the *subhāṣita-saṁgraha-s* in which the appropriate *subhāṣita* occurs. This list might be of value for students of the history of Indian literature, since it will give references also to poets who are generally unknown and are quoted exclusively in *subhāṣita-saṁgraha-s.*

3. An index of metres other than *śloka-s* or *anuṣṭup-s*, used in the *subhāṣita-s* quoted in the volume, the reference numbers of the corrupt metres being given in italics.

4. A subject index of the *subhāṣita-s* quoted in the volume. It is intended to prepare a collective subject-index of all the volumes on the completion of the Mahā-subhāṣita-saṁgraha.

LUDWIK STERNBACH

Collège de France,
Paris,
March 15, 1974.

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1. If not translated by myself. See also footnotes 2 and 4 on p. x above.

ABBREVIATIONS

a.	attributed to.
AA	Alaṅkārasaṅgrahaḥ of Amṛtānanda yogin. Veṅkaṭeśvara Or. Ser. 19. *Also* AL edition (Adyar Liabrary Series 70).
AAR	A. A. Ramanathan's translation.
AAS	Anyoktyaṣṭaka-saṁgraha. Ed. by P. D. Trivedi, Bhāratīya Vidyā Series 11.
AAus	Th. Aufrecht. Auswall von uneditierten Stophen verschiedeuer Dichter, ZDMG 16. 749-51; 25. 238-243 and 25. 455-463.
AB	Th. Aufrecht, Beiträge zur Kenntmiss Indischer Dichter. ZDMG 36. 361-383 and 509-559.
ABayA	Abhandlungen der Bayerischen Akademie der Wissenschaften, Phil. Kl.
ABORI	Annals of the Bhandarkar Oriental Research Institute.
Acharya M. C. N.	See Hams.
Acharya M. K.	See Kṛṣṇa.
AGGW	Abhandlungen der phil.-histor. Klasse der kön. Gesellschaft der Wissenschaften zu Göttingen.
AKM	Abhandlungen für die Kunde des Morgenlandes, herausg. von der Deutschen Morgenländischen Gesellschaft.
AL	Sanskrit Manuscripts in the Adyar Library, Vol. V. The Adyar Library, 1951.
Al	Alaṅkṛti-maṇi-mālā. Ed. by G. V. Devasthali. Keshav Bhikaji Dhawale, Bombay 1948.

Alaṁkārasaṁ(graha) of Amṛtānandayogin. The Adyar Library Series 70.

Alaṁkāra-śekhara of Keśavamiśra. Ed. by Pt. Śivadatta, KM. 50.

ALB	The Adyar Library Bulletin, Adyar.
AlK	Alaṁkāra-kaustubha of Viśveśvara Pt. KM. 66.

AlKeś	Alaṁkāraśekhara of Keśavamiśra KM. 50.
Almm	See Al.
Almu	Alaṁkāramuktāvalī HSS 54.
AlR	Alaṁkāra-ratnākara of Śobhākaramitra. POS 77.
AlS	Alaṁkārasūtra. Ed. by Śrīcandrakānta Tarkālaṁkāra. Calcutta 1900 (1957).
Amar	Amaruśataka.
Amar (A)	Anthologie érotique d'Amarou par A. L. Apudy, Paris 1881.
Amar (D)	The Text of the Amaruśataka by S. K. De. In OH. 2. 1; pp. 9-25.
Amar (K)	Amaruśataka with the Commentary of Kokasambhava by C. R. Devadhar. In ABORI 39. 227-265 and 40. 16-55.
Amar (NSP)	Amaruśatakam. Third edition. NSP. 1954.
Amar (POS)	Amaruśatakam. Ed. and transl. by Ch. R. Devadhar. POS 101.
Amar (RK)	The Amaruśataka with the Commentary of Rudramadeva-Kumāra. In OH. 2. 2; pp. 265-316.
Amar (S)	Das Amaruśataka ... Von R. Simon. Kiel 1893.
	Western Recension: Arj=Arjunavarman; Koka=Kokasambhava; Catur=Caturbhuja; Sūrya=Sūryadāsa.
	Southern Recension: Vema=Vemabhūpāla; Rāman=Rāmānandanātha.
	Eastern Recension: Ravi=Ravicandra; Rudr=Rudramadeva (BrMM=MS in the British Museum; BORI I and II=MSS in BORI Nos. 457 of 1891-5 and No. 366 of 1887-91 respectively; Rām=Rāmarudra (as quoted in Amar (D)).
Amd	Alaṁkāramahodadhi of Narendraprabha Sūri GOS 95.

Anar (gharāghava) of Murāri. Ed. by Pt. Durgāprasād and W. L. Ś. Paṇśikar. KM 5.

Ānas Ānandasāgarastava of Śrī Nīlakaṇṭha Dīkṣita. KM XI. 91-111.

ĀnSS Ānandāśrama Sanskrit Series, Poona.

Any The Anyoktimuktāvalī of Haṁsavijayagaṇīśa. Ed. by Pt. Kedārnātha and W. L. Ś. Paṇśīkar. KM 88.

AnyS Anyoktistabaka of Vaṁsīdhara Miśra by J. T. Parikh and R. S. Asti, Surat 1955.

Anyśat Anyoktiśataka of Bhaṭṭavīreśvara. In Km V 101.

AnyT Anyoktitaraṅgiṇī, Vārāṇaseya-Saṁskṛta-Viśvavidyālaya.

AOS American Oriental Series.

AP Th. Aufrecht, Über die Paddhati von Śārṅgadhara. ZDMG 27. 1-120.

Ap Āpastambīya-dharmasūtram. Ed. by G. Bühler. BSS 44. 50. Translated by G. Bühler in SBE. 2.

Apar See Y.

APK Alaṁkāramuktāvalī by Parvatīya Srī Viśveśvara Pāṇḍeya. KSS 54.

APMBS J. Gray, Ancient Proverbs and Maxims from Burmese Sources, London 1886.

Ar Arabic. Pañcatantra translated into Arabic.

AR Alaṁkārasarvasva of Rājanaka Ruyyaka. KM 35. Translated by H. Jacobi in ZDMG 62. 289-458 and 597-628.

Ariel See Caur (A).

ARJ Alaṁkāra-sarvasva of Ruyyaka by K. S. S. Jānakī. Meharchand Lachhmandas, Delhi 1965.

ARR Alaṅkārasūtram of Ruyyaka. TSS 40.

ĀrS Āryāsaptaśati of Govardhana KM 1.

Āry The Āryā-śataka.

Āry (F) L'Āryāśataka d'Appayadikṣita (Text and transl.) by P.-S. Filliojat. In JA. 253 of 1965 ; pp. 51-82.

Āry (G) The Āryā-śataka of Appayadīkṣita. Ed. by N. A. Gore, Poona 1944.

AS	Amitagati's Subhāṣitasaṁdoha. Sanskrit und Deutsch Von R. Schmidt. Sonderabdruck aus Band LIX and LXI der ZDMG. Leipzig 1908.
Āś	Āścaryacūḍāmaṇi by Śaktibhadra. Ed. by C. Sankararāma Śāstrī. ŚBS 9.
	Translated by C. Sankararāma Śāstri. ŚBS 10.
ASB	Asiatic Society of Bengal, Calcutta.
Asiatica	Asiatica. Festschrift Friedrich Weller. Leipzig 1954.
ASS	AAS.
Aśvaśāstra	Aśvaśāstram by Nakula. Ed. by S. Gopalan. TSMH 56.
Āśv.-Gṛh	Āśvalāyana-gṛhyasūtra. Indische Hausregeln. Sanskrit und Deutsch, herausg. von A. F. Stenzler. AKM 3.4.
Auc	Aucityavicāracarcā by Kṣemendra. KM I. 115. *Also* in Kṣ(RP). Translation in KṣS by Dr. Sūryakanta.
Aufrecht. Th.	See AB and AP.
Ava	Avaśiṣṭānyokti of Paṇḍitarāja in Paṇḍitarāja-kāvya-saṁgraha, pp. 121-190. Sanskrit Academy Series 2, Hyderabad 1958.
Avimāraka	Avimāraka of Bhāsa. Ed. by C. R. Devadhar. In POS 54. *Also* in Vidyābhavana S. S. 73. ChSS 1962.
B	Das Baudhāyana-dharmasūtra, herausg. von E. Hultzsch. Zweite Verbesserte Auflage. AKM 16. 2. Translated by G. Bühler in SBE 14.
Bae B. K.	See SHP.

Bahud(arśana), as quoted in IS.

Banerji S. Ch. (and Gupta A. K.) See Vikram.

Bartoli E.	See SuB.
BBĀ	Bālambhaṭṭ on Mit. Ed. by J. R. Gharpure, CHLT 5. Ācārya-khaṇḍa,

Bhaktirasa(amṛtasindhu), as quoted in PG.

Bhallaṭakāvya	See Bhallaṭaśataka,

Bhalla ṭaśataka by Bhallaṭa in KM IV 169-188.

Benfey Th. — See PtsK.

Bhandare M. S. — See Bhāratamañjarī and Śiś.

Bhār(atamañjarī of Kṣemendra). Ed. by Mm. Pt. Śivadatta and K. P. Parab. KM 64. *Also* : Ādi- and Sabhā-parvas ed. and translated by M. S. Bh(andare). The Standard Publishing Co. Bombay 1918.

Bhaṭṭikāvya of Bhaṭṭi. — Ed. by V. N. S. Joshi and V. L. S. Paṇśīkar. 8th edition. NSP, Bombay 1934. *Also* : Ed. by S. Ray or S. and K. Ray (with translation). Calcutta.

BhC — Bhojarāja's Cārucarya in Malayamārutaḥ II ; pp. 79-95.

BhG — Bhagavad-Gītā. (See MBh). Ed. and transl. by F. Edgerton. HOS 38-9.

BhKā — See Bhaṭṭikāvya.

BhPañ — Bhāsa's Pañcarātram. Ed. and transl. by S. Rangachar. Saṁskṛta Sahitya Sadana, Bangalore-Mysore 1956.

BhPṇ — Bhāgavata-purāṇa.

BhPṇ (B) — Le Bhāgavata Puraṇa traduit et publié par M. E. Burnouf (vol. I-III) and by M. Hauvette-Besnault and P. Roussel (vol. IV-V). Paris. Imprimene Nationale 1884-1898.

BhPṇ (NSP) — Edited in MS. form NSP 1950 (translated by J. M. Sanyal, Calcutta).

BhPr — Bhojaprabandha of Balladeva.

BhPr (B) — BhPr. Ed. and transl. by J. Shastri. Motilal Banarsidas, Patna 1955.

BhPr (NSP) — BhPr. NSP 1932.

The Narrative of Bhoja by Ballāla of Banares, translated by Louis H. Gray. AOS 34.

BhŚ — Śatakatrayādi-subhāṣita-saṁgraha of Bhartṛhari. The Epigrams attributed to Bhartṛhari......ed. by D. D. Kosambi. SJS 23. The first 200 epigrams translated by B. S. Miller, New York-London 1967.

The Nītiśataka, Śṛṅgāraśataka and Vairāgyaśataka of Bhartṛhari. Ed. and transl. by P. G. Nath. Śrī Veṅkateśvara Press, Bombay 1896.

BhV — Bhāratīya Vidyā, A Monthly Research Organ of the Bhavan, Bombay.

BhV Journal Bhāratīya Vidyā, Bhavan's Journal (Fortnightly), Bombay.

Bhv or BhV — Bhāminī-Vilāsa by Jagannātha.

BhV(C) — Bhāminīvilāsam ed. by Pt. A. B. Vidyābhūṣaṇa and Pt. N. B. Vidyāratna. Vāchaspatya Press. Calcutta 1936.

BhV(H) — Trente stances du Bhāminī-vilāsa par V. Henry. Paris 1885.

BhV (POS) — Bhāminīvilāsa. Ed. and transl. by H. D. Sharma. POS 50.

BI. or

Bibl. Ind. — Bibliotheca Indica.

Bilhaṇa Kāvya of Bilhaṇa. See Caur (KM).

Böhtlingk O. — See IS, KāD.

BORI — Bhandarkar Oriental Research Institute, Poona.

BORS — Bihar and Orissa Research Society, Journal of,

Botto O. — See CRC.

BP — Brahmavaivarta-purāṇam ... Ed. by J. Vidyāsāgara, Calcutta 1888.

Brāhmadharma or Br. Dh. — in Pratna Kamranandinī. Benares.

Brahmap(urāṇa) — in MS form, Veṅkaṭeśvara Press, 1906. Also ĀnSS 28.

Bṛh — Bṛhaspati-smṛti, reconstructed by K. V. Rangaswami Aiyangar. GOS 85. Partly translated by J. Jolly in SBE 33.

Brough J. — See SCSL.

BṛSaṁ — Bṛhatsaṁhitā of Varāhamihira, Vidyābhavana Saṁskṛta-granthamālā 41, Vārāṇasī 1959. Translated by H. Kern in JRAS(NS) 4. 430-79 ; 5. 45-90 and 231-288 ; 6. 6-91 and 279-338 ; 7.81-134.

BSOAS or BSOS — Bulletin of the School of the Oriental (and African) Studies, London.

BSS	Bombay Sanskrit Series (Bombay Sanskrit and Prakrit Series) Bombay.
Bühler G.	See Āp., B, G, Mn. and Vās.
Burnouf E.	and M. Hauvette-Besnault and P. Roussel. See BrPn(B).
C	Cāṇakya's aphorisms.
Can	Candrāloka of Jayadeva. ChSS 458-9.
Cand	Caṇḍīśataka of Bāṇa. In May.
Capeller C.	See Kir.
Cār	Cārudattam of Bhāsa. Ed. and transl. by C.R. Devadhar. POS 65. *Also* : transl. by A.C. Woolner and L. Sarup in PAB.
Cāruc(aryā)	by Kṣemendra. In KM II. 128-138. *Also* : in Kṣ(RP) 135-44.
Caur	Caurapañcāśikā of Bilhaṇa Kavi.
Caur(A)	Tchorapantchaśat, publié, traduit et commenté par M. Ariel. JA XI of 1848 ; pp. 469-534.
Caur(B)	Bhartriharis Sententiae et carmen quod Chauri nomine circumfertur eroticum. Ed. and transl. into Latin by P. a Bohlen, Berlin 1833 (Pp. 1-20 and 77-83).
Caur (KM)	Bilhaṇakāvya. In KM Gucch. XIII. 145-169.
Caur (POS)	Caurapañcāśikā. An Indian Love Lament of Bilhaṇa Kavi. Ed. and transl. by S. N. Tadpatrikar. POS 86.
	The Sacret Delights of Love by the Pundit Bilhaṇa. Rendered into English by G. C. Schwebell. The Peter Pauper Press, 1966.
CC	Catalogus Catalogorum by Th. Aufrecht, rep., Wiesbaden 1962 (Parts I-III).
Chaudhuri J. B. (or R.)	See SkrP.
CHLT	The collection of Hindū Law Texts. Ed. by J. R. Gharpure, Bombay.

ChSS — Chowkhamba Sanskrit Series, Benares.

Cit(ramīmāṁsā) of Appayya Dīkṣita and Cit(ramīmāṁ)s(ākhaṇḍa) by Pt. Jagannātha. KM 38.

CitV — *idem*, with the Commentary of Dharānanda. Ed. by K. P. Shukla, Vārāṇasī 1965.

CKl — J. Klatt. De trecentis Cāṇakyae poetae indici Sententis. Halis Saxonum.

CKr — Stimmen indischer Lebensklugheit. Die unter Cāṇakya's Namen gehende Spruchsammlung in mehreren Recensionen untersucht und nach einer Recension (CV) übersetzt bei O. Kressler. *Indica* 4. Leipzig. 1907.

CL — Laghu-Cāṇakya Version. See Cr. I. 2.

CLA — CL ; Rājanīti. Cāṇakyamuniviracitam. Agra 1920.

CLB — E. Bartoli. Un secondo Codice fiorentino inedito di Cāṇakya (parts 2 and following) in RIGI, III. 3-4 ; pp. 151-66 (first *adhyāya*) ; *also* E.Bartoli. Il codice napolitano di Cāṇakya in RIGI IV. 3-4 ; pp. 129-33 and V. 3-4 ; pp. 115-9 (second to eighth *adhyāya-s*).

CLH — CL ; MS H. 250 in the Harvard University Library. Cambridge, Mass. (first part).

CLI — CL ; MS 2411 in the Library of IO.

CLL I — CL ; MS A 445 in the Karl-Marx Universität, Universitätsbibliothek, Leipzig.

CLL II — CL ; MS A 446 in the Karl-Marx Universität, Universitätsbibliothek, Leipzig.

CLLd — CL ; MS Cod. 8859 ; UB/123 in the University Library, Leiden.

CLP II — CL ; MS 17072-2 (C) in UPICI.

CLP IV — CL ; MS 17072-4 (D) in UPICI.

CLP V — CL ; MS 17072-5 (E) in UPICI.

CLṢ — CL ; Ṣoḍaśa-Cāṇakya. Ed. by Śrīdhara Śiva Lāl. Jñāna Sāgara Press, Bombay. Saṁvat 1932.

CLT — CL ; Laghucāṇakyam. Sentenze ... di Cianaco il Furbo publucate e trad. E. Teza. In Annali delle Università Toscane XVI. Pisa 1878, Pp. 352-404.

CLTb — CL ; MS or fol. 1037 in the Universitätsbibliothek in Tübingen.

CM — Cāṇakya. Recension de cing receuils de stances morales... par E. Monseur, Paris 1887.

CN — Cāṇakya-nīti-śāstra Version. See Cr I. 1. Translated by Kalee Krishen Bahadur in NS and by J. C. C. Kaviratna in CNNSS.

CNB — CN ; Bṛhat-Cāṇakya-ślokaḥ with Utkala Padyānuvāda by Śrī Arjuna Mahārānaṅka. Utkal Press, Calcutta 1919.

CNF — CN ; Cāṇakyam. Codice indiano edito dal Dre E. Bartoli. Napoli 1911.

CNG — CN ; The Recension of Cāṇakya used by Galanos for his 'Ek διαφορῶν ποιητῶν by G. B. Bolling. In Studies in Honor of M. Bloomfield. New Haven 1920.

CNHU — CN ; MS H. 250 in the Harvard University Library, Cambridge, Mass.

CNI I — CN ; MS 1518 a (Eggeling 3990) in the Library of IO.

CNI II — CN ; MS Keith 7204 (Tagore 40 b) in the Library of IO.

CNJV — CN ; Cāṇakyaśatakam. Ed. by Jīvānanda Vidyāsāgara, Calcutta 1926. The same text is reprinted in at least 78 editions. See Cr I. 1 ; pp. CXL—CXLVI.

CNL — CN ; MS A 447 in the Universitätsbibliothek of the Karl-Marx Universität, Leipzig.

CNM — CN ; Rājanītau Cāṇikyamūni-viracitam. No place ; no date.

CNMN — CN ; Cāṇakyamuni-kṛtaṁ nīti-sāra. Allahabad 1880.

CNN — CN ; E. Bartoli. Un secondo codice fiorentino inedito di Cāṇakya. (See CLB ; first part).

CNNM — CN ; Cāṇakya-nīti-mālā. Ed. by Śrī U. M Caudhurī. Bengal Printing Press. Calcutta 1324 (1917).

CNNSS — CN ; Cāṇakya-nīti-sāra-saṁgraha. Ed. and transl. by J. C.C. Kaviratna. Midnapore 1318 (1911-2).

CNP I — CN ; MS 17072-3(A) in UPICI.

CNP II — CN ; MS 17072-1(B) in UPICI.

CNPh — CN ; MS 1566 in the University of Pennsylvania Library, Philadelphia, U.S.

CNPN — CN ; MS Sanskrit 684 (Cabaton 684) in the Bibliothèque Nationale de Paris.

CNS — CN ; Cāṇakya-nīti-vyavahāra-sāra-saṁgrahaḥ. Ed. with a Marāṭhī transl. by G.S. Sardesai. Pos. 71.

CNŚ — CN ; Cāṇakya-ślokāḥ. Ed. by Śrī R. Ś. Bhaṭṭacāryya. Ghose Press. Calcutta 1319 (1912-3).

CNSap — CN ; Cāṇakya-saptati. Ed. by K.V. Sharma Vishveshvaranand Vedic Research Institute. Hoshiarpur 1965.

CNŚC — CN ; Cāṇakya-śloka-saṁgrahaḥ. Publ. by T. Mṛtyunjaya. 1st. ed. Calcutta 1915.

CNŚK — CN ; Cāṇakya-ślokaḥ. New Sanskrit Press. Calcutta 1887.

CNŚL — CN ; Aṣṭottaraśata-Cāṇakya-ślokāḥ. Ed. G. A. Datta with a Beṅgālī transl. Lakṣmī Printing Works. Calcutta 1322 (1915).

CNŚl — CN ; Cāṇakya-śloka-saṁgrahaḥ. Compiled and trans. into Hindī by N. Caṭṭopādhyāya. Rudra Printing Press. Calcutta 1918.

CNŚV — CN ; Cāṇakya-ślokāḥ. Ed. by Vijayakṛṣṇanātha. 2nd ed. Girīśa Printing Works. Calcutta 1320 (1914).

CNŚPK — CN ; Cāṇakya-śataka, with Beṅgālī transl. by P. Ś. Bhaṭṭacāryya. Shastra-prachar Press. Calcutta 1316 (1909).

CNŚT — CN ; Cāṇakya-śatakam with Beṅgālī transl. by R. C. Cakravartti. Svarṇa Press. Dacca-Calcutta 1319 (1912).

CnT	Etc. See below.
CNT IV	CN ; MS No. 5119, as quoted in CKr as TjD.
CNW	CN ; A. Weber. Über 100 Sprüche des Cāṇakya. In Monatsberichte der kön. Preuss. Akademie der Wissenschaften zu Berlin aus dem Jahre 1864. Berlin 1865, pp. 400-31.
CnT	Note-book MSs.
CnT I	CnT ; MS No. 5031, as quoted in CKr as TjA.
CnT II	CnT ; MS No. 5117, as quoted in CKr as TjB.
CnT III	CnT ; MS No. 5118, as quoted in CKr as TjC.
CnT V	CnT ; MS No. 5120, as quoted in CKr as TjE.
CnT VI	CnT ; MS No. 5121, as quoted in CKr as TjF.
CnT VII	CnT ; MS No. 5122, as quoted in CKr as TjG.
Comfort A.	See Ratirahasya.
Cowell E. B	See Vik.

Cowell E. B and F. W. Thomas. See Harṣ.

CPS	Vṛddha-Cāṇakya, Cāṇakya-praṇīta. Ed. by Pt. Śrī Rāma Sāstrī. Calcutta 1332 (1925).
Cr	L. Sternbach. Cāṇakya-Nīti Text-Tradition (Cāṇakya-Nīti Śākhā-Saṁpradāyaḥ. Vol. I-II in five parts. Six versions of collections of Cāṇakya Maxims reconstructed and critically edited. Vishveshvaranand Vedic Research Institute, Hoshiarpur. Vishveshvaranand Indological Series 27-9. (The numbers refer to Vol, II).
CR	Cāṇakya-rāja-nīti-śāstra Version. See Cr 1. 2.
CRB	CR ; MS Sansk. fo. 15 in the Bodleian Library in Oxford.
CRBh I	CR ; MS 347 of 1892-95 in BORI.
CRBh II	CR ; MS 348 of 1892-95 in BORI.

CRC	CR ; Cāṇakya-rāja-nīti-śāstram. Ed. by Pt. Īśvara Chandre Śāstrī. Calcutta 1912. Calcutta Or. Ser., No. 2. *Adhyāya-s* IV and V translated by O. Botto in Dal trattato di scienza politica di Cāṇakya. Rivista di Filosofia, Vol. XLI. Terza serie. Fasc. 3, 1950.
Crca	L. Sternbach, A new Abridged Version of the Bṛhaspati-saṁhitā of the Garuḍa-Purāṇa, Vārāṇasī 1966.
CRCa I	CR; MS. Add. 2525 in the University Library in Cambridge.
CRCa II	CR ; MS. Add. 1040 in the University Library in Cambridge. See Crca,
CRP	CR ; MS. 1559 in the Library of the Pennsylvania University in Philadelphia, Pa. See L. Sternbach, A new Cāṇakya-rāja-nīti-śāstra Manuscript. Bhāratīya Vidyā Bhavan, Bombay 1958.
CRT	CR ; Cāṇakya-rāja-nīti-śāstram (Tibetan and Sanskrit). Ed. by Suniti Kumar Pathak. Viśva-Bhāratī Annals S., Śāntiniketan 1958.
Crn	L. Sternbach, Cāṇakya-rājanīti. Adyar Library Series No. 92, Madras 1963.
CS	Cāṇakya-sāra-saṁgraha Version. See Cr I. 1.
CSB I	CS ; MS. or. fol. 598 in the Universitätsbibliothek in Tübingen.
CSB II	CS ; MS. or. fol. 599 in the Universitätsbibliothek in Tübingen.
CSBD	CS ; Bodhī Cāṇakyam or Cāṇakya-sāra-saṁgraha. Ed. and transl. by Bh. C. Dutt. Calcutta 1888.
CSC I	CS ; MS Add. 1539 in the University Library in Cambridge.
CSC II	CS ; MS Add. 1346 in the University Library in Cambridge.
CSJ	CS ; MS belonging to Australian National University, Canberra ; previously to Prof. J. W. de Jong, Leiden.

CSLD — CS ; MS Cod. or. 8857 ; Lub/D 122 in the University Library, Leiden.

CV — Vṛddha-Cāṇakya, *textus ornatior* Version. See Cr I. 1. Translated into English by K. Raghunathji : Vriddha-Chāṇakya or Maxims of Chāṇakya. Family Printing Press, Bombay 1890 and into German by O. Kressler (CKr).

CVAh — CV ; Vṛddha-Cāṇakya-nīti-samuccaya. Ed. and transl. into Gujarātī by Bh. M. Ch. Paṭel. Haribhāī Dalpatrām. Ahmedabad 1969 (1913).

CVM — CV ; Vṛddha-Cāṇakya, NSP, Bombay 1874.

CVND — CV ; Cāṇakya-nīti-darpaṇa (numerous editions). Cf. Cr. I. 1. Introduction III. 5.

CVNS — CV ; Vṛddha-Cāṇakya-nīti-samuccaya. Ed. and transl. into Gujarātī by Bh. M. Ch. Paṭel. Ahmedabad 1969 (1913). See CVAh.

Cv — Vṛddha-Cāṇakya, *textus simplicior* Version. See Cv I. 1. Selected verses translated by D.H.H. Ingalls in JAOS 86.1 ; pp. 1-4.

CvA — Cv ; Rāja-nīti, Cāṇakya-muni-viracitā. Agra 1920.

CvGt — Cv ; MS. Cod. MS. Sanscr. 64 in the Niedersächsische Staats- und Universitätsbibliothek in Göttingen.

CvH — Cv ; MS H 250 in the Harvard University Library, Cambridge, Mass.

CvI — Cv ; MS 2411 in the Library of IO.

CvL I — Cv ; MS A 445 in the Universitätsbibliothek in Leipzig.

CvL II — Cv ; MS A 446 in the Universitätsbibliothek in Leipzig.

CvP IV — Cv ; MS 17072-4 (D) in UPICI.

CvP V — Cv ; MS 17072-5 (E) in UPICI.

CvṢ — Cv ; Ṣoḍaśa-Cāṇakya. Ed. by Ś. Ś. Lāl. Jñāna Sāgara Press. Bombay, Saṁvat 1932.

CvTb — Cv ; MS or. fol. 1037 in the Universitätsbibliothek in Tübingen.

CvW — Cv ; MS Walker 205 c in the Bodleian Library in Oxford.

Da — Daśarūpāvaloka. Commentary and Daś. Ed. by K. P. Parab, NSP 1941.

Dakṣa — Dakṣa-Smṛti in Smṛtīnāṁ samuccaya, ĀnSS 48. (pp. 72-84). *Also* : in Smṛti-sandarbhaḥ, Gurumandal Series 9., Vol. I, pp. 569-590. *Also* : in Aṣṭādaśa-smṛtayaḥ, Vikrama 1998 ; pp. 55-63 ; *Also* : Dakṣa-Saṁhitā in the Dharmaśāstra Texts by M. N. Dutt, Vol. I, Calcutta 1908. This text was translated in the same edition, Vol. I, Calcutta 1906, pp. 433-458 by M.N. Dutt.

Damayantīkathā in Proben in Verzeichmiss der Oxforder Handschriften, herausg. von Th. Aufrecht.

Dampatiś(ikṣānāmaka) in Beṅgālī characters n. p. 1840.

Dar — Darpadalana of Kṣemendra.

Dar (KM) — Darpadalana of Kṣemendra in KM VI. 66-118.

Dar (RP) — Darpadalana in Kṣ(RP). pp. 145-206. Translated into German by R. Schmidt in ZDMG 69. 1-51

Daś(arūpa) — Daśarūpa. A Treatise of Hindu Dramaturgy by Dhanaṁjaya. Ed. and transl. by G.C.O. Haas. Colombia University Indo Irian Series 7, New York 1912. *Also* : Hindī : Daśarūpakam, Vidyābhavana Saṁskr.-Granthamālā 7, Vārāṇasī, 1962.

David K.N. — See Veṇi.

De — A History of Sanskrit Literature, Vol. I, by S. N. Dasgupta and S. K. De, Calcutta 1947.

Deś — Deśopadeśa and Narmamālā of Kṣemendra. Ed. by M. K. Shāstrī in Kashmir Series of Texts and Studies, 40. *Also* : in Kṣ(RP) pp. 273-306. Third lesson translated by L. Sternbach in PO 25. 8-19.

Devadhar C.R. — See Amar, and Dramas of Kālidāsa.

Deva Shastri Ch. — See Vik.

Dh	Dharmakośa. Ed. by L. Jośī. Prājñapāṭhaśālā-maṇḍala-granthamālā. Wai 1937-47.
Dhaśa	Dhanadarāja's Śatakatraya. KM XIII. 33-80 (Śṛṅgāra°).
DhD	See Daś.
DhN (P)	The Dhammanīti (Pāli). In PMB.
Dhv	Dhvanyāloka of Ānandavardhana in HSS 66. *Also* : KM 25.
DikAny	Anyāpadeśaśataka of Nīlakaṇṭha Dīkṣita. KM Gucch. VI. 143-158.
Dillon M.	See Nāṭakalakṣa°.
Dixit S.V.	See Kir (D) and Naiṣ (D).
DK	See Kuṭṭ.

Dṛṣṭāntaśataka of Kusumadeva in KSH 217-226.

Dūt(āṅgada) of Subhaṭa. Ed. by Pt. Durgāprasād and K. P. Parab. KM 28. Transl. by L. H. Gray. JAOS 32. 58-77.

Dutt B.C.	See CSBD.
Dutt M.N.	See Dakṣa, GG, KN and R.
Dvi	Nītidviṣaṣṭikā of Sundarapāṇḍya. Ed. and published by K. Mārkaṇḍeya Śarmā, 1928.
Dvivedi R.C.	See Kpr.
Edgerton F.	See BhG, Megh, PRE and VC.
Ek	Ekāvalī of Vidyādhara by K. P. Trivedi. BSS 63.
Emeneau M. B.	See Śāk.
EU	Ekādaśa dvāranibhandha Upadeśa in Malayamārutaḥ II. 96-107.
Fauche H.	See Śiś and Śṛṅg.
Filliozat P.-S.	See Āry.

Fritze L.	See Pts.
G	The Institutes of Gautama. Ed. by A. F. Stenzler. Sanskrit Text Society. London 1876. Translated by G. Bühler in SBE 2.
G(in introduction)	Descriptive Catalogue of the Government Collection of Manuscripts deposited at the BORI, compiled by P. K. Gode, Vol. XIII. Kāvya, Poona 1940-42.
GG	Gītagovinda of Jayadeva.
GG (NSP)	Gītagovinda of Jayadeva. NSP 9th ed. Bombay 1949.
GG (RS)	Gītagovinda of Jayadeva. Ed. and transl. by S. Lakṣmīnarasiṁha Śāstrī. Publi. by V. Ramaswamy Sāstrulu. Madras 1956. Translated also by E. Arnold in Indian Poetry. Trübner and Co , London 1881.
Gharpure J.R.	See Y. and CHLT.
GhN	Ghaṭakarpara-Nītisāra in KSG 1.374 and KSH 120-4.
Ghosh M.	See Nāṭyaśāstra.
GIL	Geschichte der Indischen Litterature by M. Winternitz.
GMBh	Gautama-dharmasūtra with Maskarī Bhāṣya. Ed. by L. Śrīnivasāchārya. OLPSS 50.
GMLM	Government Manuscripts Library, Madras.
Gore N.A.	See Āry.
Gorresio G.	See R(G).
GOS	Gaekwad's Oriental Series, Baroda.
Goswami B. Bh.	See Ratnāvalī.
GP	Garunḍa-purāṇam. Ed. by J. Vidyāsāgara. Calcutta 1890. Transl. by M. N. Dutt in Wealth of India. Calcutta 1908.
GPy (or GPY)	Garunḍa-purāṇam. Vaṅgavāsī Press. Calcutta 1890. *Also* : in Kāshī Sanskrit Series 165.
GR	Guṇaratna of Bhavabhūti in KSG 1. 299 and KSH 523-5.

Gray L. H.	See BbPr and Dūt.
GSAI	Giornale della Societa Asiatica Italiana.
GSL	Gems from Sanskrit Literature. Compiled and translated by Dr. A. Sharma and Vid. E. V. Vīra Rāghavāchārya. Sanskrit Academy Series 5. Osmania University. Hyderabad 1959.
GVS	Gaṇikā-vṛtta-saṁgrahaḥ. Compiled and presented by L. Sternbach. Vishveshvaranand Indological Series, No. 4. Hoshiarpur 1953.
H	Hitopadeśa.
Haas G. C. O.	See Daśarūpa.
Hamb(urg)	Hamburg MS of P.
Hams	Haṁsasandeśa of Srīmad Vedanta Deśika. Ed. by S. Nārāyaṇa Sāstrī. Transl. by M. C. N. Acharya. V. Ramaswamy Sāstrulu. Madras 1937.
Han	Hanumannāṭaka. HSS 271.
Handiqui K. K.	See Naiṣ.
Hariv	The Harivaṁśa. Publ. by the Asiatic Society of Bengal. Calcutta 1839.

Harivaṁśapurāṇa, as quoted in Purāṇa 3.1.

Harṣ	Harṣacarita of Bāṇabhaṭṭa.
Harṣ (BSS)	Harṣacarita-mahākāvyam. Ed. by A. A. Führer. BSS 66.
Harṣ (NSP)	Harṣacaritam. Ed. by K. P. Parab. 7th edition. NSP 1946. Translation by E. B. Cowell and F. W. Thomas in the Harṣacarita of Bāṇa. Oriental Translation Fund, New Series 2, London 1897.
Hauvette-Besnault	See BhPṇ.
HC	Hitopadesa...Dasa Cumāra Charita and Three Śatacas of Bhartri Hari. Ed. by H. T. Colebrooke, Serampöre 1804.

HC (in Introduction) — Haraprasāda Śastrī's, A Descriptive Catalogue of the Sanskrit Manuscripts in the Collections of the ASB., Vol. VII, Calcutta 1934.

HDh — Halāyudha's Dharmaviveka in KSG 1.381 and KSH 507-9.

HeK — Hemavijaya, Kathāratnākara by Śrīhemavijayagaṇī in MS form. Pt. Śrāvak Hīrālāl Haṁsarāj. Jāmnagar 1911.

Hem Cvc — Hemādri's Caturvargacintāmaṇi. Ed. by Pt. Bh. Śiromaṇi and others. Bibl. Ind. 72., Vol. I.

Hertel J. — See PT.

HH — The Hitopadeśa in Sanskrit language, Library East-India House, London 1810.

HIL — History of Indian Literature.

HJ — H. The Sanskrit Text ed. and transl. by F. Johnson. 2nd ed. Hartford-London 1864.

HK — The Hitopadeśa of Nārāyaṇa. Ed. with Commentary and Notes by M.R. Kale. 5th ed. Bombay 1924.

HM — The first book of H. Ed. by M. Müller. London 1865. The second, third and fourth books of the H. Ed by M. Müller. London 1865.

HN — Nārāyaṇa, H. nach der nepalischen Handschrift N neu herausgegeben von H. Blatt. Berlin 1930.

HP — H. by Nārāyaṇa. Ed. by P. Peterson, BSS 33. Bombay 1887.

HS — Hitopadeśas, id est Institutio Salutaris. Textum codd. mss. collatis ef annotationes criticas...A. G. a Schlegel et Ch. Lassen. Parts I-II. Bonnae ad Rhenum 1831.

HOS — Harvard Oriental Series. Cambridge, Mass.

HSL — A. B. Keith, A History of Sanskrit Literature. London 1953 (reprinted).

HSS — Haridās Sanskrit Series. Benares.

IHQ — Indian Historical Quarterly, Calcutta.

IIJ — Indo-Iranian Journal, The Hague.

Ingalls D.H.H. — See SkV and Cv.

IO — India Office in London.

IS — Indische Sprüche. Sanskrit und Deutsch herausg. von O. Böhtlingk. Zweite vermehrte und verbesserte Ausgabe. I-III. St. Petersburg 1870-3. *Also* : Erster und Zweiter Nachtrag zu meinen Indischen Sprüchen von O. Böhtlingk in Bull. de l' Académie des Sciences de St. Pétersbourg. XXI. 401-9 and XXIII. 401-432. *Also* : Zur Kritik und Erklärung verschiedener indischer Werke von O. Böhtlingk in Bull. de l' Académie des Sciences de St. Pétersbourg. XXI. 93-132 ; 20) 242 and 370-409. *Also* : August Blau. Indes zu Otto Böhtlingks Indischen Sprüchen in AKM IX. 4, Leipzig 1893. *Also* : Th. Aufrecht. Bemerkungen zu Böhtlingks Indischen Sprüchen in ZDMG 52. 255. *Also* : Supplement to O. Böhtlingk's Indische Sprüche by L. Sternbach in AKM XXXVII. 1, Wiesbaden 1965. *Also* : Pr.

JA — Journal Asiatique, Paris.

Jacobi H. — See AR.

Jainarājataraṅgiṇī — See RT (VVRI).

Jāna(ki) — Jānakiharaṇam of Kumāradāsa. Ed. and transl. by G. G. Nandargikar, Bombay 1907.

Janśṛṅg — Śṛṅgāraśataka of Janārdana In KM XI. 157.

JAOS — Journal of the American Oriental Society, Baltimore, Maryland.

JASB — Journal of the Asiatic Society of Bengal.

JAS (Calcutta) — Journal of the Asiatic Society, Calcutta.

JBBRAS — Journal of the Bombay Branch of the Royal Asiatic Society.

JBRAS — Journal of the Bombay Branch of the Royal Asiatic Society, Bombay.

JGJRI — Journal of the Gaṅgānātha Jhā Research Institute, Allahabad.

Johnson F.	See HJ.
Jhā G.	See Kpr.
JM	Jalhaṇa's Mugdhopadeśa. KM VIII. 125-135.
Joh	Johannus de Capua's Lation version of P.
JOIB	Journal of the Oriental Institute, Baroda.
Jolly J.	See Bṛh., N. Vi.
JOR	Journal of the Oriental Institute, Madras.
Joshi C.N.	See Uttara.
JRAS	Journal of the Royal Asiatic Society of Great Britain and Northern Ireland, London.
JS	The Sūktimuktāvalī of Bhagadatta Jalhaṇa. Ed. by Embar Krishṇamācārya. GOS 82.
JSAIL	L. Sternbach, Juridical Studies in Ancient Indian Law. Vol. I-II. Motilal Banarsidas 1965-1967. The Numbers of the Studies refer to the original studies, as listed on pp. 24-28 of Vol. I.
JSS	Journal of the Siam Society.
JSu	Subhāṣitāvalī. MS BORI 1424 of 1887-91 as quoted in BhŚ (as JS) and SkV (as Js).
JSub	Jain Anthology. MS BORI 1495 of 1887-91 as quoted in BhŚ (as JSV) and SkV (as Ssv).
K	Kauṭilya's Arthaśāstra.
K(G)	The Arthaśāstra of Kauṭalya. Ed. by Mm. T. Gaṇapati Śāstri. TSS 79, 80 and 82.
K(J)	Arthaśāstra of Kauṭilya, Ed. by J. Jolly PSS 4.
K(K)	The Kauṭilīya Arthaśāstra. A critical ed. by R. P. Kangle. University of Bombay, Studies Sanskrit, Prakrit and Pali. No. 1. Translated by R. P. Kangle in the University of Bombay Studies...No. 2.
K(P)	Kauṭilīyaṁ Arthaśāstram. Ed. by Pāradeya Rāmateja Śāstrī. Vārāṇasī.

K (S)	Kautilīyaṁ Arthaśāstram. Ed. and translated by R. Shama Sastry. OLPSS No 37/64 and Part 2. *Also* : Index verborum. OLPSS No. 65, 66, 68.
K (V)	Kauṭalīyārthaśāstram. Ed. by V.N.S. Veṅkaṭanāthāchārya. Oriental Research Institute Sanskrit Series 103. University of Mysore. Mysore 1960.
KāBh	Kāvyālaṅkāra of Bhāmaha. Bihar-rāṣṭrabhāṣā-pariṣad, Patna 1932.
KāD	Kāvyādarśa of Daṇḍin.
KāD (B)	Daṇḍin's Poetik (Kāvyādarśa). Sanskrit und Dentsch. Herausg. von O. Böhtlingk. Leipzig 1890.
KāD (Bh)	Kāvyādarśa of Daṇḍin. Ed. by V. Pt. Rangacharya Raddi Shastri. Government Oriental Series, Class A, No. 4. BORI, 1938.
KāD (R)	Daṇḍin's Kāvyādarśa. Ed. and transl. by K. R. Ray, Calcutta 1961.
Kal	Kṣemendra's Kalāvilāsa.
Kal (KM)	Kal. KM I ; pp. 34-79. Translated by R. Schmidt in Zum 70 Geburtstage des Professor Ernst Mehliss in Eisleben Festgabe. Eisleben 1914 ; pp. 1-33 (parts 1-4) ; in WZKM 28. 406-35 (parts 5-10).
Kal (RP)	Kal In Kṣ (RP) ; pp. 219-272.
Kālā	Kāvyālaṅkārasārasaṁgraha of Udbhaṭa. GOS 55.
Kale M.R.	See Ragh, Pra.
Kalee Krishen Bahadur.	See NS, CN and Moh.

Kalivi(ḍambana) of Nīlakaṇṭhadīkṣita. In KM V. 132-142.

Kane P. V.	History of Sanskrit Poetics, Bombay 1951.
Kangle R.P.	See K (K).
KāP	The Kāvyapradīpa of Mm. Govind. Ed. by Pt. Durgāprasāda and W.L.Ś. Paṇśikar. KM. 24.

Kapp(hiṇābhyudaya) by Bhaṭṭa Śivasvāmin. Ed. by Gauri Shankar ; Lahore 1937.

Kar	Karṇabhāram of Bhāsa. Ed. and transl. by C. R. Devadhar. POS 98.
Karmarkar R. D.	See Māl., Mālatī., Kum. and Ragh.
Kāty	Kātyāyana-smṛti-sāroddhāraḥ, or Kātyāyana-smṛti on Vyavahāra... Text (reconstructed), Translation. Notes and Introduction, by P. V. Kane... Reprint from the Hindu Law Quarterly. Bombay 1933.
Kav	Kavīndravacana-samuccaya. A Sanskrit Anthology of Verses. Ed. by F. W. Thomas. Bibl. Ind. 1309. (See SkV).
KāVa	Kāvyālaṁkārasūtrāṇi of Vāmana. Ed. by Mm. Pt. Durgāprasāda and K. P. Parab. KM 15.
Kāva	Kāvyamīmāṁsā of Rājaśekhara. In GOS 1.
Kavi(kaṇṭhābharaṇa) of Kṣemendra.	
Kavi (KM)	Kavi in KM IV; pp. 149-169. Translated by Dr. Sūryakānta in KSS.
Kavi (RP)	Kavi in KṢ (RP) 63-84.
Kavik	Kavikaumudī of Kalya Lakṣmīnarasiṁha, Ed. by Dr. K. Krishnamoorthy, Dharwar 1965.
Kaviratna J. C. C.	See CNNSS.
KāvR	Kāvyamīmāṁsā of Rājaśekhara. GOS 1.
Kāvyakalāpa	Kāvya-kalāpa, Gunpat Krishnaji Press, Bombay 1864.
Kāvyālaṁkārasūtrāṇi	See KāVa.
Kāvyān	Kāvyānuśāsana of Vāgbhaṭa. Ed. by Pt. Śivadatta and Pt. K. Parab. KM 43.
Keith A. W.	A History of Sanskrit Literature (HSL). Oxford University Press. Reprint, 1953. *Also* : The Sanskrit Drama. Oxford University Press, 1959.
KH	Kāvyānuśāsana of Hemacandra, KM 71.

Kir	Kirātārjunīyam of Bhāravi.
Kir (D)	Kir. Ed. and transl. by S. V. Dixit. (Cantos I-III). Thalakwadi-Belgaum 1954.
Kir (NSP)	Kir. 4th ed. NSP 1954.
Kir (R)	Kir. Ed. and transl. by K. Ray or S. Ray and K. Ray. Calcutta.
Kir (V)	Kir. Ed. by Pt. Jīvānanda Vidyāsāgara. Calcutta 1875. Translated into German by C. Cappeller. HOS 15.
KK	Kṛtyakalpataru of Bhaṭṭa Lakṣmīdhara in GOS.
Kk	See Kt.
Klatt J.	See CKl.
KM	Kāvyamālā Series. NSP. Roman numbers refer to the fourteen Gucchas. Arabic numbers refer to the 95 Kāvyamālā booklet Series.
KN	Kāmandakīya-nītisāraḥ.
KN (BI)	KN. Ed. by Pt. Rāmanārāyaṇa Vidyāratna, Jaganmohana Tarkālaṅkāra and Kāmākhyānātha Tarkabāgīśa. The text ed. by Rajendralāla Mitra. Bibl. Ind. 4. Translated by M. N. Dutt. Calcutta. 1896.
KN (ĀnSS)	KN. in ĀnSS 136 (two volumes).
KN (TSS)	KN. in TSS 14.
Kpr	Kāvyaprakāśa of Mammaṭa. Ed. by R. D. Karmarkar. BORI 1950. *Also* : in ĀnSS 89. Translated by Gaṅgānātha Jhā. (Reprint from the Pant. D I. Benares 1898 and by R. C. Dvivedi in the Poetic Light, Vol. I (Ullāsas I-VI. M. Banarsidass, Delhi, 1966.
KR	Kathāratnākara of Hemavijaya. Pt. Ś. Hīrālal Haṁsarāj, Jāmnagar 1911.
Kr	M. Krishnamachariar, History of Classical Sanskrit Literature, Reprinted, Banarsidass, Delhi etc. 1970.
Kressler O.	See CV and CKr.
Krishnamacharya V.	See Lau.
Krishnamoorthy K.	See Kavikaumudī.

Kṛkā — Kṛṣṇavallabha Bhaṭṭa's Kāvyabhūṣaṇaśataka, In KM VI 31-46.

Kṛṣṇa(karṇāmṛta) of Līlāśuka. Ed. and translated by M. K. Acharya, Madras 1958. *Also* : ed. by S. M. De, Dacca University Or. Publ. Series 5. Dacca 1938.

KRSS — Kāvya-ratna-sāra-saṁgraha compiled by Bholānātha Mukhopādhyāya, Calcutta 1876.

KṣB — The Bṛhatkathāmañjarī of Kṣemendra, Ed. by Pt. Śivadatta and K. P. Parab. KM 69.

KSG — Kāvya-saṁgrahaḥ ... Ed. by Jīvānanda Vidyāsāgara. 3rd ed. Calcutta, Saraswati Press (3 volumes).

KSH — Kāvya-saṁgraha. A Sanskrit Anthology ... Ed. by Pr. J. Haeberlin. Calcutta 1847.

Kṣ(RP) — Kṣemendra-laghu-kāvya-saṁgrahaḥ, Ed. by Dr. A. Sharma. Sanskrit Academy Series. No 7. The Sanskrit Academy Osmania University. Hyderabad 1961.

KṣS — Kṣemendra Studies together with an English translation of his Kavikaṇṭhābharaṇa, Aucitya-vicāracarcā and Suvṛttatilaka by Dr. Sūrya Kānta, POS 91.

KSS — Kathāsaritsāgara of Somadevabhaṭṭa.

KSS (AKM) — KSS. Ed. by H. Brockhaus. AKM 2.5 and 4.5. Translated by C. H. Tawney, Calcutta 1880 and 1884 and in the Ocean of Story with explanatory notes and terminal essay by N. M. Penser, London 1924-1928. (10 volumes). *Also* : Reprinted by M. Banarsidass, Delhi.

KSS (NSP) — KSS. Ed. by Pt. Durgāprasad and K. P. Parab. 4th edition, NSP 1930.

KSSKP — See SSK.

Kt — Kavitāmṛtakūpa with a translation in Beṅgalī, Calcutta. School Book Society Press, Calcutta 1828.

KtR — Kavitāmṛtakūpam in Malaya ; pp. 34-46.

KU — Kāvyālaṅkārasārasaṁgraha of Udbhaṭa. GOS 55.

Kum	Kumārasambhava of Kālidāsa.
Kum (K)	Kum. Ed. and translated by R. D. Karmarkar. Cantos I-V. 2nd ed. Poona 1951.
Kum (NSP)	Kum. 14th ed. Re-edited .. by Nārāyaṇa Rāma Ācārya 'Kāvyatīrtha', NSP 1955.
Kum (R)	Kum. Ed. with transl. by Pt. S. Rangachar, (6 Sarga-s). Saṁskrita Sāhitya Sadana, Mysore 1962.
Kum (SA)	Kum. Critically ed. by Suryakanta. Sahitya Akademi, Delhi 1962. Translated by R. T. H. Griffith in the Birth of the War God. London. Trūbner and Co. 1879 and by H. H. Wilson, Varanasi 1966.
Kuṭṭ	Kuṭṭanīmatam of Dāmodaragupta.
Kuṭṭ (BI)	Kuṭṭanīmatam Kāvyam. Ed. by M. Kaul. Bibl. Ind. 1551.
Kuṭṭ (KM)	Kuṭṭ. KM III ; pp. 32-110. Translated by J. J. Meyer in *Altindische Schelmenbücher* 2. Lotus Verlag, Leipzig. In English by E. Powys Mathers in Eastern Love, Vol. I. John Rodker. London 1927. In French by L. de Langle in *Le livre de l'amour de l'orient*, Paris 1920.
Kuv	The Kuvalayānanda of Appayya Dīkṣita. NSP 1947. *Also* Vidyā Bhavana Saṁskṛta Granthamālā 24. ChSS. 1956.
KV	See Kāvyān.
Lacy Johnstone de P.	See Ragh.
Lakshminarasiṁha Sastri S.	See GG.
Langle de L.	See Kuṭṭ and Sam.
Lau	Laukikanyāyaślokāḥ. Ed. and transl. by V. Krishnamacharya. The Adyar Library and Research Centre. Adyar Library. Pamphlet Series 34.
Lāu	Initial List of Lāu Proverbs. Appendix D. to "On Siamese Proverbs and Idiomatic Expressions" by Col. G. E. Gerini. JSS 1.
LN (P)	The Lokanīti (Pāli) in PMB. Also in JASB 47.239.

Lok	Lokoktimuktāvalī of Dakṣiṇāmūrti. In KM XI. 78.
Madana	The Madanapārijāta. Ed. by Pt. M. Smṛtiratna. Bibl. Ed. 114.
Mahān	Mahānāṭaka of Dāmodara Miśra (Hanumannāṭaka) Ed. and transl. by Mahārāja Kali Krishna Bahadur, Calcutta 1840. *Also* : Veṅkaṭeśvara Press, Bombay, Saṁvat 1966.
Mahāvīra	Mahāvīracaritam of Bhavabhūti. Ed. by T. R. Ratnam Aiyar and S. Rangachariar. 4th ed. NSP 1926. Translated by John Pickford. London. Trübner and Co. 1871.
Mahim	The Mahimnastava or Praise of Shiva's Greatness. Ed., translated and presented…by W. Norman Brown. American Institute of Indian Studies. Poona 1965. Publication No. 1.
Māl	Mālavikāgnimitra of Kālidāsa.
Māl (K)	Māl. Ed. and transl. by R. D. Karmarkar. 4th ed. Poona 1950.
Māl (NSP)	Māl. Ed. by Nārāyaṇa Rāma Ācārya 'Kāvyatīrtha' 9th ed. NSP. Translated by C.H. Tawney. 2nd ed. Calcutta 1891.
Mālatī	Mālatīmādhava of Bhavabhūti.
Malatī (K)	Mālatī. Ed. and transl. by R. D. Karmarkar. Poona 1935.
Mālatī (NSP)	Mālatī. Ed. by M. R. Telang. 6th ed. NSP 1936.
Malaya	Malayamārutaḥ, Part 1 and 2. Ed. by V. Raghavan. The Central Sanskrit Institute, Tirupati 1966 and 1971.
Mārkp(ur)	The Mārkaṇḍeya Purāṇa. Ed. by Rev. K. M. Banerjee. Bibl. Ind. 29. Translated by F. E. Pargiter. Bibl. Ind 125. *Also* : by M.N. Dutt. Calcutta 1896 in Wealth of India.
Mathers Powys E.	See Kuṭṭ and Sam.
Matsya-p	Matsya-purāṇam in ĀnSS 54. Chapters 1-128. Translated by A. Taluqdar of Oudh in SBH 17.
May	The Sanskrit Poems of Mayūra. Ed. with a translation… together with the text and translation of Bāṇa's Caṇḍīśataka by G. P. Quackenbos. Columbia University Indo-Iranian Series 9. New York 1917.

Mayūrāṣṭaka	An unedited Sanskrit poem by Mayūra. Ed. by G. P. Quackenbos. In JAOS 31.343-354.
MBh	Mahābhārata.
MBh (Bh)	MBh. BORI edition 1927-1966.
MBh (C)	MBh. Asiatic Society of Bengal 1834-1839.
MBh (Cit)	MBh. Citraśālā Press, Poona 1933 (Anuśāsana parvan).
MBh (R)	MBh. Ed. by P.C. Roy, Calcutta 1886-8. Translated by P. C. Roy. Oriental Publishing Company. Calcutta MBh (Bh) 5.33 sqq. (Vidura-nīti) ed. and transl. by V.P.N. Menon. The Scholar Press, Palghat 1955. *Also* : translated by M. N. Dutt, Calcutta 1897-1901.
MBh(Ju)	MBh in Old Javanese, published by H. H. Juynboll (Udyogaparvam) in MBh(Bh) Udyogaparvam App II.
Megh	Meghadūta of Kālidāsa.
Megh (D)	Megh. Ed. by S. K. De. Sahitya Akademi, New Delhi 1957.
Megh (E)	Megh. Ed. and transl. by Franklin and Eleanor Edgerton, Ann Arbor. Paperback Original 2 A.
Megh (ES)	Megh. Ed. and transl. into French by R.H. Assier de Pompignan. Collection Émile Senart. Paris 1938.
Megh (G)	Kalidasae Meghaduta...ex recensione J. Gildemeisteri. Bonnae 1841.
Megh (K)	Megh. Ed. and transl. by M. R. Kale. Booksellers Publishing Co. Bombay. 5th ed.
Menon V.P.N (or P.N.)	See MBh.
Meyer J. J.	See Kuṭṭ and Sam.
Miller B.S.	See BhŚ.
MK	Mādhavānalakathā.
MK (C)	Mādhavānalakāmakandalā-carita. Ed. by Balbir Singh, Uttam Chand Kapur, Delhi n.d.
MK (G)	Mādhavānalakāmakandalākathā by Pia Guerrini. Estr. dagli Annali della R. Scuola Norm. Sup. di Pisa, Vol. XXI, 1908. Pisa, tip. Nistri 1908.

MK (GOS)	Mādhavānalakāmakandalāprabandhaḥ. Ed. by M. R. Majumdar. Parisiṣṭha 1. (Mādhavānalākhyānam). GOS. 93 (p. 342-379).
MK (P)	MK. Published from three London and three Florentive MSS with a translation of the Prakrit passages by P. E. Pavolini, IX. Intern. Congress of Orientalists. London I, pp. 430-53.
MK (S)	H. Schöhl. Die Strophen der MK. Halle a. d. S. 1914.
Mn	Mānava-dharmaśāstra.
Mn (J)	Mn. Ed. by J. Jolly. London, Trübner and Co: 1887. Translated by G. Bühler in SBE 25.
Mn (Jh)	Mn. Ed. and transl. by Mm. Gaṅgānātha Jhā. Bibl. Ind. 256.
Moh	Mohamudgara attributed to Śrī Śaṅkarācārya.
Moh (KSH)	Moh. in KSH 265-8.
Moh (NS)	Moh in NS pp. 47-50 with English translation by Kalee Krishen Bahadur.
Monier-Williams, Sir M.	See Śāk.
Monseur E.	See CM.
MP	See Mārk-p.
Mṛcch	Mṛcchakaṭika of Śūdraka.
Mṛcch (K)	Mṛcch. Ed. and transl. by R. D. Karmarkar. 2nd. ed. Poona 1950.
Mṛcch (NSP)	Mṛcch. Ed. by Nārāyaṇa Rāma Ācārya 'Kāvyatīrtha'. 8th ed. NSP. Translated by A. W. Ryder in the Little Clay Cart. HOS 9; by R. P. Oliver, University of Illinois Press, Urbana 1938 and by J. A. B. Van Buitenen, Delhi 1971.
MŚ	See Śiś.
MS (MSs)	Manuscript(s).
Mudr	Mudrārākṣasa by Viśākhadatta.
Mudr (BSS)	Mudr. Ed. by K. T. Telang, BSS 27.
Mudr (K)	Mudr. Ed. and transl. by M. R. Kale. 4th ed. Bombay 1927.
Mudr (W)	Mudr. Ed. and transl. by R. S. Walimbe. The Royal Book Stall. Poona 2. by M. R. Kale. 5th ed. Delhi 1965 and by J.A.B. van Buitenen, Delhi 1971.

Muir J	Metrical Translations from Sanskrit Writers. London, Trübner and Co. 1879.
N.	The Institutes of Nārada ... Ed. by J. Jolly. Bibl. Ind. 102. Translated by J. Jolly in SBE 33.
Nāg	Nāgānanda of Śrīharṣa. Ed. and transl. by R. D. Karmarkar. 3rd Ed. Poona 1953. *Also*: ed. and transl. by C. S. R. Sastri in S'ri Bālamanoramā Series No. 18. 5th ed. See also ŚHP.
Naiṣ	Naiṣadha of Śrīharṣa.
Naiṣ (D)	Naiṣ. Ed. with transl. by S. V. Dixit. (I-III Sarga-s). Belgaum 1954.
Naiṣ (NSP)	Naiṣadhīyacaritam. Ed. by Nārāyaṇa Rāma Acārya 'Kāvyatīrtha'. NSP 9th ed. Translated by K. K. Handiqui in Naiṣadhacarita of S'rīharṣa. Deccan College Building Centenary and Silver Jubilee Series 33. Poona 1965.
Nambiar S. K.	See Prab.
Nandargikar G. R.	See Jānakī and Ragh.
Nāradīya-pur	Nāradīya-purāṇa in Purāṇasubhāṣitāni. Purāṇa V. I. pp. 61—3.
Nariman G. K. etc.	See Priy.
Nāṭyalakṣa	The Nāṭyalakṣaṇaratnakośa of Sāgaranandin. Ed. by M. Dillon. Oxford Univ. Press, London 1937. Translated by M. Dillon, M. Powler and V. Raghavan in Transactions of the American Philosophical Society, New Series 50. 9. Philadelphia.
Nath P. G.	See BhŚ.
Nāṭyaśāstra	The Nāṭyaśāstra ascribed to Bharata-Muni. Ed. and Transl. by M. Ghosh. Bibl. Ind. 272 (Vol. I-II). Chapters XV and XVI ed. by P. Regnaud, Paris 1880.
Navaratnaya (C)	Ceylonese Navaratna in H. Bechert. Sanskrit texte aus Ceylon. I. München 1952.
Navasāha(sāṅka-carita)	of Padmagupta alias Parimala, Part I. Ed. by Pt. V. Ś. Islāmpurkar. BSS 53.
NBh	Narābharaṇam in Malaya 1. pp. 47—83.

NCC	New Catalogus Catalogorum by V. Raghavan, and others. Madras... (incomplete).
Nerurkar V. R.	See Ṛtu.
Nīsam	Nītisaṁgrahaḥ. Veṅkaṭeśvara Press. Bombay, Saṁvat 1994.
Nīt. Ghaṭa	Nītisāram of Ghaṭakarpara in KSH pp. 504—6.
NKy (B)	Nīti K̲yan. Translation of a Burmese Version of the Nīti K̲yan, a Code of Ethics in Pāli (Burmese). JRAS 17. 252.
NMS	Nāradīya-manu-saṁhitā, Ed. by K. Sāmbaśiva Śāstri. TSS 97.
NM (T)	Nītiśāstra of Mayūrākṣa. Tibetan and Sanskrit with an Introduction in English. By S. Pathak. Viśva-Bhārati Annals, X. 1961.
NPR	The Nārada-pañca-ratna. Ed. by Rev. K. M. Banerjee Bibl. Ind. 38. Calcutta 1865.
NPr	Nītiprakāśikā. Ed. by G. Oppert. Madras-London 1882.
NS	The Neeti Sunkhulun or Collection of the Sanskrit Ślokas ... with a transl. in English by Mahāraja Kalee Krishen Bahadur. Serampore Press 1831.
NS(os)	Nītiśāstra (Old Javanese). Oud-Javaansche text met vertaling uitg. door R. Ng. Dr. Poerbaljaraka. Bibliotheca Javanica 4, Bandoeng 1933.
NSP	Nirṇaya Sāgara Press. Bombay.
NT	Nītiśāstra in Telugu, as quoted in IS.
NV	Nītivākyāmṛta by Somadeva Sūri. Ed. by Pt. Pannālāla Soni. Māṇikacandra Digambara Jaina Granthamālā 22. Bombay 1922. Translated by O. Botto in Il Nītivākyāmṛta di Somadeva Sūri. Università di Torino. Torino 1962.
OH	Our Heritage, Calcutta.

Old Syriac	Pañcatantra in Old Syriac. Kalila und Dimna. Syrisch und Deutsch von F. Schulthess (Vol. I-II). Berlin 1911.
OLPSS	Oriental Library Publications. Sanskrit Series. Mysore.
P	Pañcatantra.
PAB	Thirteen Trivandrum Plays attributed to Bhāsa translated into English by A. C. Woolner and L. Sarup. Panjab Univ. Or. Publications, No. 13. Oxford Univ. Press, London 1930.
Pad	The Padyaracanā of Lakṣmaṇa Bhaṭṭa Āṅkolakara. Ed. by Pt. Kedāranātha and W. L. Ś. Paṇśīkar. KM 89.
Padyasaṁgraha	in KSH 529-532.
PAn	The Purāṇic Anthology. (Purāṇa-kāvya-stotra-sudhā). Ed. by A. P. Karmarkar. Thalakwadi, Belgaum 1958.
Pandit R.S.	See Ṛtu.
Pargiter F. E.	See Mārk-p.
Pathak S.	See NM(T).
PC	Prabhāvakacarita of Prabhācandrācārya. Ed. by J. Vijaya Muni in SJS 13.
PD	The Pañcatantra of Durgasiṁha by A. Venkatasubbiah. In Zeitschrift fur Indologie und Iranistik 6, 255.
PdP	Padmapurāṇa. Ed. by V. N. Maṇḍalika. 4 Vols. ĀnSS extra-1.
PdT	Padyāmṛta-taraṅgiṇī by Haribhāskara. Ed. by J. B. Chaudhuri. Saṁskṛta-kośa-kāvya-saṁgraha 4. Calcutta 1941.
PG.	The Padyāvalī by Rūpa Gosvāmin. Ed. by S.K. De. Dacca University Oriental Publications Series, No. 3. Dacca 1934.
Pickford J.	See Mahāvīr.
PJain	J. Hertel. Über die Jaina Recensionen des P. Bericht über die Verhandhungen des kön, sächs. Gesell. der Wiss. zu Leipzig, Phil-Hist. Klasse, 1902 ; pp. 23-134.

PJKS	Paṇḍitarāja-kāvya-saṁgraha. Sanskrit Academy Series 2. Osmania University, Hyderabad.
PKS	J. Hertal. über einige HSs von Kathāsaṁgraha-strophen. ZDMG 64.58.
PM	J. Herhel. Eine vierte Jaina Recension des Pañcatantra (Meghavijaya). ZDMG 67.639.
PMB	J. Gray. Ancient Proverbs and Maxims from Burmese Sources; or the Nīti Literature of Burma. London, Trübner and Co. 1886.
PN	Pañcatantra, Nepāli text, as quoted in PSL XXXIX and 100-26, PT I, pp. 117-35 and PRE 2.192-258.
PO	Poona Orientalist, Poona.
POS	The Poona Oriental Series.
Powys Mathers	See Kuṭṭ. and Sam.
PP	The Pañcatantra, a Collection of Ancient Hindu Tales in the Recension called Pañcākhyānaka...The Jaina monk Pūrṇabhadra. Ed. by J. Hertel. HOS 11-2. Translated by A. W. Ryder in the Panchatantra. The University of Chicago Press. Chicago 1925.
Pr	Pt. Durgā Prasāda. Böhtlingk's Indische Sprüche. In Journal of the Bombay Branch of the Royal Asiatic Society 16.361.
Pra	Pratimā of Bhāsa, Ed. and transl. by M. R. Kale.
Prab	Prabodhacandrodaya of Kṛṣṇamiśra.
Prab (B)	Prab. Sanscrite et latine edidit H. Brockhaus. Lipsiae 1835.
Prab (NSP)	Prab. Ed. by V. L. Ś. Paṇśīkar. 6th ed. NSP. 1935.
Prab (TSS)	Prab. Ed. by K. Sāmbaśiva Śāstrī. TSS 72, 1936.
Prab (v)	Prab. Ed. by Pt. Śrī Rāmacandra Miśra. Vidyābhavana Saṁskṛta-granthamālā 14, ChSS, 1955. Translated by J. Taylor, London 1812; by S. K. Nambiar, Delhi 1971; and into German by K. Rosenkrantz. Königsberg 1842.

Prabhā	See PC.
Pras	Prasaṅgābharaṇam of S'rīmatkavikulatilaka, Gopal Nārāyan and Co. Bombay. (No date).
Prasanna	Prasannasāhityaratnākara of Nandana, as quoted in SkV.
Prati	Pratijñāyaugandharāyaṇam attributed to Bhāsa. Ed. and transl. by C.R. Devadhar. POS. 61. Also transl. in PAB.
PrC	Prabandha-cintāmaṇi of Merutuṅgācārya. Ed. by Jinavijaya Muni SJS 1. Translated by C.H. Tawney. Bibl. Ind. 141.
PRE	The Pañcatantra reconstructed. Ed. and transl. by F. Edgerton. AOS 2-3, 1924.
PrK	Prabandhakośa of Rājaśekhara Sūri. SJS 6.
Priy	Priyadarśikā by Harṣa. Ed. and transl. by G. K. Nariman, A. V. Williams Jackson and Ch. J. Ogden. Columbia University Indo-Iranian Series 10. New York 1923. *Also* : Ed. and transl. by N. G. Suru. Poona 1928. See also ŚHP.
Pranā	Pratimānāṭaka of Bhāsa. Ed. and transl. Saṁskṛta Sāhitya Sadana, Bangalore 1950.
PrŚ, PrŚ(C)	Pratyayaśataka. Ed. by P. J. Karmadhara. Pandura Press, Ceylon 1941. Translated by A. V. Perera, Candy 1942. See also : L. Sternbach, Adyar Library Bulletin 33. 88-116.
PS	Das Südliche Pañcatantra. Sanskrittext der Recension β mit den Lesarten der besten HSs der Recension α; herausg. von J. Hertel. Abh. d. phil. hist. Klasse d. Kön. sächs. Ges. d. Wiss. XXIV. 5. Leipzig 1906.
PSb	Das südliche Pañcatantra. Sanskrittext der Recension α mit erstmaliger Verwertung der HS. K., herausg. von H. Blatt. Leipzig. O. Harrassowitz, 1930.
PSDh	Parāśaradharmasaṁhitā or Parāśara-smṛti. Ed. by Pt. V. Ś. Islamapurkar. BSS 47, 48, 59, 64, 67, 74.
PSh	M. Haberland: Zur Geschichte des Pañcatantra. Test der südlichen Recensi on. SWA. 107. 397-476. (1884).
PSS	Punjab Sanskrit Series.

PT PTem	The Pañcatantra. A collection of ancient Hindu Tales in its oldest Recension, the Kashmīrian entitled Tantrākhyāyikā...Ed. by J. Hertel. HOS 14., 1915 (PT) ; Tantrākhyāyikā...die atteste Fassung des Pañcatantra aus dem Sanskrit übersetzt...von J. Hertel I-II. Leipzig and Berlin 1909. *Also* : Über das Tantrākhyāyikā, die Kaśmīrische Rezension des P. Mit dem Texte der HS. Decc. Coll. VIII. 145 von J. Hertel. Abh. d. phil.-hist. Klasse der Kön. Sāchs. Ges. der Wiss. V. Leipzig 1904. (PTem).
Pts	P. (*textus simplicior*). Ed. by E. Kielhorn (I) and G. Bühler (II-V) BSS 1, 3, 4. Bombay 1891-6. Translated by L. Fritze. Leipzig, Otto Schulze 1884.
PtsK	Pantchatantrum...Ed. I.O. Godofr. Ludov. Koseg arben. Bonnae ad Rhenum 1848. Translated in Pantschatantra : fünf Bücher indischer Fabeln...aus dom Sanskrit übersetzt...zon Th. Benfey. 2 Vols. Leipzig 1859 ; in French by E. Lancereaux, Paris 1871 (and 1965).
PTu	Tantropākhyānam. Ed. by K. Sambaśiva Śāstri. TSS 132.
PT_2	J. Hertel. Eine zweite Recension des Tantrākhyāyikā. ZDMG 59.1—30.
PuPra	Purātana-prabandha-saṁgraha. Ed. by J. Muni. SJS. 2. Calcutta 1936.
Purāṇa	Purāṇa. Half-yearly Bulletin of the Purāṇa Department. All-India Kāshirāj Trust. Fort Ramnagar. Varanasi.
Purāṇārtha(saṁgraha)	Rājanīti Section of Purāṇārtha. Ed. by V. Raghavan. Purāṇa VII. 2 ; pp. 370—389.
PV	The Padyaveṇī of Veṇīdatta. Ed. by J. B. Chaudhuri. Prācyavāṇī-Mandira-Saṁskṛta-granthamālā 1. Calcutta 1944.
PW	Pearls of Wisdom by D. S. Sarma. Bhavan's Book University 104.
PWW	Purāṇic Words of Wisdom by Dr. A. P. Karmarkar. In Bhāratī Vidyā VII. 11—2 and VIII. 1—2.
PX	J. Hertel. Über einen Südlichen *textus amplior* des Pañcatantra. ZDMG 60. 769—81 and 61. 18—72.

PY	Yaśodhara's Pañcākhyāna. MSs 424 of 1879-80 and 289 of 1882-3, Deccan College, Poona, as quoted in J. Hertel's Das Pañcatantra, Seine Geschichte und Seine Verbreitung. Leipzig-Berlin; 1914.
Quackenbos G. P.	See May and Mayūrāṣṭaka.
R	Rāmāyaṇa.
R (B)	R. Bombay edition. Reprinted in MS form. Bombay. No date.
R (Bar)	The Vālmiki-Rāmāyaṇa. Critical Edition. Oriental Institute, Baroda 1960 (incomplete).
R (G)	R. poema indico di Valmici ... della Scuola Gauḍana. per G. Gorresio. (text and italian translation). 1843—1850.
R(L)	R. North-Western Recension. D.A.V. College Sanskrit Series. Lahore.
R (R)	R. Published by N. Ramaratnam. 2nd ed. M. L. J. Press. Mylapore, Madras 1958.
	Translation by M. L. Sen. Oriental Publishing Co. Calcutta. *Also* : by M. N. Dutt, Calcutta 1892 and Hari Prasad Shastri, London 1959. *Also* : Gems from Rāmāyaṇa by T. Śrinivasa Raghavacharya. Bhavan's Book University 119.
RA	Rasaratnapradīpikā of Allarāja. Ed. by R. N. Dandekar. Bhāratīya Vidyā Series 8.
Radhakrishnan S.	The Principal Upaniṣads. Ed. and transl. Ed. by Harper and Brothers Publishers, 1953.
Ragh	Raghuvaṁśa of Kālidāsa.
Ragh (C)	Ragh. with a prose interpretation of the text by Pandits of the Committee of Public Instruction. Calcutta 1832.
Ragh (K)	Ragh. ed. and transl. by R. D. Karmarkar. Poona 1925—1954.
Ragh (S)	Ragh. Sanscrite et. latine ed. A. F, Stenzler. London. Oriental Translation Fund, 1832.
	Translated by P. de Lacy Johnstone. London 1902. *Also*: by G. R. Nandargikar, Delhi 1971. *Also* : by L. Renou in Les Joyaux de l'Orient 6, Paris 1928.

Raghavacharya T. S. — See R.

Raghunathji — See CV.

Raghu Vira — See SS (OJ).

Rangachar(iar) S. — See Kum., BhPañ.

RAS — Royal Asiatic Society.

Ras — Rasikarañjanam of Rāmacandra. Sanskrit und Deutsch herausg. von R. Schmidt. Stuttgart 1896. *Also* : in KM IV. 96-149.

Rasagaṅgā(dhara) — by Jagannāth Pt. Sixth ed. KM 12.

Ratirahasya of Kokkoka. — Śrī Kāñcināthakṛtayā dīpikākhyayā ṭīkayā sanātham. Śrī Devīdattaśarmaṇā ṭippaṇikayā viśadīkṛtya śodhitam. (No place ; no date). Translated by A. Comfort in the Koka Shāstra. London 1964.

Ratnāpaṇa — The Pratāparudrayaśobhūṣaṇa of Vidyānātha [with the commentary Ratnāpaṇa of Kumārasvāmin and ... an appendix containing the Kāvyālaṅkāra of Bhāmaha. Ed. by K. P. Trivedī. BSS. 65.

Rat(nāvalī of Śrī Harṣa). See also ŚHP.

Rat (D) — Rat. Ed. and transl. by C. R. Devadhar and N. G. Suru. Poona Oriental Book House. 2nd ed. 1954.

Rat (ES) — Rat. texte traduit par M. Lehot. Collection Émil Senart. Paris 1933.

Rat (G) — Rat. Ed. and transl. by B. Bh. Goswami. Calcutta (no date).

Rat (NSP) — The Ratnāvalī Nāṭikā, 4th ed. NSP, 1938.

Rav (T) — Ravigupta's Āryākośa in the Tanjur (Tibetan).

Ray K. and / Ray S. and K — See KāD, Kir, Uttara, Bhaṭṭikāvya.

Rdh (M) — Rājādhirāj. Preliminary Notes on Mōñ Proverbs. Appendix F. to "On Siāmese Proverbs and Idiomatic Expressions" by Col. G. E. Gerini JSS 1. 133.

Regnaud I, II, VI — P. Regnaud, Stances sanskrites inédités, Bibliothèque de la Faculté des Lettres de Lyon, Vol. I. 2 ; pp. 1-22 (I) ; II. 2 ; pp. 193-212 (II) ; Vol. VI ; pp. 1-85 (VI).

Regnaud P. — See RJ, Naṭyaśātra.

Renou L — See Ragh.

RIGI	Rivista Indo-greco-italica di Filologia-lingua-antichità.
RJ	The Rasika-jīvana of Gadādhara Bhaṭṭa. Ed. by J. B. Chaudhuri. Saṁskṛta-koṣa-kāvya-saṁgraha Series 4. Calcutta 1944. *Also* : Rasikajīvana of Gadādhara. Stances Sanskrites inédités par P. Regnaud. Annuaire de la Faculté des Lettres de Lyon, Paris 1884.
RK	The Kāvyālaṁkāra of Rudraṭa; Ed. by Mm. Pt. Durgāprasāda and W. L. Ś. Paṇśīkar. KM 2.
RN(P)	The Rājanīti (Pāli) in PMB.
RO	Rocznik Orientalistyczny. Publ. by Polska Akademia Nauk, Warszawa.
Roy P.C.	See MBh.
RP	See Kṣ(RP).
RR (or RRK)	The Rājanīti-ratnākara by Caṇḍeśvara. Ed. by K. Jayaswal. Bihar and Orissa Research Society. Patna-Calcutta 1936.
RS or RŚ	Rudraṭa's Śṛṅgāratilaka ed. with Ruyyaka's Sahṛdayalīlā (RS.) by R. Pischel, Kiel 1886.
RT	Rājataraṅgiṇī of Kalhaṇa.
RT (BSS)	RT. Ed. by Durgāprasāda. BSS 45, 51 and 54.
RT(S)	RT. Ed. by M.A. Stein, Vol. I. Text. Bombay, Leipzig 1892. Translated by M. A. Stein. Westminster Azchibald Constable 1900.
RT(T)	RT. Ed. and transl. in French by M. A. Troyer, Paris 1852.
RT (VVRI)	RT. Ed. by Vishva Bandhu. Vishveshvaranand Research Institute Publication 273, 357.
Ṛtu	Ṛtusaṁhāra of Kālidāsa.
Ṛtu(ES)	Ṛtu. Ed. and Transl. by Assier de Pompignan. Collection Émile Senart. Paris 1938.
Ṛtu(NSP)	Ṛtu. Ed. by Nārāyaṇa Rāma Ācārya "Kāvyatīrtha" 8th ed. NSP. 1952.
	Translated by R. S. Pandit in Ritusaṁhāra or the Pageant of the Seasons. The National Information and Publications Ltd. Bombay 1947. *Also* : by M. R. Kale, Delhi 1967, H. H. Wilson, Vārāṇasī 1965, V.R. Nerurkar, Bombay 1916.

Ru	W. Ruben, Das Pañcatantra und seine Morallehre, Berlin 1959.
Rudraṭakāvyālaṁkāra	See RK.
Ryder A.W.	See PP., Mṛcch.
Śa	Śaṅkha-smṛti, as quoted in the *nibandha-s*.
Sa	Subhāṣitārṇava, ascribed to Śubhacandra. MS BORI 1486 of 1886 ; 1156 of 1884-88 ; 1965 of 1875-76, as quoted in BhŚ (as SA) and SkV (as Sa).
Sabh	Anthology. MS BORI 417 of 1884-87, as quoted in BhŚ and SkV (as Sab).
Śā-gṛh	Śāṅkhāyana-gṛhyasūtra. Ed. by S. R. Sehgal. Delhi 1960. Translated by H. Oldenberg in SBE 29.
Sabhā(rañjanaśataka)	of Nīlakaṇṭha Dīkṣita. In KM IV 189-198.
Sāh or SāhD	Sāhitya-darpaṇa of Viśvanātha Kavirāja.
Sāh(BI)	Sāh. The text revised from the edition of the Committee of Public Instruction by Dr. E. Roer. *Also* : The Mirror of Composition, a treatise on poetical criticism, Text and English translation of Sāh. by Pramadādāsa Mitra. Bibl. Ind. 9.
Sāh (C)	Sāh. Ed. by Yuktaharidāsa...Calcutta 1875 (Śaka).
Śak	Abhijñāna-śakuntala of Kālidāsa.
Śak(Beng)	Kalidāsa's Śākuntala. Ed...of the Bengali Recension by R. Pischel. 2nd ed. HOS 16. Translated by M. B. Emeneau. University of California Press, 1962.
Śak(D)	Śak. Ed. and transl. by C. R. Devadhar and N. G. Suru. Poona Oriental Book House. Poona 1951. Translated by Sir Monier Monier-Williams in Śakoontala or the Lost Ring. London. George Roufledge and Sons.
Sam	Samayamātṛkā of Kṣemendra.
Sam (KM)	Sam. Ed. by Durgāprasād and K. P. Parab. KM 10.
Sam (RP)	Sam. in Kṣ(RP) 349—416. Translated by J. J. Meyer in Altindische Schelmenbücher. Lotus. Verlag, Leipzig. *Also* : by E. Powys Mathers in Eastern Love, Vol 2. John Rodker, London 1927. *Also* : by L. De Langle in Les Maitres de l'amour. Paris 1920.
Sama	Samayocitapadyaratnamālikā. Compiled by P. T. Mātriprasāda Pāṇḍeya. 1. HSS 165. *Also* : Sama. 2. Ed. by Gaṁgādhara Kṛṣṇa Draviḍa. Bombay 1957.

Śānt	Śāntiśataka.
Śānt (KŚH)	Śānt. In KSH pp. 410—429.
Śānt. (Sch)	Das Śānt. mit Einleitung, Kritischem Apparat, Übersetzung und Anmerkungen Von K. Schönfeld. Leipzig 1910.
Śāntiv(ilāsa)	of Nīlakaṇṭha Dīkṣita. In KM VI. 12—20.
Sanyal J. M.	See BhPu.
Sar	Sarasvatī-kaṇṭhābharaṇa of Dhāreśvara Bhojadeva, Ed. by Pt. K. Śarma and W. L. Ś. Paṇśīkar. KM 94.
Sarup L.	See Car and PAB.
SarV	The Sarasvatīvilāsa. Ed. by Dr. R. Shama Sastry. OLPSS 71.
Saśa	Sadācāra-śāstra, Viśveśvaranand Institute Publications, No. 246.
Śastri	See Shastri.
ŚB	Śṛṅgāraprakāśa of Bhoja, as quoted in SkV.
ŚbB	The Budhabhūṣaṇa of King Śambhu. Ed. by H. D. Velankar. Gov. O. S.; C, 2. BORI, Poona 1926.
SBE	Sacred Books of the East.
SBH	Sacred Books of the Hindus.
ŚBh	Śṛṅgāraprakāśa of Bhoja, as quoted in SkV.
ŚBS	Śrī Bālamanoramā Series.
SC	Smṛticandrikā of Devannabhaṭṭa. Ed. by J. Gharpure. CHLT 11.
Scharpé	A. Scharpé. Kālidāsa Lexicon. Vol. I. 1 (Śak.); Vol. I. 2 (Māl., and Vik.); Vol. I. 3 (Kum., Megh., Ṛtu and Incerta; Vol. I. 4 (Ragh.). Rijksumiversitest te Gent. Werken intgegeven door de Faculteit van de Letteren en Wijsbegeerte. 117. 120., 22. and 134. Aflevering. Brugge 1954—1964.
Schmidt R	See AS, Dar, Kal, Śto.
Schöbl H	See MK (S).
Schönfeld K	See Śānt (Sch).
SCM	Smṛticintāmaṇi (MS) in the Library of IO, as quoted in Dh.

SCSL	Selections from Classical Sanskrit Literature with English Translation and Notes by J. Brough. London, 1951.
SG	Sabhyālaṅkaraṇa of Govindajit. Calcutta 1947.
SGo	Subhāṣitāvalī of Gopinātha. MS BORI 92 of 1886-92 as quoted in BhŚ and SkV (as SG).
SGPS	Saṁskṛta-gadya-padya-saṁgraha. HSS 243.
SH	Subhāṣitahārāvalī of Harikavi. MS BORI 92 of 1883-84. See also Journal of the Ganganatha Jha Sanskrit Vidyapeetha 28.
Shama Sastry.	See K(S).
Sharma H. D.	See BhV.
Shastri A.	See GSL.
Shāstri C. S. or C.S.R.	See Āś and Nāg.
Shastri H. P.	See R.
ShD (T)	She-rab Dong-bu or Prajnya Danda by Li Thub (Nāgārjuna). Ed. and transl. by Maj. W. L. Campbell, Calcutta 1919. (Tibetan).
Śiś	Śiśupālavadha of Māgha.
Śiś (GN)	Śiś. Cantos I-IV. Ed. and transl. by M. S. Bhandare. Bombay 1932.
Śiś (NSP)	Śiś, Ed. by Min. Pt. Durgāprasād and Pt. Śivadatta. 11th ed. NSP. Bombay 1940. Translated into French by H. Fauche in *Une tédrade ou drame, hymne, roman et poème*, Vol. III. Paris 1865. *Also*: partly translated into German by C. Capeller in Bālamāgha. Māgha's Śiś. im Auszuge. Stuttgart 1915.
Śivot(karṣamañjarī)	In the Minor Poems of Nīlakaṇṭha Dīkṣita[1], Śrīraṅgam 1911.
ŚHP	Śrī Harṣa's Plays (Nāgānanda, Ratnāvalī, Priyadarśikā), Ed. and transl. by P. K. Bae. Asia Publishing House, Bombay 1964.
SJS	Siṅghī Jain Series. Bombay.
SK	Subhāṣitaratnakośa of Bhaṭṭaśrīkṛṣṇa (MS BORI 93 of 1833—84), as quoted in BhŚ.
ŚKDr	Śabdakalpadruma. CHSS 93.

1. By Appayya Dīkṣita.

SKG — Subhāṣitakhaṇḍa of Gaṇeśabhaṭṭa. Rājāpur, as quoted in BhŚ.

Skm — Sad-ukti-karṇāmṛta of Śrīdharadāsa.

Skm (B) — Skm. Ed. by S. Ch. Banerji. Firma K. L. Mukhopadhyay, Calcutta 1965.

Skm (BI) — Skm. Ed. by Rāmāvatāra Śarmā. Bibl. Ind. 217 (upto 2. 51. 1).

Skm (POS) — Skm. Ed. by Mm. Pt. Rāmāvatāra Śarmā. Punjab Oriental Series 15. Lahore 1933.

SkP — Skanda-purāṇa. Veṅkaṭeśvara Press. Bombay 1808-9.

SkṛP — Sanskrit Poetesses, J. T. Chaudhuri. Calcutta 1941 (Part B).

SkV — Subhāṣita-ratna-koṣa by Vidyākara. Ed. by D. D. Kosambi and V. V. Gokhale. HOS 42, 1957. Translated by D. H. H. Ingalls in An Anthology of Sanskrit Court Poetry. HOS 44, 1965.

SL — Subhāṣitaślokāḥ. MS, BORI 324 of 1881-2, as quoted in BhŚ.

SLP — Śṛṅgārālāpa. MS, BORI 92 of 1883-84, as quoted in BhŚ. See SMŚṛ.

SLPr — Saṁskṛta-lokokti-prayoga. Śaktiprakaraṇa. N. d. ; n. p.

ŚlS — Bṛhat-kathā-śloka-saṁgraha of Budhasvāmin. Ed. and transl. into French by F. Lacótē. Paris 1908-1929.

Ślt (OJ) — Ślokāntara, an Old Javanese didactic Text. Ed. by Sharada Rani. International Academy of Indian Culture, Delhi 1957. (Old Javanese).

SM — See Mṛcch.

SMa — Subhāṣita-mañjarī. A poetical Anthology by S. Veṅkaṭarama Śāstri. Kumbakonam 1921.

SMH — Sūktimuktāvalī. Śrī Hariharasubhāṣita. Ed. by R. Jha. Patna 1949. *Also* : Hariharasubhāṣitam of Śrī Harihara in KM 86.

SMJ	Jain Anthology. MS, BORI 1396 of 1884-87 as quoted in BhŚ (as SM).
SMR	See SRM.
Smṛtimuktā(phalam).	Ed. by J. R. Gharpure. CHLT 25. (1—5)(6 volumes).
SMŚṛ	MS. Subhāṣita-muktāvalī ; Śṛṅgārālāpa. MS, BORI 92 of 1883-84.
SN	Jain Anthology. MS, BORI 1423 of 1887-31, as quoted in BhŚ (as SN).
SN (P)	The Suttavaḍḍhananīti (Pāli) in PMB.
SNi	Subhāṣitanīti of Śrīman Vedanta Deśika. Ed. by M. T. Narasiṁha Aiyangār. Śrīraṅgam 1908. *Also* : in KM VIII 151.
ŚP	The Paddhati of Śārṅgadhara, a Sanskrit Anthology. Ed. by P. Peterson. BSS 37, 1888.
SPLBNK	L. Sternbach. The Pāli Lokanīti and the Burmese Niti-Kyan. In BSOS 26. 329-45.
SR	Subhāṣita-ratna-bhāṇḍāgāram. Enlarged and re-edited by Nārāyaṇa Rāma Ācārya "Kāvyatīrtha". 8th ed. NSP. 1952.
SRB	See SSB.
SRHt	Sūktiratnahāra of Sūrya. Ed. by K. Sāmbaśiva Śāstrī. TSS 141, 1938.
Srīkaṇṭha(caritam)	of Maṅkhaka. Ed. by Mm. Pt. Durgāprasāda and K. P. Parab. 2nd ed. KM 3, 1900.
SRK	Subhāṣitaratnākara. Ed. by K. Ś. Bhāṭavaḍekar. Bombay, 1872.
SRM	Subhāṣitaratnamālā by K. G. Chiplonkar, 4th ed. Poona 1923 and 1912.
ŚṛṅC	Śṛṅgāra-sāriṇī of Mm. Citradhara of Mithilā. Darbhanga 1965.

Śṛṅg	Śṛṅgāratilaka attributed to Kālidāsa.
Śṛṅg (G)	Kalidasae Meghadūta et Śṛṅg. ex reconsione. J. Gildemeisteri. Bonnae 1841. Transl. into French by H. Fauche in Oeuvres complètés de Kālidāsa, traduites...Paris 1859-60 (vol. I).
Śṛṅg (K)	Śṛṅg. in Śrīkṛṣṇa-granthamālā 5. ChSS, 1952.
Śṛṅg (V)	Śṛṅg. Veṅkaṭeśvara Press, Bombay. *Śaka* 1847.
Śṛṅgāratilaka	of Rudraṭa. Ed. by P. Pischel. Kiel 1886.
SRN(T)	Sa-skya legs-bcas. Subhāṣita-ratna-nidhi. W. L. Campbell. In Ost-Asiatische Zeitung. New Folge 2 of 1925. 31-65, 159-185. (Tibetan and Mongolian). *Also* : ed. by J. E. Bossom, University Microfilms, Ann Arbor 1967.
SRRU	Saṁskṛta-sūktiratnākara. Ed. by Rāmaji Upādhyāya. 1959.
SRS	Subhāṣita-ratna-samuccayaḥ by K. R. Joglekar and V. G. Sant. 5th ed. Ahmedabad 1922.
ŚŚ	See Śukr.
SSap	Subhāṣita-saptaśati. Ed. by M. Śāstri. Delhi 1960.
SSB	Subhāṣita-sudhā-ratna-bhāṇḍāgāra. compiled and annotated by Pt. Ś. Kaviratna, Śrī Veṅkaṭeśvara Steam Press. Bombay. *Saṁvat* 1985.
SSD	Subhāṣitasuradruma of Keḷadi Basavappa Nāyaka. MS, BORI 228 of the later additions as quoted in BhŚ (as SSD).
SSg	Subhāṣita-saṁgraha with Gujarati translation. Ed. by P. M. Paṇḍya. Bombay 1885.
SSH	Sūktiśatakam I-II. Ed. by H. Jhā. HSS 263.
SSJ	Subhāṣitasāgara, MS, BORI 424 of 1899-1915 as quoted in BhŚ (as SS).
SSK or SSKR	Sūkti-saṁgraha of Kavi Rākṣasa. Ed. by Śrī S. Śāstri. HSS 134, 1941.

SSkṛ	Saṁskṛta-pāṭhopakāraka, Calcutta. *Śaka* 1761.
SSM	Ślokasaṁgraha of Manirāma Dīkṣita ; MS, BORI 361 of 1884-36 and 527 of 1887-91 as quoted in SkV (as Ssm).
SSMā	Śrīmātuḥ Sūkti-sudhā. Pondichéry. Śrī Aravindāśrama 1953.
SS(OJ)	Sārasamuccaya. Ed. and transl. by Dr. Raghu Vira, Śatapiṭaka Series 24. New Delhi. (Old Javanese).
SSpr	Sūkti-sudhā. Ed. by R. Ś. Pālivala. Svādhyāya-maṇḍala. Pāraḍī 1963.
SSR	See SŚB.
SSS	Sūkti-sundara by Sundaradeva. Ed. by J. B. Chaudhuri. Saṁskṛta-koṣa-kāvya-saṁgraha No. 4. Calcutta 1943.
SSSap	See SSap.
SSSJG	Sūktisaṅgraha. Ed. by Bhauroṅdāna Jeṭhan, Satisa Jaina Granthamālā.
SSSN	Sāyaṇa's Subhāṣita-sudhānidhi. Ed. by K. Krishnamoorthy. Dharwar 1968.
SSTC or SSTCS	L. Sternbach. Subhāṣita-saṁgrahā-s as Treasuries of Cāṇakya's Sayings, Viśveśvaranand Indological Series 36.
SSV	Sārasūktāvalī by Srī Municandragaṇī. MS, BORI 1492 of 1886-92, as quoted in BhŚ (as SSV) and SkV (as SSV).
ST	Subhātaraṅga of Jagannātha Miśra. MS, BORI 416 of 1884-87, as quoted in BhŚ (as ST) and SkV (as St).
Stasiak S.	Le Cātaka par S. Stasiak. RO. 2 of 1919-24 ; pp. 33-117.
STC	L. Sternbach. The Subhāṣita-saṁgraha-s, as Treasuries of Cāṇakya's Sayings, Viśveśvarānand Indological Series 36.
Stein M.A.	See RT(S).
Sternbach L.	See JSAIL, SuM, GVS, Cr, Crn.

ŚtM	Die Marāṭhī Übersetzung der Śukasaptati. Marāṭhī und Deutsch von R. Schmidt. AKM 10.4, 1897.
Śto	Der *textus ornatior* der Śukasaptati. Kritisch herausgegeben von. R. Schmidt ABayA 212, 1898-90. Translated by R. Schmidt in Die Śukasaptati (*Textus ornatior*). Stuttgart 1899.
Śts	Die Śukasaptati, *textus simplicior*, herusgegeben von R. Schmidt. AKM 10.1, 1893. *Also* : published by Motīlāl Banārsīdās, Delhi 1959. Translated by R. Schmidt. in Śukasaptati (*Textus simplicior*), Kiel 1894 and in Meisterwerke Orientalischer Literaturen 3, München 1913.
ŚtsA	Der *textus simplicior* der Śukasaptati in der Recension der Handschrift A. by R. Schmidt. ZDMG 54.515-547 and 55.1-44.
ŚtsAn	Anmerkungen zu dem *textus simplicior* der Śukasaptati by R. Schmidt. ZDMG 48. 580-628.
ŚtsM	See ŚtM.
SU	Subhāṣita (MS) BORI 527 of 1887-91, as quoted in BhŚ.
SuB	Śrīsūktāvalī. Codice indiano ed. dal Dre E. Bartoli, Napoli 1911. (Selected stanzas were translated by E. Bartoli).
Subh	Subhāṣitārṇava (MS), as quoted in IS.
Śukr	Śukranīti. Śukranītisārah, Śrīmat Śukrācāryyaviracitaḥ. Ed. by Jīvananda Vidyāsāgara. 2nd. ed. Calcutta 1890. *Also* : ed. by Kh. Śrīkṛṣṇadāsa, Veṅkaṭeśvara Steam Press, Bombay. *Śaka* 1877. Translated by H. K. Sarkar, SBH 13, Allahabad 1914.
SuM	Subhāṣitamuktāvalī. Ed. by R.N. Dandekar. University of Poona, 1962. See also L. Sternbach : On the Authorship of some Stanzas of the Subhāṣitamuktāvalī. Journal of the University of Poona. Humanities Sections No. 19 ; pp. 37-65.
Sumu or Sūmu	Sūktimuktāvalī of Somaprabha. In KM VII. 35 sqq.

SuMuñ	Sūkti-mañjarī compiled and explained by Baldeva Upādhyāya. ChSS. The Vidyābhavana Skt. Granthamālā 142.
Sūryakānta	Dr. See KṣS.
SuSS	Subhāṣitasārasamuccaya ; MS of the Asiatic Society of Bengal No. 105666-130-7 as quoted in PY, SSS etc. (as SSS).
Suvṛ	Suvṛttatilaka of Kṣemendra. KM II. pp. 29-54. *Also* : in Kṣ (RP) 85-116. Translated by Dr. Sūryakānta in KṣS.
Sv	Svapnavāsavadatta of Bhāsa. Ed. and transl. by M. R. Kale. 3rd ed. Booksellers Publishing Co. Bombay. *Also* : Ed. and transl. by C. R. Devadhar. POS. 27.
SWA	Sitzungsberichte der Wiener Akademie der Wissenschafhen.
Tadpatrikar S. N.	See Caur (POS).
Taluqdar of Oudh.	See Matsya-p.
Tantr(ākhyāna).	A Collection of Indian Tales...described and in part edited and translated by C. Bandall. JRAS 20.4 ; pp. 465-501.
Tantri	See TK (OJ) and A. Veṅkaṭasubbiah. A Javanese version of the Pañcatantra, ABORI.
Tarala	The Ekāvali of Vidyādhara with the commentary, Tarala, of Mallinātha by K. P. Trivedi. BSS 63. Bombay 1903.
Tawney C. H.	See Māl, KSS.
Taylor J.	See Prab.
Teza E.	See CL.
TK(OJ)	Tantrī-Kāmandaka. Een Oud-javaansche Pañtjatantra Bewerking door Dr. C. Hooykaas. Bibliotheca Javanica 2. Bandoeng 1931. (Old Javanese).
TP	Carr, M. W. A Collection of Telugu Proverbs translated, illustrated and explained, together with some Sanskrit Proverbs, Madras 1868, as quoted in 15.

TSMH	Tanjore Sarasvatī Mahal Series. Tanjore.
TSS	Trivandrum Sanskrit Series.
Uhle H.	See Vet.
Uj	Ujjvalanīlamaṇi of Rūpagosvāmin, KM 95.
Ujjvala	Ujjvaladatta's commentary on the Uṇādisūtras. Ed. by Fh. Aufrecht, Bonn. 1859.
UPICI	Université de Paris. Institut de civilisation indienne.
Ūr	Ūrubhaṅgam of Bhāsa. Ed. and transl. by C.R. Devadhar. POS 72.
Uttara	Uttararāmacarita of Bhavabhūti. Ed. by P.V. Kane and transl. by C.N. Joshi. Motilal Banarsidass, 4th ed. 1962. *Also* : in Collection Émile Sénart. traduit par N. Stchoupak, Paris 1935. *Also* : with translation of Saradaranjan Ray. 6th edition. Calcutta.
VĀh	See Vīra 3.
Vai	Vairāgyaśataka of Gosvāmin Janārdanabhaṭṭa. In KM XIII. 131.
Vaidi	Vairāgyaśataka of Appayya Dīkṣita. In KM I 91-101.
var.	varia(e) lectio(nes).
Vās	The Vāsiṣṭhadharmaśāstram. Ed. by A.A. Führer. BSS 23. Poona 1930. Translated by G. Bühler in SBE 14.
Vās(TSS)	Vāsiṣṭhasmṛti in Smṛtīnāṁ Samuccayaḥ. ĀnSS 48 ; pp. 187-231.
Vāsav	Vāsavadatta by Subandhu. Ed. and transl. by L.H. Gray. Columbia University Indo-Iranian Series 8. New York 1913.
VBh	Vivādabhaṅgārṇava by J. Tarkapañcānana. OLPSS.

VC — Vikrama's Adventures, or the thirty-two Tales of the Throne. Ed. in four...recensions: Southern (VCsr), Metrical (VCmr), Brief (VCbr), Jainistic (VCjr); also sections from Vararuci's (VCvar.) recension...and transl ...by F. Edgerton...2 vols. HOS 26-7. Cambridge, Mass. 1926.

Veṇī — Veṇīsaṁhāra by Bhaṭṭa Nārāyaṇa. Ed. and transl. by K. N. David. Poona 1922. *Also*: ed. by K. P. Parab. 9th ed. NSP. 1940. *Also*: ed. by S. Viśwanathan and transl. by C. S. R. Śāstri. Śrī Bālamanoramā Series No. 37. Madras 1961.

Vet — Die Vetālapañcaviṁśatikā in den Recensionen des Śivadāsa und eines Ungenannten...herausg. von H. Uhle. AKM 8·1, Leipzig 1881. Translated by H. Uhle in Meisterwerke Orientalischer Literaturen 9. München 1924. *Also*: Die Vetālapañcaviṁśatikā des Śivadāsa nach einer H.S. von 1487 von H. Uhle. Berichte über die Verhandlungen der Kön. Sächs. Gesell. der Wiss. Philol.-hist. Klasse; 66 Bd; 1 Heft, 1914. (Hu[1] and Hu[2]).

Vi — Viṣṇu-Smṛti.

Vi(BI) — The Institutes of Viṣṇu...Ed. by J. Jolly. Bibl. Ind. 91. Calcutta 1881. *Also*: in ChSS. 95; Varanasi 1962. Translated by J. Jolly in SBE 7.

Vi(K) or Vi(J) — Viṣṇu-smṛti with the commentary Keśavavaijayantī... Ed. by Pt. V. Krishnamacharya. The Adyar Library Series 93. Adyar 1964.

Vid — Vidura-nīti from Śrī Mahābhārata. Ed. by V. P. N. Menon. Indian Classics Series No. 3. Palghat.

Viddhaś — Viddhaśālabhañjikā of Rājaśekhara. Ed. by Bh. R. Ārte. Arya Bhuṣaṇa Press. Poona 1886. *Also*: in Vidyābhavana Saṁskṛta-granthamālā 125, ChSS, 1965. Translated by L. H. Gray in JAOS 27, 1-71.

Vidy(ākarasahasraka) — by Vidyākara Miśra. Ed. by U. Mishra. Allahabad University Publications. Sanskrit Series, Vol. II, Allahabad 1942.

Vidyārṇava S.C.	See Y.
VIJ	Viśveśvaranand Indological Journal, Hoshiarpur.
Vik	Vikramorvaśīyam by Kālidāsa.
Vik(BSS)	Vik. Ed. by Sh. Pāṇḍurang Paṇḍit, revised and improved by Bh. R. Ārta. 3rd. ed. BSS 16. Bombay 1901.
Vik(SA)	Vik. ed. by H. D. Velankar. Sāhitya Akademi, New Delhi 1961. Translated by E. B. Cowell. Hertford-London 1851.
Vikram	Vikramāṅkadevacaritam, mahākāvyam of Bilhaṇa. Ed. by V. Sh. Bharadwaj. (3 vols.). Sanskrit Sāhitya Research Committee of the Banaras Hindu University 1958-64. Translated by S. Ch. Banerji (I-XIII) and A. K. Gupta (XIV-XVIII). Sambodhi Publications Private Limited. Calcutta 1965.
Vīr	See Y. (and Vīra)
Vīra	Vīramitrodaya by Mm. Pt. Mitra Miśra. 1-2 Paribhāṣā- and Saṁskāra- ; 3. Āhnika- ; 4. Pūjā- ; 5. Lakṣaṇa- ; 6. Rājanīti- ; 7. Tīrtha- ; 8. Vyavahāra- ; 9. Śrāddha-prakāśa-s. Ed. by P. N. Śarmā. ChSS 30.
VīrA	See Vīra 3.
Vīrat	The Vīrataraṅgiṇī of Mm. Citradhara of Mithilā. Darbhanga 1965.
VīrR	See Vīra 6.
VīrVyav	See Vīra 8.
VI Series	Viśveśvaranand Indological Series, Hoshiarpur.
Viṣṇu-p	Viṣṇu-purāṇa. Ed. by F. Hall. London, Trübner & Co. 1864-77. Translated by H. H. Wilson. London, John Murray 1840. *Also* : in Purāṇaprakāśaka maṇḍalīmnīṁ.

VJK	The Vakrokti-Jīvita by Rājānaka Kuntaka. Ed. by S. K. De. Calcutta 1961.
VMR	See Mudr.
VN	Nītiratna of Vararuci in KSH 502-3. *Also* : in KSG 1.305.
VP	Padyataraṅgiṇī of Vrajanātha, as quoted by N. R. Gore in PO, 11.46-56.
VPar	See Vīra 1.
VR	Vivādaratnākara by Caṇḍeśvara Ṭhakkura. Ed. by Mm. K. Smṛtitīrtha. Bibl. Ind. 103. Calcutta 1931. Partly translated by G. S. Śāstrī and D. Chattopādhyāya. Calcutta 1909.
VRR	See Vīra 6.
Vṛtta	Vṛttaratnāvali of Veṅkaṭeśa. Ed. and transl. by H. G. Narahari. The Adyar Library Pamphlet Series. No. 27. Adyar 1952.
VRV	See Vīra 6.
VS	The Subhāṣitāvalī of Vallabhadeva. Ed. by P. Peterson. BSS 31. See also L. Sternbach, Del'origine des vers cités dans le Nīti-paddhati du VS. In Mélanges L. Renou; pp. 683-714.
VSaṁ	See Vīra 2.
VŚ(T)	Vararuci's Śatagāta in the Tanjur (Tibetan).
VVy	Vivādavyavahāraḥ (MS), as quoted in Dh.
Vyakti	The Vyaktiviveka of Rājānaka Mahimabhaṭṭa...Ed. by T. Gaṇapati Śāstri. TSS 5. Trivandrum 5.
Vyās	Vyāsasubhāṣita-saṁgraha. Ed. by L. Sternbach, Kāśī Sanskrit Series 193. ChSS 1969.
Vyās (C)	Vyāsakāvya. In Sanskrittestē ans Geyton. heransg. von H. Bechert. München. 1962.
Vyās (S)	Siamese Vyās(Vyākāraśata ; B. E. 2464=A.D. 1920). Adyar Library Bulletin 35, 258-69.

VyC — Vyavahāracintāmaṇi by Vācaspati Miśra. Ed. by L. Rocher. Gentse Orientalische Bijdragan, 1. Gent 1956.

VyK — Vyavahārakalpataruḥ (MS), as quoted in Dh.

VyMā — Vyavahāramātṛkā of Jīmūtavāhana. Ed. by A. Mookerjee. Memoirs of the Asiatic Society of Bengal 3.

VyN — Vyavahāra-nirṇaya of Varadarāja. Ed. by Rangaswami Aiyangar and A. N. Kṛṣṇa Aiyangar. The Adyar Library Series No. 29.

VyP — Vyavahāraprakāśaḥ (MS), as quoted in Dh.

VyS — Vyavahārārtha Samuccaya (MS), as quoted in Dh.

VySau — Vyavahārasaukhyam (MS), as quoted in Dh.

VyVi — Vyaktiviveka of Rājānaka Śrī Mahimabhaṭṭa, Kāśī Skt. Ser. 121, Varanasi 1964.

Walimbe R. S. — See Mudr.

Wilson H. H. — See Viṣṇu-p., Ṛtu, Kum.

Winternitz M. — Geschichte der indischen Literature I-III. In Literaturen des Ostens 9. Leipzig. Partly translated by Miss H. Kohn, University of Calcutta 1933—59 and Vol. III, by S. Jhā. M. Banarsi Dass. Delhi 1963.

Woolner W. C. — See PAB. and Cār.

WZKM — Wiener Zeitschrift für die Kunde des Morgenlandes.

Y — Yājñavalkya-Smṛti.

Y (ĀnSS) — Y. Aparārkāparābhidhānāparādityaviracitaṭīkāsametā-(Apar). Ed. by paṇdits of the Ānandāśrama (2 vols.). ĀnSS 46.

Y (ChSS) — Y. with Vīramitrodaya (Vīr), the commentary of Mitra Miśra and Mitākṣarā (Mit), the commentary of Vijñāneśvara (Vijñ). Ed. by Pt. N. Ś. Khiste and Pt. J. Ś. Hosiṅga. ChSS 62. Benares 1930.

Y(NSP) — Y. of Yājñavalkya with the commentary Mit. of Vijñ. Ed. by W. L. Ś. Paṇśīkar. 4th ed. NSP 1936.

Y(S) — Yājñavalkya's Gesetzbuch. Sanskrit and Dentsch; heransg von A. F. Stenzler. Berlin-London 1849.

Y(T) — Y. With the commentary Bālakrīḍa of Viśvarūpācārya. Ed. by Mm. T. Gaṇapati Śāstri. TSS 74.

Translated by J. R. Gharpure In CHLT 2. *Also* : translated by Pt. M. L. Sandal; S. Ch. Vidyārṇava; S. N. Naraharayya in SBH and Sacred Books of the Aryas.

YJG — Yaśovijaya Jaina Granthamālā.

ZDMG — Zeitschrift der Deutschen Morgenländischen Gesellschaft.

INTRODUCTION

Wise saying

1. The Sanskrit literature has reached its apogee in its didactic poetry with thousands of moral maxims, ethical teachings and wise sayings. This floating expression of sound judgments preserved in metrical form are mines of practical good sense and evidence the wisdom of the Hindus which elevated them to a high position among the nations of the globe.[1]

2. Indian authors displayed a profound knowledge of human nature with all the weaknesses and defects and have given sound moral advice with respect to various situations in which human beings were likely to wound up. These authors particularly believed that the present conduct of humans is a result of previous existence and therefore their present action will heavily bear on their future. Consequently these actions should be good and moral and thus bring happiness in future life. In order to help the individuals to conduct themselves properly they gave them moral and ethical advice, moral and ethical guidance and instruction in 'practical wisdom; that gave rise to the didactic literature with its wise sayings, advisory sentences and sententious maxims, as well as to the composition of innumeral pithy epigrams of proverbial philosophy—miniature word-paintings which contain deep thoughts masterly incorporated in two verse measures. They are scattered throughout the entire Sanskrit literature. These epigrams, aphorisms, wise sayings, maxims, adages, however quaintly expressed, contain the essence of some moral truths or practical lessons; they are drawn from real life and give the fruit of philosophy grafted on the stem of experience; they furnish an index to the spirit of a nation and are the result of its civilisation. In India most of these wise sayings in poetical form mostly composed in *śloka-s* or *anuṣṭubh-s*, belonged to the mass of oral tradition; they were not assembled in any collections but floated freely in order to be quoted at any appropriate occasion by Indian intellectuals. They contained not only sententious precepts and beautiful thoughts but were also expressed in cultivated language, well and beautifully turned and eloquently said; they dealt with a variety of subjects and had as their object practical wisdom or a moral thought by entertaining examples as well as precepts; they carried both mood and suggestion even if quoted out of the context; they had often a tinge of poetry, the

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1. Cf. L. Sternbach, *Subhāṣita-saṁgraha-s: A Forgotten Chapter of the Histories of Sanskrit Literature* in *Indologica Taurinensia* I. 169-255. (Although this article appeared before the present Introduction, it was based on the latter).

poetical skill being exhibited in the intricate play of words which created a slight wit, humour or satire ; they arose laughter, scorn, compassion and other moods. Often these short pieces of excellent poetry written by known poets and containing universal truths became generally adopted as wise and pleasing expression of verity, so that ultimately their authorship was forgotten and they became authorless. These are *subhāṣita-s* or *sūkti-s*—sayings, epigrams, sententious precepts, didactic teachings.

3. According to Buddhist teachings *subhāṣits-s* were well spoken words "filled with *dhamma* and not with *adhamma*" ; they were spoken in a pleasant manner and not unppleasant manner and they spoke the truth and not the untruth.[1]

Different kinds of sayings

4. From the sententious precepts three other types of sayings must be discerned, viz. (1) quotations from literary Sanskrit works of authors known or unknown being either descriptive verses or single poetical verses standing by itself in which the poet by means of a few strokes depicted a single phase of emotion or a single interesting situation within the limit of a finely finished form ; (2) popular maxims or adages ; and (3) proverbs.

4.1. The quotations from literary sources, also "beautifully turned" and eloquently said (*subhāṣita-s, sūkti-s*) were often quoted at the king's court. The use of such quotations in conversations proved that the person who cited them was knowledgeable in Sanskrit literature and an erudite.

4.2. The popular maxims and adages— *sūtra-s*, were short simple unadorned sayings, not construed in poetical form, but containing some wise observations handed down from antiquity ; they were usually attributed to a known personality, e.g., to Bṛhaspati, to Cāṇakya and others and, hence, became known as Bārhaspatya-sūtra-s, Cāṇakya-sūtra-s, etc.

4.3. The proverbs—*lokokti-s* (also called *lokavākya-s, prācīnavākya-s,* etc.) were short sentences which expressed a well-known truth or common fact ascertained by experience or observation and often repeated; they were also not constructed in poetical form.

5.1. A *subhāṣita* containing a sententious precept is for instance a quotation from the Vyāsa-subhāṣita-saṁgraha (85)[2] saying :

उत्साहो रिपुवन् मित्रम् आलस्यं मित्रवद् रिपुः ।
अमृतं विषवद् विद्या वनिताऽमृतवद् विषम् ॥

1. *Suttanipāta* 3. *Mahavagga* 450.
2. Also quoted in *Sūktiratnahāra* 236 where it is attributed to Pratāparudra.

(Zeal, though it appears to be hostile, is like a friend; indolence, though it takes a form of a friend, is an enemy; learning, though it appears to be unpalatable like poison, is nectar; (and) women, though they are poison, are pleasing like nectar).

5.2. A *subhaṣita* containing a descriptive verse written by an anonymous author appears for instance in Vallabhadeva's *Subhāṣitāvalī* (1850), where it reads :

संकोचितकरयुगल:
प्रगलितदृङ्नासिकोद्धूषितकाय: ।
नद्यवतरणविषण्णो
लिखित इवावस्थित: पथिक: ॥

(Both hands clenched,/running eyes and nose/and shivering skin:/as if in a painting,/the traveller stands on the river-bank/despairing how to get across)[1].

5.3. A *subhaṣita* containing a poetical verse standing by itself, depicting a single emotion is, for instance, a verse often quoted[2] which says :

संगमविरहविकल्पे
वरमिह विरहो न संगमस् तस्या: ।
संगे सैव तथैका
त्रिभुवनमपि तन्मयं विरहे ॥

(Pure logic may convince a lover's heart/that ampler blessings flow when we're apart. When she is here, my lady is but one : when she's away, in all things I see her alone).[3]

5.4. A popular maxim (*sūtra*) is, for instance, a sentence from the *Caṇakya-sutrāṇi* (328) which says: अपराधानुरूपो दण्ड : ("Punishment must be proportionate to the offence") and a proverb (*lokokti*) is, for instance, an axiom quoted in the *Laukikanyāyāñjalī* which says : महृदयवचसामहृदयमुत्तरम् "Heartless words get heartless answers").

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1. John Brough's translation in his *Poem from Sanskrit in Penguin Classics* L. 198, No. 202 (p. 222.)

2. *Saduktikarṇamṛta* (929=2 91.4), *Subhaṣita-muktāvalī* (14.12), *Subhāṣita-ratna-bhaṇḍāgara* 277.19), *Subhaṣita-sudha-ratna-bhaṇḍāgara* 106.22, *Padyaracanā* (107.239), *Rasikajīvana* (976), *Sahityadarpaṇa* (*ad* 681 ; *p.* 285). (*and* other *subhaṣita-saṁgraha-s* in MS form), as well as interpolations in the *Vetālapañcaviṁśatikā* (3.22, in *a ad* 1.15 p. 100 and *ad* 12.1 p. 153) and among doubtful verses of Bhartṛhari's *Śataka-s* (no. 770).

3. John Brough's translation *op. cit.* No. 122 (p. 122).

Subjects dealt with in the sayings

6. Probably no other literature of the world can be compared with Sanskrit literature as far as the variety of subjects dealt with in short epigrams is concerned. Sanskrit poets cultivated poetry to such an extent that every work, whether on love or hate, life or death, but even on law, philosophy, logic, medicine, horses or manure was written in verse. The condensation of thought in a short verse was masterly performed and epigrams on different subjects of life are found in almost all poetical works. They were composed in verse because their shortness and condensed nature made it easier to a common reader to commit them to memory.

Forms of sayings

7. *Subhāṣita-s* and *sūkti-s* were usually construed in a four *pāda* verse—a *śloka* or an *anuṣṭubh*—where a thought, a truth, was condensed in four *pāda-s*. But not always so. Sometimes two *pāda-s* or even one *pāda* proclaimed a truth and two or three *pāda-s* illustrated this truth by an example or with an episode from Sanskrit literature: Purāṇa-s, epics, etc. So, for instance, Kṣemendra's *Cārucaryāśataka* and its imitation Dyā Dviveda's *Nītimañjarī*, Kusumadeva's *Dṛṣṭāntaśataka*, Gumāni's *Upadeśaśataka* or *Purāṇārthasaṁgraha* were construed.

7.1. We find an example of a four *pāda* verse containing one thought in verses quoted above. To illustrate a second kind of *subhāṣita* a verse from the *Dṛṣṭāntaśataka* of Kusumadeva (60)[1] is quoted ; we read there :

असंभवगुणस्तुत्या जायते स्वात्मनस्त्रपा ।
कर्णिकारं सुगन्धीति वदन् को नोपहस्यते ॥

(Who praises merits which do not exist is ashamed afterwords of oneself ; who will not be ridiculed who says that the *karṇikāra*-flower[2] has sweet smell), or a verse from the *Purāṇārthasaṁgraha* (*Rājanīti* 130) which says :

अभिशप्तः पुण्यकार्ये प्रवृत्तोऽपि न सिद्धिभाक् ।
भर्त्रानुगमनोद्युक्ता रेणुका जनमारिका ॥

(An accursed person does not attain good results though he be engaged in good works ; Reṇukā, trying to accompany her husband became the destroyer of the world).

Subhāṣita-saṁgraha-s

8. The most famous and well known *subhāṣita-s* containing sententious sayings, which belonged to the floating mass of oral tradition, were probably strung together like beads on a necklace in the beginning of the Christian era;

1. Also quoted in the *Subhāṣita-ratna-bhaṇḍāgāra* 168.695 and the *Subhāṣita-sudha-ratna-bhaṇḍāgāra* 502.695.

2. *Pterospermum acerifolium*, known for its bad smell.

then they were also attributed in *majorem gloriam* to a well known author ; so probably Bhartṛhari's epigrams and the so-called Cāṇakya's sayings became known.

9. On the other hand, beginning from the tenth century A. D. many authors understanding that *subhāṣita-s* developed literary ability and good taste, were teaching right behaviour of cultured men and possibly also, in order to save them from disappearance had connected different wise sayings and/or descriptive verses of known to them contemporary or earlier poets and included them in collections of *subhāṣita-s*, anthologies of Sanskrit poetry, which were called *koṣa-s*, *subhāṣita-saṁgraha-s* and a variety of similar names. A *koṣa* is defined in the *Sāhityadarpaṇa* (6.308) as :

कोषः श्लोकसमूहस् तु स्याद् अन्योन्यानपेक्षकः।
व्रज्याक्रमेण रचितः स एवाऽतिमनोरमः ॥

(A compilation of verses, independent of one another and arranged according to divisions (*vrajya-s*) ; this is particularly beautiful). In other words a *subhāṣita-saṁgraha* is a collection of stray verses composed by various poets and divided according to subject matters ; how that division has to be done depended on the compiler of the collection. There exist hundreds of such *subhāṣita-saṁgraha-s* of which only a few were edited.

10. Although the arrangement of the different *subhāṣita-saṁgraha-s* depended on the individuality of the compilers, their contents is stereotyped[1] and the verses quoted are often identical, since the compilers drew often upon similar sources. Several *subhāṣita-saṁgraha-s* are divided according to the three or four *puruṣārtha-s* and deal with *dharma*, *artha*, *kāma* and, in some instances, also with *mokṣa*. The first Prākrit *subhāṣita-saṁgraha-s*, the *Sūktiratnahāra*, *the Subhāṣita-sudhā-nidhi* and some Tamil anthologies (e.g., the *Nālaṭiyār* and the *Tiru-k-kural*) are so divided. The division of Bhartṛhari's epigrams and some collections of stray verses based on these epigrams is similar ; these collections are divided into three parts—*nīti* (*dharma* and *artha*), *vairāgya* (*dharma* and *mokṣa*) and *śṛṅgāra* (*kāma* and *artha*).

11.1. The *subhāṣita-saṁgraha-s* deal with different themes and one is often impressed by the polarity of views on the same subject and paradoxes expressed differently in the *subhāṣita-s* included in them. On the one hand we are taught to live a carefree and passionate life, on the other self-control and self-abnegation[2]. A characteristic feature of the *subhāṣita-saṁgraha-s* is namely

1. The *subhāṣita-saṁgraha-s* deal, in particular, with general rules of proper behaviour for intercourse among men, with general reflections on worldly wisdom and duty, with women, love, fate, fame, human efforts, richness and poverty, flattery of kings, etc.

2. Bhartṛhari's *Śataka-s* No. 85.

the variety of moods and descriptions of different aspects of life, sometimes in glaring extremes, while the truth always lies between the extremes. Often both sides of a subject, as well as the middle, are described vividly and convincingly. And so we find for instance on one occasion the description of women in laudatory terms and on the other occasion in deprecatory terms. We read on the one side that :

प्रजनार्थं महाभागाः पूजार्हा गृहदीप्तयः ।
स्त्रियः श्रियश्च गेहेषु न विशेषोऽस्ति कश्चन ॥

(there is no difference whatsoever between the Goddess of good fortune and women who are destined/to bear children, who secure many blessings, who are worthy of reverence and who brighten the household)[1]

and on the other that :

अनृतं साहसं माया मूर्खत्वम् अतिलुब्धता ।
अशौचत्वं निर्दयत्वं स्त्रीणां दोषाः स्वभावजाः ॥

(falsehood, hastiness, deceit, senselessness, covetousness, uncleanliness and cruelty are the inborn faults of women)[2]

because women :

संमोहयन्ति मदयन्ति विडम्बयन्ति
निर्भर्त्सयन्ति रमयन्ति विषादयन्ति ।
एताः प्रविश्य सदयं हृदयं नराणां
किं नाम वामनयना न समाचरन्ति ॥

(what do not fair-eyed women do into the tender heart of men ? they befool, they enchant, they mock, they threaten, they delight and they drive into despair)[3]

11.2. For each occasion we find among *subhaṣita-s* appropriate verses of different poets (but sometimes even of the same poet) who composed conflicting verses for conflicting occasions.[4]

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1. *Mānava-dharmaśāstra* 9.26. Similarly also *Mahābhārata*, *Poona ed.* 5.38.11 and 13.46.14.

2. *Cāṇakya-nīti-śākha-sampradāyaḥ* (No. 60), *Pañcatantra*, *textus ornatior* 1.143; *textus simplicior* 1.195), *Hitopadeśa* (1.210), *Vetālapañcaviṁśatikā* in Śivadāsa's version (3.6), *Mādhavānalakathā* (125), Bhartṛhari's *Śataka-s* (368), *Subhaṣita-ratna-bhaṇḍagāra* (348.1), *Subhāṣita-sudhā-ratna-bhāṇḍagāra* (226.1), *Subhaṣitaratnākara* (113.1), *Subhāṣitarṇava* (219), *Samayocitapadyaratnamālikā* (1 अ. 90), O. Böhtlingk's *Indische Sprüche* (328). See also L. Sternbach, *Juridical Studies in Ancient Indian Law* II: p. 243.

3. *Prabodhacandrodaya* (1.27), Bhartrhari's *Śataka-s* (No. 336), *Vikramacarita* (Jainistic Recension II.11), *Śukasaptati* (*textus ornatior* 200.5-8), *Pañcatantra* (*textus simplicior*/Kosegarten 1.210), *Subhaṣita-ratna-bhaṇhagāra* (350.69), *Subhāṣita-sudhā-ratna-bhaṇḍagāra* (229.69), other *subhaṣita-saṁgraha-s* in MS form, and O Böhtlingk's *Indische Sprüche* (6893).

4. Cf. *D.B. Diskalkar, Subhaṣita-s in Inscriptions* in JOIB 11.3: p. 239 sqq.

11.3 Some *subhāṣita-saṁgraha-s* are peculiar as far as their contents are concerned; they contain also "useful" information which can under no circumstances be considered as poetical, didactic or "well turned" verses; some of these verses deal, for instance, with gardening, manure, swords, archery, etc. Such a *subhāṣita-saṁgraha* is the *Śārṅgadhara-paddhati* where we find, for instance, a verse (2255) saying :

उष्णं जलं क्षिपेत् तत्र मात्रा नास्तीऽह कस्यचित् ।
पक्षैकं स्थापिते भाण्डे कोष्णस्थाने मनीषणा ।
कुणपस् तु भवेद् एव तरूणां पुष्टिकारकः ॥

(into the ingredients consisting of flesh, fat, etc., of fish, hogs and other animals, one should add hot water to the extent required : this should be kept in a vessel for a fortnight in a lukeworm place by the wise : this becomes the manure *kuṇapa* which richly nourishes plants). It is clear that this verse was composed neither for the development of literary ability, nor for teaching right behaviour of cultured men, but was composed in order to teach all kinds of useful information, the more so as we find quite a number of verses of that sort in this *subhāṣita-saṁgraha* ; it was composed as an encyclopaedic work for everyday use of worldly life.

Different Kinds Of Subhāṣita-saṁgraha-s

12.1. Sanskrit *subhāṣita-saṁgraha-s* can be divided into three groups: (1) *subhāṣita-saṁgraha-s* composed virtually only of sententious sayings ; (2) *subhāṣita-saṁgraha-s* composed virtually only of quotations from literary works, particularly "beautifully turned" and eloquently said, as well as dealing with the description of nature, different moods, suggestions or *anyokti-s* ; and (3) *subhāṣita-saṁgraha-s* mixed, i.e., including both types of *subhāṣita-s*.

12.2. The sententious sayings were mostly construed in *śloka-s* or *anuṣṭubh-s*, while the descriptive and other "beautifully turned" verses were mostly construed in longer metres, since these metres are better suited to this type of poetry; therefore the first group of *subhāṣita-saṁgraha-s* is mostly composed of *śloka-s* or *anuṣṭubh-s* and the second group of verses written in *āryā, vasantatilakā, śikhariṇī, śārdūlavikrīḍita* and other longer metres.

Importance of Subhāṣita-saṁgraha-s

13.1. The *subhāṣita-saṁgraha-s* which form a valuable, but at the same time, inappreciated and sunk into oblivion branch of Sanskrit literature, are particularly important from the point of view of the history of Sanskrit literature, and from the point of view of the light which they throw on the Indian way of life and thought. In particular, *subhāṣita-saṁgraha-s* preserve ancient thought and moral teaching, as well as, preserve smaller and less known Sanskrit poets

whose works were lost[1]. Many of the Sanskrit poets would not have been known to us even by name, if they and their stray verses would not be quoted in *subhāṣita-saṁgraha-s*. Also some parts of literary works of already known authors, which otherwise would not have been known to us, are often preserved in *subhāṣita-saṁgraha-s*. We also find there sometimes some passages from well-known works not preserved in the MSs. which are available to us[2]. *Subhāṣita-saṁgraha-s* are also important for chronological reasons, since they are mostly dated and in this way provide information as to the date *ad quem* poets, named by them, lived (e.g., a poet named in an anthology from the thirteenth century A.D. must have lived before that date or be contemporaneous with the author of the anthology).

13.2 *Subhāṣita-saṁgraha-s* have also an enormous poetical and educative value, even if they belong to a comparatively late period and even if the verses quoted in them are anonymous, since they teach us what was considered as right behaviour among cultured people of India and as such constitute a code of good conduct applied in ancient India ; they depict vividly the spirit of an age, the task and ability during various periods, country life, life in the village, different occupations of men and women, their habits and manners, activities, etc. sometimes better and with deeper insight than the quotations from *kāvya-s* and epics. The *subhāṣita-saṁgraha-s* do not preserve only the floating mass of oral tradition,

1. Already in the 19th century some scholars appreciating the value of unknown poets preserved in the *subhāṣita-saṁgraha-s* and the importance to the Sanskrit literature edited and often also translated some stray verses from anthologies. Cf. Th. Aufrecht *Auswahl von unedirten Strophen verschiedener Dichter* in ZDMG 16.749-51 ; 25.238-43 ; 25.455-62 ; *idem*, *Beiträge zur Kenntniss indicher Dichter* in ZDMG 36. 361-383 and 509-559 (*cf*. O. Böhtlingk, *Bemerkungen* in ZDMG 36.659-60) : *idem*, *Uber die Paddhati von Śārṅgadhara* in ZDMG 2.71-120 (cf, ZDMG 27.626 sqq. and 28.156 sqq.) *idem*, *Miscellen* in *Indische Studien* 17.168-72 ; R. Pischel, *Verkannte Sprichwörter* in *Festgabe von Rudolf von Roth* 114-6. These researches are conducted to present days. Cf. B. Ch. Chhabra, *Little known Sanskrit Poets* in *The Indo-Aryan Culture*, July 1961. 31-42 ; J. B. Chaudhuri, *Some Unknown or Less-known Sanskrit poets discovered from the Subhāṣita-sāra-samuccaya* in *B.C. Law Volume* II. pp. 145-158; H. D. Sharma, *Some Unknown Sanskrit poets of Mithilā* in *Jhā Commemoration Volume*, pp. 359-365 ; L. Sternbach, *Ravigupta and his Gnomic Verses* in ABORI 48.137-160 ; H. H. Ingalls, *Yogeśvara and his Favourite Poets* in ALB 31-32 pp. ; 182-201: *idem*, *A Sanskrit poetry of Village and field; Yogeśvara* in JAOS 7.43. pp. 119 sqq. ; S. C. Banerji, *Stray Verses of Bengal Poets* in IHQ 38. 2-3 ; 131-44 ; D. B. Diskalkar, *Sanskrit and Prakrit Poets known from Inscriptions* in JOIB 7.1-2 ; 78 sqq., (cf. Th. Aufrecht, *Zwei Pāṇini zugeteilte Strophen* in ZDMG 14.581-582 ; cf. also P. Peterson, Second Report and in JRAS of 1891 ; pp. 311-36) M. B. Emeneau, *Signed Verses by Sanskrit poets* in *Indian Linguistics* 16. 41-52; Haradatta Sharma, *The Subhāṣitahārāvalī of Sri Hari Kavi* and *idem*, *Some Poets enjoying the Patronage of Muslim Rulers* in IHQ Sept. 1934, 478-485, cf. Ramavatar Sharma, *A Note on Sanskrit and Sankrit Anthologies* in BORS 15.2 ; 101-4.

2. "lost passages" of the *Mānava-dharmaśāstra* are preserved in the *Ślokāntara*, an Old Javanese *subhāṣita-saṁgraha*. Cf. L, Sternbach. *Sanskrit Subhāṣita-saṁgraha-s in Old-Javanese and Tibetan* in ABORI XLIII. pp. 115-58 (see pp. 126-7 and 151).

the current wise sayings, but also excellent poetry; they are real gems of poetical expression with minute descriptions of everything that was worth noting and describing; they are like sparks and, on account of the terseness of their expression and their striking, but easily comprehensive, imaginary they drive home the ancient truths, which have become almost banal, with a fresh impact. *Subhāṣita-s* included in the *subhāṣita-saṁgraha-s* are storehouses of information written in beautiful language about the life of the common people of India between the eleventh and nineteen century. This information, easily available in these collections can only be found there, since the other sources of Indian literature describe rather the life of kings, Brahmaṇa-s and nobles.

Contents of Subhāṣita-saṁgraha-s

14. We can assume that not all *subhāṣita-s* included in the *subhāṣita-saṁgraha-s* were originally put there by the compiler of the *subhāṣita-saṁgraha*, particularly, if it is preserved in one MS only. It is known that the scribes liked to add to the text wise sayings which were similar to those quoted before; if, for instance, the original *subhāṣita-saṁgraha* quoted two or three verses dealing with wealth, its good and bad sides, the scribes were likely to add other *subhāṣita-s* from the floating mass of oral tradition dealing with the same subject, since many *subhāṣita-s* must have been known to him[1].

Ascriptions in Subhāṣita-saṁgraha-s

15. A large majority of verses included in the *subhāṣita-saṁgraha-s* are anonymous but often are ascribed to poets or poems, Usually these ascriptions are reliable and as such are very useful for the reconstruction of the critical text of the said work; particularly the reconstruction of non-uniform texts, such as the Purāṇa-s can be greatly facilitated by the use of texts preserved in the *subhāṣita-saṁgraha-s* and specifically attributed to a given Purāṇa, the more so as we usually can date and place the texts of the *subhāṣita-saṁgraha-s* and thus know in what form it was current in a certain time and, possibly, at a certain place.[2]

16. If quotations in *subhāṣita-saṁgraha-s* are ascribed to a certain work and are written in the style, language and spirit of the said work and are not

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1. That was, in particular, noted in the *kathā* literature where different texts and, particulary different younger versions of a particular *kathā*-work became swollen by various *subhāṣita-s* dealing with the same subject, due to interpolations made by scribes or compilers of younger versions. Cf. L. Sternbach, *The kāvya-portions in the kathā-literature; An Analysis*, vol. I.: pp. 27 and 60.

2. Cf. L. Sternbach, *Purāṇic Texts in subhāṣita-saṁgraha-s*; 1. *the Khaḍgalakṣaṇādhyāya of the Viṣṇudharmottara*: 2. *Mārkaṇḍeya-purāṇa in the Śārṅgadhara-paddhati* in *Purāṇa* 13.2: pp. 102-132.

found in any of the MSs of that work they should also be taken into consideration in the reconstruction of that work, as possibly forming part of it; they could have been "lost" or purposely omitted from the original text by some scribes.[1] We find, for instance, in the Subhāṣitaratnahāra some verses attributed to the Kauṭilīya-Arthaśāstra[2] which we do not find in any texts of this *arthaśāstra*; it is possible that they originally belonged to this work, since they are written in the style and language of this treatise and are construed in its spirit[3], or are a variant[4] of another work (i.e., the Mānava-dharmaśāstra in a form very different from the usually accepted text of this *dharmaśāstra*[5]).

17. The *subhāṣita-saṁgraha-s* do not give us always the names of the authors of the individual verses; often they may only say that "somebody" is their author; sometimes they say that the verse was taken from a specific work, e.g., the Mārkaṇḍeya-purāṇa; and sometimes they ascribe a verse to a mythical poet, e.g., to Vyāsa, that does not mean necessarily that it was taken from the Mahābhārata; and sometimes they give only the epithet or the by-name of the poet. The ascription of authorship of a verse to an individual poet or work is not always reliable; we very often notice that in one *subhāṣita-saṁgraha* a given verse is ascribed to one poet and in another *subhāṣita-saṁgraha* to another poet. Some verses quoted in different *subhāṣita-saṁgraha-s* are even sometimes attributed to six different poets. Sometimes these poets are entirely different, but sometimes only some letters of probably the same name were changed, e.g., Solloka or Solhoka, or Sohloka, or Sohṇoka or Sonhoka and sometimes we have to wonder whether the verse was, for instance, ascribed to Silhaṇa or to Bilhaṇa, or whether Silhaṇa was the same person as Bilhaṇa.

18. Sometimes also different scribes of the same work added different ascriptions to the same verse; therefore we find, for instance, that in one MS of the same *subhāṣita-saṁgraha*[6] a verse is ascribed to one author, while in another MS of the same anthology the verse is ascribed to another author.

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1. It must be however realised that the ascriptions to a given work might be wrong. See below.

2. This *arthaśāstra* as preserved to our days is known only in one recension and variants are usually unimportant, but sometimes new variants occur in this anthology; they might be very useful for the reconstruction of a critical text.

3. Cf. L. Sternbach, *Some Unknown Stanzas attributed to Kauṭilya* in *University of Rajasthan Studies* (Hindī and Sanskrit) (1967-68): pp. 1-5 and *An Additional Note on "Some Stanzas attributed to Kauṭilya" ibid* No. 5 for 1970-71; pp. 15-17.

4. Or paraphrase.

5. Cf. *Sūktiratnahāra* 87. 1-2 (*mantra-deśa*); *Manava-dharmaśāstra* 7.149 and 7,147.

6. E.g., in the *Padyāvalī* of Rūpa Gosvāmin or in the *Subhāṣita-ratnakoṣa*.

19. With regard to ascriptions to works and not to individual poets, some *subhāṣita-saṁgraha-s* often mix up the best known works, e.g., the Mahābhārata with the Rāmāyaṇa, or the Mānava-dharmaśāstra and even sometimes with the so-called Cāṇakya's sayings, thus proving that, particularly in these cases, the compiler of the particular *subhāsita-saṁgraha* did not quote the verse from the original but from his memory which, as so often in this case also, let him down ; he could have also been misled by tradition.

20. Wrong ascriptions to different authors, mostly in modern *subhāṣita-saṁgraha-s*, are often due to the carelessness of the editors. Sometimes the first *pāda* is identical in several *subhāṣita-s* while the next *pāda-s* are not ; if the editor did not take enough care to check the whole verse with the original he often made mistakes in ascribing the particular verse to the right poet or work.[1]

21. Despite these shortcomings the ascriptions of verses quoted in *subhāṣita-saṁgraha-s* to different poets are of great value and we can assume with a great degree of certainty that if a verse was ascribed in more than one *subhāṣita-samgraha* to a particular author[2] and if it was not ascribed in another *subhāṣita-saṁgraha* to a different author, it was really composed by this poet.

Wise sayings in other works than Subhāṣita-saṁgraha-s

22. Since Indian authors were very fond of quoting wise sayings and moral teachings, they did not only cite them in the various anthologies, but also have woven them into some of their literary works, in particular into the *kathā*-literature. Most of the collection of fables have been written in order to teach young princes worldly wisdom, the science of proper conduct (*nītiśāstra*) and are therefore full of *subhāṣita-s*. Also another branch of Sanskrit literature contains innumerable *subhāṣita-s* and *sūkti-s* but rather in the form of quotations from other literary works than moral sayings. These are the works on poetics, rhetorics and dramaturgy, the authors of which in order to illustrate the points of their teachings, *rasa-s*, etc. quoted verses from various poetical works of authors not only known to us, but often unknown authors whose works became lost. The Sāhitya-śastras and the Alaṁkāra-s can often be also considered as *subhāṣita-saṁgraha-s* composed of illustrative verses. Even some commentaries like the Mahābhāṣya of Patañjali are storehouses of *subhāṣita-s*.

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1. Many such examples could be quoted, e.g., in the *Subhāṣita-ratna-bhāṇḍāgāra*.

2. If two *subhāṣita-saṁgraha-s* are independent anthologies. For instance, if a verse is ascribed to the same author in the *Subhāṣita-ratna-bhāṇḍāgāra* and the *Śārṅgadhara-paddhati* we still are not certain whether this verse was really composed by the given author, because the *Subhāṣita-ratna-bhāṇḍāgāra* quotes uncritically the ascriptions found in the *Śārṅgadhara-paddhati*.

23. *Subhāṣita-s* are found in the Sanskrit literature from the earliest times. Sententious verses occur already in the Ṛgveda[1], in great number in the Aitareya Brāhmaṇa[2], in the *gātha-s*, in the Brāhmaṇa-s, in the Upaniṣad-s, in the epics and in the *dharmaśāstra-s*. The oldest *subhāṣita-saṁgraha-s* known to exist in India are Hāla's Sattasaī, Jayavallabha's Vajjālagga and the Chapaṇṇaya Gāhāo[3].

Oldest Subhāṣita-saṁgraha-s in Prākrit.

24.1. *Hāla's Sattasaī* (Skt. Saptaśatī, popularly known as Gāhākośo or Gāthākośa or Gāthāsaptaśatī[4]) seems not to be a work of a single writer, as was often adduced, but a compilation of different verses, mostly lyric verses, which give in particular varied and charming expression to the emotion of love, well selected by Hāla, who as a gifted compiler and redactor polished some of them himself and gave them the final poetical touch for the first time.[5]

1. E.g., IV. 33. 11; VII. 32·9 or 104·12.

2 E.g , VII. 15.

3. Unless we accept the unlikely theory that Āryaśūtra, the author of the *Subhāṣita-ratnakaraṇḍakathā* is identical with *Āryaśūra*, the author of the *Jātakamālā* (4th century A.D.) Cf. ALB 25, 34. Also the earlier collections of moral sayings, such as the didactic works of Amitagati (the *Subhāṣitaratnasaṁdoha* and *Dharmaparīkṣā* (10th and the beginning of the 11th century) and Hemacandra's *Yogaśāstra* belong to the early *subhāṣita* literature; they expound the teachings of Jainism.

4. Cf. V. V. Mirashi, *The Original Name of Gāthāsaptaśatī* in *Papers submitted to the 13th All-India Oriental Conference* XIII. 2 : pp. 370 4.

5. The best edition is still A. Weber's edition containing the Gaṅgādhara recension, published in AKM 7·4 in 1881 and his *Saptaśatakam des Hāla, Ein Beitrag zur Kenntniss des Prakrit* AKM 5·3 as well as his *Über Bhuvanapāla's Commentar su Hāla's Saptaśatakam* in *Indische Studien* : pp. 1-204. Another good edition is the *Gāthāsaptaśatī of Sātavāhana*...ed. by *Pt. Dugāprasād and Kāśīnāth Pāṇḍurang Parab* in KM. 21. Other editions are noted in the *Saptaśatīsāra with Bhāvadīpikā of Vema Bhūpāla* ed. by Dr. A. N. Upadhya, *Shivaji University Sanskrit and Prakrit Series*, Vol. III. Shivaji University, Kolhapur, 1970 : pp. 20-24. The two A. WEBER editions contain a word by word German translation. Specimen of metrical translations into German are by H. Brunnhofer, G. Meyer and A. Willbrandt in "*Uber den Geiss der Indischer Lyrik*, Leipzig 1882 : pp. 24 sqq. *Essays und Studien*, Strassburg 1885 : pp. 289 sqq.; and in *Neue Freie Presse* (Wien) of 19 April 1899 (and Westernmann, *Illustrierte Monatsschrift* (1900); vol. 87) respectively. G. Garrez in his book-review of AKM 5·3 published a translation in French of some of Hālā's *gāthā-s* (*Journal Asiatique* 6.20; 197-9). There are also full and partiale translations of Hāla's work into Telugu by R. A. K. Sharma (Anantapur 1931 and Hyderabad, by V. V. Subbayya (Guntur 1950); by K. P. and V. R. Shastri (Tenali 1951), by K. Prabhakara Shastri and K. Viraraghava Svami (Tenali 1951), by G. Narasinha Sastri (Tenali 1956), by C. Shastri (Tenali 1956), by K. Venkatacharya (Hyderabad 1962.3), by Ch. L. Nārāyaṇa Śastri (Madras 1963), by V. Prabhākara Shastri (Madras 1966); into Marathī by S. N. Banahatti (Poona 1955), by S. A. Jogalekar (Poona 1956), by A. Mangrulkar and D. M. Hatavalane (Poona 1958), P. B. Badiger (Sholapur 1969); into Malayalam by Vallathol (1879); into Bengalī by R. G. Basak (Calcutta 1957); into Hindī by Paramanand Shastri (Meerut 1965), J. Pathak (n. p. 1963) by **Narmadeśvara Chaturvedi (Varanasi 1961) (paraphrases); into Kannaḍa by S. V. Paramesvara Bhatta (Mysore 1966); and even into Persian.**

24.2. There are seven different recensions of the Sattasaī which differ one from another with regard to the form of the text, the order of verses and textual subject matter. The number of verses in these recensions amounts usually to 700 but sometimes even to 1006 verses,[1] but only 430 verses—*gāthā-s* (musical stanzas)[2] appear in all the recensions; most of the remaining verses are probably interpolations, many of them by scribes who knowing the popularity of Hāla's work, added verses of the same theme which they knew by heart.

24.3. Hāla was often identified with king Śātavāhana (Śālivāhana, or Sālavāhaṇa, etc.) ruling in Pratiṣṭhāna in the Aśmaka country on the bank of Godāvarī and husband of Līlāvatī, the daughter of king Silāmegha of Siṁhala island[3]. His work was written in Prākrit, or specifically in Māhārāṣṭrī dialect[4] current in the Mahārāṣṭra, the land of Marāṭha-s[5], between the Vindhya mountains and the Godāvarī river.[6] The Sattasaī was possibly from the second century A.D. but probably from the period between A D. 200 and 600.[7]

24.4. Hāla, by means of a few strokes, depicted the life and character of the villagers of Mahārāṣṭra with all their virtues and vices, their family life, their religious and social customs, including marriages and other ceremonies peculiar to the various castes and, above all, their sex-life and sex-relations, often frankly and sensuously, as well as the land on which they lived, with rivers, valleys, mountains, vegetations and fauna.

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1. The Poona edition of S. A. Jogalkar.

2. The Sattasaī is not divided into chapters (*adhyāya-s, paddhati-s*, etc.).

3. Described in *Līlavatī*, a Romantic *kāvya* in Mahārāṣṭrī Prākrit of Koūhala in SJS 31 (Bombay 1966). Cf. *Hemacandra's Prākrit Grammar* 1,8,211; his *Saptaśatīsāra* (op. cit.) pp. 8-66 and 2,36, Cf. A. N. Upadhye's edition of the *Saptaśatīsāra* p. 6 sqq.

4. Cf. *R. Pichel, Grammatic der Prakrit Sprahen*, paras 2.12 sqq.; *G.Garrez* in JA, 1872, part 20: p. 6; A. M. Ghatage, *Māhārāṣṭrī Language and Literature* in *Journ. of the Univ. of Bombay* (1936) 4.6; *K. Sitaramayya, Gāthāsaptaśatī and Māhārāṣṭrī Prākṛta* in *Summaries of papers the XII. All-India Or. Conference* 1.71-3; *A.N. Upadhye* (op. cit.): pp. 15-6. *About Telugū words in the Sattasaī*; see also T. Ramachandra in *Summaries of Papers of the XXVI Intern. Congr. of Orientalists* pp. 203-4.

5. Cf. A Weber, op. cit. AKM 5.3; pp. 13-70.

6. Some of the Prākrit lyrics passed later into Apabhraṃśa: Cf. R. Pischel, *Materialien zur Kenntniss der Apabhraṁśa*, AGGW, N. F. 5.4, Berlin 1902; H. Jacobi, *Sanatkumāracaritam, Introduction*: pp. XVIII sqq. and M. Winternitz *GIL* III. 104.

7. V. V. Mirashi, *The Date of Gāthāsaptaśatī* in *Siddha-Bhāratī*, VI Series 2,p. 173 sqq. and IHQ. 23 4: pp. 300.10; A. B. Keith, HSL 224 who came to this conclusion on the basis of linguistic grounds. Cf. also *R. G. Bhandarakar's Commemoration Volume* p. 189 sqq.; H. Lüders, *Bruchstücke Buddhistischer Dramen*; p. 64, H. Jacobi, *Ausgewählte Erzählungen in Mahārāṣṭrī* p. XIV sqq.

24.5. The *gatha-s*, intended to be sung, contain poetry of the highest type. They are written in poetical language, and not necessarily in the language of the common people. Each *gatha* forms a unity in itself and only in some cases two or three *gatha-s* are combined and form a song. Not infrequently a *gatha* forms an epigram or an aphorism where a certain truth is expressed in few words; very seldom *gatha-s* contain well-rounded narrative verses from another poem or drama. The verses, as Hāla himself stated in the third verse of Sattasaī, were compiled from different sources and probably only the 430 verses common to all recensions, formed the nucleus of the original collection; a part of these verses were probably culled by Hāla from different poems with the addition of a great number of verses composed by himself.[1] Some of the commentators on the Sattasaī, of which they are fourteen from all over India, ascribed a great number of verses to different authors who lived until the eighth century A. D.[2]: Bhuvanapāla's commentary on Sattasaī alone[3] quoted 389 authors including, Hāla himself, but MSs. of the Sattasai differ from one another in ascriptions of different verses to different authors.[4] The popularity of Hāla's work[5] inspired in the eleventh century Govardhana to imitate Hāla's *gatha-s* in Sanskrit *arya* verses: he arranged them alphabetically; he called his work the Āryāsaptaśatī.[6] Although he wanted to throw into dark the fame of Hala by composing some 700 verses with erotic themes, his rendering is inferior in poetic skill to Hāla's *gatha-s*. Bihārilāl (or Vihārilal) composed also in Hindī his Sat'saī basing himself on Hāla's work and Paramānanda wrote his Śṛṅgāra-saptaśatikā modelling it on Bihārilāl's poem. On the model of Govardhana's Āryāsaptaśatī, Gopīnātha Miśra's Gopīnātha-saptaśatī, Mādhava Bhaṭṭa's Āryā-saptaśatī, Śrī Giridhara Sharma's Gāthā-saptaśatī, Śaivala Kavīśvara's Sundarīsaptaśati and Āryā-saptaśatī

1. A. B. Keith (HSL is of the opinion that "it is possible, even probable, that in its origin the *Sattasaī* was no mere anthology, but a carefull collection of verses largely his own or refashioned by himself—much as Burns refashioned some of his material—on the basis of older verses, and that in course of time by interpolation and change the collection lost much of its individuality"). Cf. S. V. Sohoni, *Two Verses from Hāla's Gāthāsaptaśati* in JOIB 19; 342–8 and *idem, Verse No. 355 in Gā°* in BORS 54.165–7.

2. V. V. Mirashi (op. cit.) p. 181.

3. A. Weber, *Über Bhuvanapāla's Commentar* (op. cit.).

4. A. Weber expressed the opinion that the ascriptions are unreliable. R. Pischel (op. cit.) para 13 thought that the names show that a very rich Prākrit literature existed before Hāla's times.

5. Already Bāṇa in the beginning of the 7th century A.D. in his *Harṣacarita* (1.13) paid high tribute to Hāla (i.e., Sātavāhana). Cf. A. Weber (op. cit. AKM 5.3) and his "songs like jewels".

6. He stated in verse 52 that he adapted in Sanskrit the style and poetry previously current in Prākrit only.

by Viśveśvara of Almora[1] were composed[2]. Most of them are poor imitations of Hāla's work.

25.1. Another early Prākrit anthology is the Vajjālagga[3] (or Vajjālaggā, Vijjālaggam, Bhajjalaggam, Vidyālayam[4]) by Jayavallabha (Jayavallaha), a Śvetāmbara Jain[5] with a Sanskrit *chāyā* by Ratnadeva from the year 1393[6] : it was prepared at the instance of Dharmacandra, pupil of Haribhadrasūri, the successor as high priest of the Pṛthugaccha of Mānabhadrasūri.

25.2. The work is known to exist in two recensions : in both recensions it contains 1344 verses (692+652), of which only 449 are common to both recensions and 389 to all the MSs[7]. In the J. Laber's edition this anthology contains 795 verses (all in *gāthā* metre, including 5 introductory and 3 closing verses): the work is divided into 95 *vajjā-s* (Skt. *vrajā-s* or *paddhati-s*) according to the three *puruṣārtha-s* (*dharma*, *artha* and *kāma*), as was implicitly confirmed by the compiler (in *gāthā* 4): however only one third of the verses are gnomic and relate to *dharma* and *artha*: the rest is erotic in nature, sometimes with a double meaning even conferminous with pornography. The verses are not ascribed to individual authors. The work is an anthology *par excellence* as is clearly stated in verse 3[8]. The verses were not all written by Jain poets and by poets who belonged to Mahārāṣṭra[9]. The Vajjālagga is influenced by Hāla's Sattasaī and is also written in Māhārāṣṭrī[10].

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1. Son of Lakṣmīdhara from the beginning of the 18th century.

2. Cf. A. Nāhatā, *Sanskrit kī Saptaśatī-saptaka* in *Saptasindhu* (Patiala) (1966) 13.2 : pp. 1-3 and S. N. Dasgupta and S. K. De HSL : pp. 371 and 659.

3. Edited critically on the basis of 8 MSs. in two different recensions by J. Laber in Bibl. Ind. (work 227), 1914-44 and in *Prakrit Text Series* No. 14, Ahmedabad 1969 by M. V. Patwardhan with transl. into English. First 203 *gāthā-s* were edited by N. A. Gore in *Continental Prakashan*, Poona 1956. Cf. Bhandarkar IV Report 1883-84 : pp. 17 and 234 sqq. ; J. Laber, *Uber das Vajjālaggam des Jayavallabha, Inaugural-Dissertation der Univ. zu Bonn, Leipzig* 1913. See also H. Jacobi, *Grammatik* ... (op. cit.) paras 12 and 14 and *Vajjālaggam, a Prākrita poetical work on rhetorics with Sanskrit version* ed. by J. Laber in Bibl. Ind. (work 281).

4. In Sanskrit it is also called Prākrit Padyālaya.

5. As stated by Ratnadeva.

6. Probably Vikrama era, though not so stated = A.D. 1336-37.

7. The MS described by D. R. Bhandarkar belongs to the shorter version which contains 704 verses dealing with 48 subjects ; originally the anthology was intended to be composed of 700 verses (it is so stated in one of the closing verses : *sattasayosamatto*).

8. "Verses composed by various poets".

9. Cf. H. Jacobi in *Introduction to Bhaviṣyatta Kahā*.

10. Cf. J. Laber, *Über das* ... (op. cit. : p. 9. sqq.) For signs of Apabhraṁśa forms see J. Laber p. 27.

25.3. The date of the Vajjālagga is unknown but it must have been composed not much later than Hāla's Sattasaī[1].

25.4. We find some common verses[2] in the Sattasaī and the Vajjālagga[3] as well as in newly discovered Prākrit *subhāṣita-saṁgraha*, probably from the fifth century A.D., the Chapaṇṇaya Gāhāo.[4] The Kuvalayamāla of Uddyotanasūri (A.D. 778 or 779)[5] refers along with Hāla (called Sālāhaṇa)[6] and Pālittaya to Chappaṇṇaya who seems not to be an individual author, but a community of outstanding poets also known by the name of Vidagdhas[7] : this was probably group of 56 eminent poets (*ṣaṭprajña*) whose stray verses have survived in a *subhāṣita-saṁgraha* by the name of Setu,[8] compiled in the Vākāṭaka age (5th century). When this anthology lost its importance, some verses of it were incorporated in Hāla's Sattasaī.

26.1. The C h a p a ṇ ṇ a y a-g ā h ā o?(or the Gāthākośa of Chapaṇṇaya) contains 164 *gāthā-s* in Jaina Mahārāṣṭrī with some verses in Apabhraṁśa. The original work was probably shorter and several verses were added later. This anthology is not divided according to *puruṣārtha-s* but some topics are grouped together. None of the verses are ascribed to individual authors[9].

Subhāṣita-saṁgraha in Sanskrit

27.1. The first genuine Sanskrit *subhāṣita-saṁgraha*, probably from the eleventh or twelfth century A.D. (1130) is the V i d y ā k a r a's S u b h ā ṣ i t a-r a t n a - k o ṣ a[10]. A fragment of this *subhāṣita-saṁgraha* was published on the

1. Hāla is mentioned in verse 468 ; some Jayavallabha's verses are found in the *Gauḍavaho* (cca. A.D. 750) and in the *Kāvyaprakāśa* (cca A.D. 1100) ; therefore the dates between A.D. 750 and 1100 are the probable dates of the composition of this anthology.

2. The wording is not always identical.

3. According to J. Laber—76 verses ; according to M. V. Patwardhani—82 verses.

4. More common verses are in this work and in the *Vajjālaggam* as in the *Sattasaī*.

5. Edited by A. N. Upadhye in SJS 45, Bombay 1959: p. 3, lines 18 and 25 and p. 177, line 2.

6. V. V. Mirashi, *Some Ancient Prākrit Poets* in *Bharatīya Vidyā* 10 (1949) : p. 43 sqq.

7. Cf. *Saptaśatīsāra with Bhāvadīpikā of Vema Bhūpāla* along with the *Chapaṇṇaya Gāhāo*, ed. by A. N. Upadhye, *Shivaji University Sanskrit and Prakrit Series* III, Kolhapur 1970.

8. Different from the *Setubandha* ascribed to Pravarasena ; cf. V. V. Mirashi (op. cit.) : p. 47.

9. Edited with Sanskrit *chāyā* by A. N. Upadhye (op. cit.).

7. The *Subhāṣita-ratna-koṣa* compiled by V. Vidyākara. Ed. by D. D. Kosambi and V.V. Gokhale in HOS 42, Cambridge, Mass. 1957 ; translated by Daniel H. H. Ingalls (*An Anthology of Sanskrit Court Poetry* : *Vidyākara's Subhāṣitaratnakoṣa* in HOS 44, Cambridge, Mass. 1965 ; contains an excellent general introduction on Sanskrit poetry and Sanskrit poetics, sources of Vidyākara's work, etc. Each section of the translation contains a useful preface ; contains

basis of a fragmentary palm-leaf MS in 1912 in the Bibl. Ind. (No. 1309) by E. W. Thomas as the K a v ī n d r a v a c a n a s a m u c c a y a. F. W. Thomas wrote in the preface to this work that "It is not very likely that a second MS will ever be found to make good the deficiencies" : however the Subhāṣita-ratnakoṣa (which incorporated the Kavīndravacanasamuccaya) was edited on the basis of two MSs. : a palm-leaf codex from the Ngor monastery in Central Tibet, a comparatively modern paper MS of Khatmandu, as well as on the basis of F. W. Thomas' edition of the Kavīndravacanasamuccaya. The first MS. contains 1000 verses, the later 1728 verses and the Kavīndravacanasamuccaya 525 verses,

27.2. The Subhāṣitaratnakoṣa which contains 1739 *subhāṣita-s* is divided into fifty sections *vrajyā-s* of which the first six are devoted to different deities; the seventh deals with the sun, a lesser deity ; the eighth to thirteenth with different seasons ; the fourteenth to twenty-sixth with various aspects of love ; the twenty-seventh to thirty-first with description of day and night ; the remaining *vrajyā-s* deal with miscellaneous items. Very little space is devoted in this *subhāśita-saṁgraha* to *nīti*. Most of the verses are descriptive *subhāṣita-s*. The Subhāṣitaratnakoṣa quotes 223 authors and works.

28. Another text, containing also a part of the *Subhāṣitaratnakoṣa* is an imitation of this anthology ; it is called P r a s a n n a-s ā h i t y a-r a t n ā k a r a o f N a n d a n a. It is from the 15th century. This unpublished anthology is divided into *vrajyā-s* and, though incomplete, contains 1428 verses[1].

29.1. Also an old *subhāṣita-saṁgraha*, compiled in A.D. 1205 in Bengal is the S a d u k t i k a r ṇ ā m ṛ t a or S ū k t i k a r ṇ ā m ṛ t a o f Ś r ī d h a r a d ā s a[2]. It contains many verses which we also find in the

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also alternative readings, emendations, notes to each verse, corrections, an index of Sanskrit metres, of authors and subjects. A more popular edition of the same work appeared as *Sanskrit Poetry from Vidyākara's Treasury*, Cambridge, Mass. 1970.

Cf. also V. Raghavan. *A new Sanskrit Anthology* in *Islamic Review*, London 65.1-2 ; 19-21 ; book-reviews in JRAS (1959) ; 172 and (1966) 78 ; JAS (Calcutta), Yearbook 1959 (II.1) 80-1 and 7 (1963) 107 ; in ABORI 38. 309-12 ; in IIJ 10.1; 74 ; in VIJ 3.2 ; 319 ; in *Critique* (1965) 222; in JAOS 78.316 ; Krishna Sarma, A Note on two Verses of the Su° in Śrī Veṅkaṭeśvara Univ. Or. Journal 2.1.2 ; 82-4 ; S. K. De, Some Passages from the Kav° in IHQ 30.3 ; 282-4 and *Oriental Studies in India* by R. N. Dandekar, Delhi 1964 ; 17, etc.

1. Cf. HOS 42 ; pp. xxii-xxiii.

2. The *Saduktikarṇāmṛta* was edited three times. The first edition by Mm. Pt. Rāmāvatāra Śarmā in Bibl. Ind. 217 (1912-21) is incomplete (only two fascicles appeared ; this is a partial critical edition. The second edition also by the same Paṇḍit with a critical introduction in English by Dr. Har Dutt Śarmā and in Sanskrit by Pt. Padam Singh Śarmā appeared in the *Punjab Sanskrit Series*, Vol. 15 (Lahore 1933) ; it is not a critical edition and is often faulty and its value is limited ; it is based on a single MS, although some others could have been available to the editor ; it does not contain a critical apparatus. A new and a more critical edition by S. C. Banerji, containing, however, a number of errors, appeared in 1965;

Subhāṣita-ratnakoṣa, as well as many verses of Beṅgālī poets, since both—Śrīdharadāsa and his father Vaṭudāsa—were in the service of king Lakṣmaṇasena of Bengal.

29.2. The Saduktikarṇāmṛta is divided into 5 *pravāha-s* (streams); each *pravāha* is subdivided into *vīci-s* (waves); each *vīci* contains five verses. Since there are 476 *pravāha-s* there should be 2380 verses, but several verses were omitted and therefore the actual number of verses in this anthology amount to 2370 and the number of authors quoted to 485. Most of the verses are descriptive *subhāṣita-s.*

30.1. Also from the thirteenth century (A.D. 1258) dates the *Sūktimuktāvalī* of *Bhagadatta Jalhana* (or Jahlaṇa)[1]. The author was the son of Lakṣmīdhara; he worked in Southern India for the Yādava king Kṛṣṇa who came to the throne in 1247. The anthology is divided into 133 *paddhati*-s and contains 2790 verses; it quotes 240 authors and works; among the latter there are also other *subhāṣita-saṁgraha-s*, such as the Sūktiratnākara and the Sūktisahasra.

30.2. The Sūktimuktāvalī exists in two versions—a small and a large one. The first sections of the anthology contain useful information about poets and poetry; the others deal with happiness, charity, fate, wickedness, wisdom, separation, union, misfortune, love, service to the king, etc. Verses quoted in this anthology are both ethical and descriptive.

31.1. One of the best known *subhāṣita-saṁgraha-s* is the Śārṅgadhara-paddhati[2]. It is said that it was compiled by Śārṅgadhara, son

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it was published by *Firma K. L. Mukhopadhyay* in Calcutta. (Cf. L. Sternbach's review in JAOS 90.2; p. 352 sqq.). Cf. also S. K. De, *Bengal's Contribution to Sanskrit Literature* reprinted in *Indian Studies Past and Present,* 1.4; pp. 739-41; R. Mitra, *Notices of Sanskrit MSs.*, Vol. III. No. 1180; Th. Aufrecht in ZDMG 36 (1882) pp. 361 and 599; R. Pischel, *Hofdichter des Lakṣmaṇasena*, Göttingen 1893; M. Chakravarti, *Pavanadūtam of Dhoyīka*, JASB (1905) 41-71; JASB (1906); pp. 157-76 and IHQ. 3.188.

1. Edited with an Introduction in Sanskrit by Embar Kṛṣṇamācārya in GOS 82. Also see *Descriptive Catalogue*, Madras, *Government Or. Library* XX; p. 1109; R. G. Bhandarkar's Report for 1887-91 (pp. i-liv; P. Peterson, JBRAS 17 (1887): p. 57 sqq.; P. K. Gode in *Studies in Indian Cultural History* I: p. 147 and II: p. 149 sqq.; DC XX. [12140-1.

2. The only edition of the *Śārṅgadharapaddhati* was published in BSS 37, Bombay 1888 (*The Paddhati of Śārṅgadhara. A Sanskrit Anthology* published by Peter Peterson. Only Vol. I. of this anthology appeared; Vol. II which was supposed to contain an introduction, various readings and notes unfortunately never appeared. This is not a critical edition though based on six MSs.). Th. Aufrecht also edited 264 verses quoted in six other MSs. on which or on some of which he based his study (*Über die Paddhati von Śārṅgadhara* in ZDMG 27: pp. 1-100). Böhtlingk ZDMG 27.626-38 and Th. Aufrecht, ZDMG 28.156-7; M. Winternitz, the Śārṅgadhara-paddhati in PO. 1-2; 22-6. See also L. Sternbach, *On the Authorship of some stanzas of the Śārṅgadhara-paddhati* in *Rajasthan University Studies*, Vol. I; pp. 8-30.

of Dāmodara, grandson of Rāghava, the Rājaguru of Hammīrabhūpati of Śakambharī in the year A.D. 1363. Some scholars drew attention to a *praśasti* (verses 2-6) where Śārṅgadhara was called the son of Dāmodara and the grandson of Rāghavadeva who lived at the court of Hammīra, the Cāuvāṇa (Chauhān) king of Sākhabharī. If by this is meant Hammīra who reigned between A.D. 1262 and 1301, whose fame was sung in the *Hammīra-kāvya* and who was great patron of scholars, then the date of 1363 seems to be conceivable for his grandson[1].

31.2. The Śārṅgadahara-paddhadi is divided into 163 sections (*paddhati-s*), today containing only 4689 ethical and descriptive verses ; originally the anthology contained probably 6300 verses, since in verse 56 (2.44) the total number of verses is given as amouting to 6300. The Śārṅgadhara-paddhati is unlike other Sanskrit anthologies ; it does not contain merely a section of verses about poets, poetry, women and love, *dharma*, *artha*, *kāma*, etc.[2], but deals with different subject matters which usually should not be included in anthologies of "beautiful verses" we find there, in particular, practical advice such as about different kinds of horses, gardening, omina and portenda, swords, etc.

31.3. H.D. Sharma and J.B. Chaudhuri[3] have analysed the authorities quoted in this anthology. According to H.D. Sharma 282 authors and according to J.B. Chaudhuri 271 authors and 31 works are quoted there. Several verses have double authorship and two verses have more than double authorship. Śārṅgadhara, who himself was also a poet, but of no high standing, quoted often the names of poets and works ; not seldom, however, he attributed some verses to "somebody".

32. Almost identical with the Śārṅgadhara-paddhati is the B ṛ h a c c h ā r ṅ g a d h a r a - p a d d h a t i (or Bṛhat-Śārṅgadhara-paddhati)[4]; this anthology can be cosidedred as an inflated version of the Śārṅgadhara-paddhati. It is divided into 588 *prakaraṇa-s* (of which 473 occur also in the Śārṅgadhara-paddhati) and contains 7586 verses, of which ten are in Prākrit. It is a comparatively late work (eighteenth century) since it contains extracts of the Aśvadhāṭi-kāya written by

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1. M. Winternitz, HIL III. fasc. i (transl. by Miss H. Kohn), *University of Calcutta*, 1959, p. 176 Cf. A.D. Pusalkar, *Śārṅgadhara-paddhati and Bṛhat-Śārṅgadhara-paddhati* in *Prof. P. K. Gode Commemoration Volume III* : p. 157 sqq. ; F. Hall, *Vāsavadattā* (Bibl. Ind.) *Introduction* ; p. 48 ; Kr. 386 ; Sir Wolesley Haig in *Cambridge History of India* III : 516. See also *Indian Antiquary* 8 (1879) : p. 55 sqq. where N. J. Kirtane considered that Hammīra's reign lasted from 1283 to 1301.

2. Cf. J. B. Chaudhuri, *Padyāmṛta-taraṅgiṇī by Haribhāskara*, Calcutta 1941 : pp. cxcii-cxciv.

3. H. D. Sharma, *An Analysis of Authorities quoted in the Śārṅgadhara-paddhati* in ABORI 18 (1937) :pp. 77-84.

4. Publ. in Benares, *saṁvat* 1931 (A. D. 1875). Cf. A.D. Pusalkar (op. cit.).

Jagannātha Paṇḍita who was the court poet of kings Sarfoji of Tanjore, 66 verses[1] were omitted in this anthology from the Śārṅgadhara-paddhati and 2563 were added. In the additional verses names of authors are rarely mentioned. The greatest part of the new verses (255) occur after verse 1171.

33.1. Very interesting, though poorly edited on the basis of one MS., is the South-Indian anthology the Sūktiratnahāra of Sūrya Kaliṅgarāja (Sūryapaṇḍita)[2]; this authorship is contested however[3]. In the form in which it is available today, it was probably compiled in the first half of the fourteenth century[4]. It contains 2327 mostly ethical verses and is divided into four *parvan-s* and each *parvan* into *paddhati-s.* This is probably the oldest Sanskrit *subhāṣita-saṁgraha* in which each *parvan* deals with one of the four *puruṣārtha-s*[5]. According to the editor of this anthology, the Sūktiratnahāra is "an ornament" to the Trivandrum Sanskrit Series; this is not an exageration; it is very valuable, particularly due to the fact that it quotes authors and works not quoted in most of the other anthologies, e.g., verses from Kauṭilya's Arthaśāstra, Nītidviṣaṣṭikā, the Vyāsa-subhāṣita-saṁgraha, or such authors as Pratāparudra, Ravigupta, etc.[6]. It quotes 81 works and 57 aurhors, but the ascriptions are often wrong[7].

33.2. In 1968, Dr. K. Krishnamoorthy published a new anthology called Subhāṣita-sudhā-nidhi by Sāyaṇa[8] which he placed in the fourteenth century A.D., since it contains an eulogy of Kampa who most likely died in 1355 A.D. Dr. K. Krishnamoorthy ends his "Introduction" with the statement that among the later writers who are indebted to this work very much, Sūryapaṇḍita, author of the Subhāṣitaratnahāra[9], deserves first mention.

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1. 13-56, 78, 91, 95, 145, 499, 790, 1479-80, 1540, 1852, 1917b, 1918, 2120, 2217, 2699, 2753, 2901 *ab*, 3484, 3748, 3806, 3959, 4101, 4179. Cf. L. Sternbach, *On the Reconstruction of Some Verses of the Sū°*... in ABORI 53; 127-60.

2. The *Sūktiratnahāra*, TSS cxli: *Śrī Citrodayamañjarī.* Ed. by K. Sāmbaśiva Śāstrī, Trivandrum 1938.

3. V. Raghavan in *Journal of Oriental Research*, Madras 13: pp. 293-306. V. Raghavan also quotes A. S. Ramanatha Aiyar in Summaries of Papers: III All-India Or. Conference; pp. 115-29, as discussing the authorship of the *Sūktiratnahāra.*

4. Cf. S. N. Dasgupta HSL p. 414; Cf. V. Raghavan (op. cit.) p. 305.

5. Prior to it Prākrit *subhāṣita-saṁgraha-s* were so divided.

6. Cf. L. Sternbach, *Quotations from the Kauṭilīya-Arthaśastra* in JAOS 88.3; pp. 495-520 and 88.4; pp. 717-2; paras 4-5 and 1-31; *The Vyāsa-subhāṣita-saṁgraha*, critically edited...by L. Sternbach, Kāśī Sanskrit Series No. 193; *Introduction* paras 6, 8, 12 and Appendices I and II; L. Sternbach, *Ravigupta and his Gnomic Verses* in ABORI 48: pp. 137-160; L. Sternbach, *An Additional Note on Sundarapāṇḍya's Nītidviṣaṣṭikā* in JGJRI 25; pp. 333-365.

7. E. g., ascriptions to the *Mahābhārata*, the *Rāmāyaṇa*, the *Mānava-dharmaśāstra*, etc. See above.

8. Karnatak University, Dharwar 1968.

9. Instead of *Sūktiratnahāra* published in TSS.

34.1. It is quite possible that these two works, i.e., Sāyaṇa's Subhāṣitanidhi and the Sūktiratnahāra are one and the same work, of which the Sūktiratnahāra (but not in its printed text) is original, while the Subhāṣitasudhānidhi is either a copy of the Sūktiratnahāra with various additions and omissions or another version of the same text[1]. Both works are from the first half of the fourteenth century[2] and its author may well be Sāyaṇa, since it is unlikely that Sūrya Kaliṅgarāja, i.e., the Asādhāraṇa *Mantrin* of king Kulaśekhara (subordinate of the Pāṇḍya king Mārarvernam Kulaśekhara I, who reigned between 1268 and 1308, could have been the actual compiler of this anthology. It was probably only *in majorem gloriam* ascribed to him.

34.2. The arrangement of the two anthologies is identical; both are divided into four *parvan-s* each dealing with *dharma, artha, kāma,* and *mokṣa* and each *parvan* into *paddhati-s*; the *paddhati-s* are almost identical (i.e., their titles and contents, although the order of the verses is different) and both include, with some exceptions, the same *subhāṣita-s.* Particularly the contents of the two longest *parvan-s*, i.e., the *artha-* and *dharma- parvan-s* are similar.

34.3. That the texts of the Subhāṣitasudhānidhi and the Sūktiratnahāra are identical and that the compiler of the Subhāṣitasudhānidhi did not chose independently the material from primary sources but from the Sūktiratnahāra is particularly evident from the fact that if differing readings occur in the primary source and in the Subhāṣitasudhānidhi the readings adopted in the latter anthology follow the text of the Sūktiratnahāra and not the original source[3], as well as that both contain several identical verses composed in six and not four *pāda-s*; that is rather a rare occurrance since, as a rule, *subhāṣita-s* are composed in four and not six *pāda-s*. The Sūktiratnahāra seems to be more complete than the Subhāṣitasudhānidhi; in the Sūktiratnahāra we find ascriptions to primary sources in most of the verses, while that was not the case with the Subhāṣitasudhānidhi; wherever they occur in the latter they seem to be recopied from the Sūktiratnahāra.

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1. L. Sternbach, *Sāyaṇa's Subhāṣita-sudhānidhi and Sūryapaṇḍita's Sūktiratnahāra* in *Gaṅgānātha Jha Kendriya Sanskrit Vidyāpeetha*, (formerly JGJRI) 27 : pp. 166-260.

2. Cf. Sāyaṇa's *Subhāṣitasudhānidhi* : p. 2 sqq. ; S. N. Dasgupta and S. K. De, HSL 414 ; Dr. V. Raghavan in JOR Madras (op. cit.) 13 : 293-306.

3. The readings of the *Subhāṣitasudhānidhi* 4, 23, 57, 84, 85, 88, 91, 117, 118, 125, 127, (130), 132, 133, 138, 139, 142, 148, 167, 182, 188, 193, (195), 202, 205, 208, 210, 212, 217, 232 and 233 are identical with the readings of the *Sūktiratnahāra*, while the primary sources have different readings.

35. Probably older than the Sūktiratnahāra and the Subhāṣitasudhānidhi is the Vyāsa-subhāṣita-saṁgraha[1]. Most of the verses of this anthology are quoted in the Sūktiratnahāra where they are often attributed to Vyāsaśataka. The anthology contains 98 verses in the main text and 12 in the footnotes. The verses are almost exclusively sententious sayings. None of the verses is attributed to any poet. This *subhāṣita-saṁgraha* was also known in Ceylon and Siām[2].

36. Of another type is the Nītimañjarī of Dyā Dviveda[3], son of Lakṣmīdhara and Lakṣmī, grandson of Atri of the house of Mukunda: it is a collection of 164 current gnomic and didactic verses, moral maxims or proverbs illustrated by Vedic legends and Vedic texts; it was composed in *saṁvat* 1550 (A.D. 1494). The moral teachings begin with some ethical maxims, followed by the commentary, the Vedic *ṛca-s* and finally the exegesis of these *ṛca-s*. Although every ethical maxim is versified, commented upon and elucidated by the explanation of the Vedic passages it is quite independent of one another, the Vedic references embedded in them follow the order of the divisional system of the Ṛgveda. Consequently, the verses are distributed among 8 *aṣṭaka-s* of the Ṛgveda. The verses fall under the four *puruṣārtha-s* of which 44 deal with *dharma*, 68 with *artha*, 53 with *kāma* and only 1 with *mokṣa*. Dyā Dviveda used for the interpretation of the Vedic passages Sāyaṇa's commentary on the Ṛgveda and therefore could not live before the end of the 14th and beginning of the 15th century. He mentions also the Mānava-dharmaśāstra, the Yajñavalkya-smṛti, the Mahābhārata, the Bhagavadgītā, the Hitopadeśa and Kṣemendra's Cārucaryā; the latter seems to be the model for the Nītimañjarī; twenty-three didactic parts of the

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1. *Vyāsasubhāṣita-saṁgraha.* Critically edited for the first time by L. Sternbach, *Kāśī Sanskrit Series* 193. The Chowkhamba Sanskrit Series Office, Varanasi 1969. The edition is based on two MSs. of unknown date as primary sources, and the Ceylonese *Vyāsakāraya* and the *Sūktiratnahāra* as ancillary sources.

2. The Ceylonese *Vyāsakāraya.* In the 20th century it was brought from Ceylon during the reign of king Rāma III and printed with a Siāmese translation by H.R.H. Prince Damrong Rajanubhab (B. E. 2464, i.e. A. D. 1920). The Siāmese transcription of the text was made with the help of a Brahmin Mukupusvāmī (?) and Luāng P'hirivanakorn. This work was distributed at the cremation ceremony of Amart Trī P'hra Turupark-Pichorn in 1920. (Cf. L. Sternbach, *On the Sanskrit Nīti-literature of Ceylon*; 3. *An Additional Note on the Vyāsakāraya* in *Brahmavidyā* 35.3-4: pp. 258-69 and *idem*, *On the Vyāsasubhāṣitasaṁgraha* in Prof. E. Sluszkiewicz, Felicitation Volume, Warszawa 1973: pp. 208-214.

3. *Nītimañjarī* of Dyā Dviveda. Ed. with an Introduction, notes and appendices by Sitārām Jayarām Jośī and publ. by Śāligram Śarmā, Benares 1933. Cf. Introduction and Foreword to this edition; P. Peterson, Report 1883-4, p. 8; A. B. Keith, *The Nītimañjarī of Dyā Dviveda* in JRAS (1900): pp. 127-135 and 796-8; F. Kielhorn in *Indian Antiquary* (1876): p. 116 sqq. and in *Nachrichten von der kön. Ges. der Niss., Göttingen, Phil.-hist. Klasse* (1891): p. 182 sqq.; A. A. Macdonnel, *Introduction to Bṛhaddevatā*, Vol. I: p. xvii sqq.; and E. Sieg, *Die Sagenstoffe des Ṛgveda*, Stuttgart 1902: p. 37 sqq.

verses quoted in Nītimañjarī are identical with the Cārucaryā (or are clearly based on this work) and two with the Hitopadeśa. The author wanted to utilize as many well-known moral teachings as he could for the purpose of illustrating them with Vedic examples, while reflecting upon the morals to be derived from the *ṛca-s* of the Ṛgveda.

37. Also another type of of a *subhāṣita-saṁgraha* is the P u r ā ṇ ā r t h a s a ṁ g r a h a ; it is a digest of knowledge of all branches of learning, as included in some Purāṇa-s, Dharmaśāstra-s, Darśana-s, etc. compiled by Veṅkaṭarāya[1] and preserved in several South Indian MSs. The work is written in *purānic* style as a conversation between Lakṣmī and Nārāyaṇa. The work is of a South Indian origin and of unknown date ; it is divided into 30 chapters of which only the 11th dealing with *nīti* and *rājanīti* was edited ; it contains 136 verses ; each epigram is proclaimed in the first part of the verse and then illustrated with an episode from the Purāṇa, Itihāsa, etc. The verses are often paraphrases of the original *subhāṣita-s*.

38.1. A very well known *subhāṣita-saṁgraha* is V a l l a h a d e v a's S u b h ā ṣ i t ā v a l ī[2]. We do not know much about the author and the question of its dating gave rise to long discussions[3]. It is generally accepted, however, that

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1. The *Purāṇārthasaṁgraha* of Veṅkaṭarāya. Ed. by V. Raghavan in "*Purāṇa*" (Vārāṇasī) 5.1 : pp. 47-60 and 7.2 : pp. 370-89.

2. The *Subhāṣitāvalī*(°vali) of Vallabhadeva. Ed. by P. Peterson and Pt. Durgāprasāda, son of Pt. Vrajalāla. BSS 31, Bombay 1886. It was edited on the basis of two MSs. This edition is superior to the edition of the same editor of the *Śārṅgadhara-paddhati*, since it contains a learned preface (139 pages) and critical notes which are lacking in the *Śārṅgadhara* edition. Specimens cf the text and translation were also edited by P. Peterson in *Actes du 6e Congrès International des Orientalistes*...1883 *à* Leide, *troisième partie*, *secti* 2 : pp. 339-465. Also see Th. Aufrecht, *Miscellen* in *Indische Studien* 17 : p. 169 sqq. ; S. K. De in *Padyāvalī* : p. cviii sqq. ; P. Peterson. Report 1882-83. p. 30 sqq. ; older collection than printed ; cf. HC vii : No. 5437 ; C. Cappeller, *Zu Vallabhadeva's Subhāṣitāvalī* in *Album Kern* : pp. 239-44 ; M. Ramakrishna Kavi, MSs. of Subhāṣitāvalī ... in Journal of S'rī Veṅkaṭeśvara Oriental Institute 2.2 ; 376-98 ; P. Peterson, *Pāṇini, Poet and Grammarian with some Remarks on the Age of Sanskrit Classical Poetry*, JRAS (1891) : pp. 311-36 ; Th. Aufrecht, *Zwei Pāṇini zugetheilte Strophen* in ZDMG 14 : p. 581 sqq. ; L. Sternbach, *De 1'origine des ers vcites dans le Nītipaddhati du Subhāṣitāvalī de Vallabhadeva* in *Mélanges L. Renou* : pp. 683–714. See also book-reviews of the *Subhāṣitāvalī* by A. Barth in *Revue critique d'histoire et de littérature* (1887), No. 22 : pp 421-31 and by G. Bühler in *Indian Antiquary* xv : p. 239 sqq.

3. S. K. De, *On, the Date of the Subhāṣitāvalī* JRAS (1927) : p. 471 sqq. ; *idem, Aspects of Sanskrit Literature* : pp. 150-6 ; A. B. Keith, *The Date of Subhāṣitāvalī* in BSOS 5.3 : p. 27 sqq. ; S.K. De, *Sarvānanda and Vallabhadeva* in BSOS 5.3 : p. 499 sqq. ; (also S. K. De, *Aspects* ...op. cit. pp. 157-61). The discussion is based on the fact that a verse from the *Subhāṣitāvalī* was quoted by Sarvānanda in the commentary on the Amarakośa which he wrote in 1106. See also D. S. Bhattacharya, *Date of the Subhaṣitāvalī* in JRAS (1927) p. 471 sqq. and (1928) ; p. 135 sqq. 403 and 900 and Subodh Ch. Banerjee, *On the Date of the Ṭīkāsarvasva by Sarvānandadeva* in JRAS (1928) : p. 900,

this anthology, in the form in which it is available to-day, could not have been compiled earlier than the 15th century[1]. This is an extensive anthology on a large variety of topics usually found in most Sanskrit anthologies. It contains 3527 verses, both of ethical and descriptive character. The anthology is divided into 101 *paddhati-s*. According to the analysis made by P. Peterson it quotes some 360 poets[2]. In addition to stray verses, Vallabhadeva quoted parts of different works, such as Maṅkha's Śrīkaṇṭhacarita, Śambhu's Rājendrakarṇapūra and others.

38.2. It was believed that with this *subhāṣita-saṁgraha*, the Subhāṣitāvalī of Śrīvara is associated. However, it was proved that this anthology is another text of the Sūbhāṣitāvalī of Vallabhadeva.[3] Śrīvara lived in the latter part of the 15th century; he was the disciple of Jonarāja who continued Kalhaṇa's Rājataraṅgiṇī. Śrīvara himself also wrote a Rājataraṅgiṇī in continuation of the one composed by his teacher Jonarāja.

39. From the end of the 15th and the first half of the 16th century dates the P a d y ā v a l ī of R ū p a G o s v ā m i n, son of Kumāra and the disciple of Caitanya, the founder of Bengal Vaiṣṇavism, teacher and exponent of its doctrines[4]. The Padyāvalī is rather a devotional work than a *subhāṣita-saṁgraha* as far as its contents are concerned; it quotes also other poetical devotional works, such as 32 *stotra-s*, among which is also the Ujjvala-nīlamaṇi: it contains 387 verses ascribed to 129 authors, as well as to Rūpa Gosvāmin himself. Most of the verses, due to their devotional character, were usually not quoted in other anthologies with the exception of Harikavi's Subhāṣitahārāvalī, an anthology from the middle of the 17th century which borrowed 36 verses from Rūpa Gosvāmin's work[5]. Rūpa Gosvāmin quoted also other earlier non-Viṣṇuite authors and unscrupulously changed sometimes the wording to make them sound Viṣṇuite.

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1. Cf. M. Winternitz, HSL III. 1 (op. cit.): p. 179 sqq. If we accept that date, then the argument adduced by S. N. Dasgupta and S. K. De in HSL (p. 414) that Jalhaṇa's *Sūktimuktāvalī* based his anthology on the *Subhāṣitāvalī* of Vallabhadeva must be wrong.

2. They were mentioned in the *Subhāṣitāvalī* edition.

3. J. Chaudhuri, *The Subhāṣitāvalī of Śrīvara* in *Indian Culture* 12.3; 130.9. Cf. S. Ch. Banerji, *Cultural Heritage of Kashmir*, Sanskrit Pustak Bhandar, Calcutta : pp. 101-2.

Also mention is made of a Subhāṣitāvalī of Acārya Sakalakīrti, a Jain: the anthology is said to be written in *saṁvat* 1938 (A.D. 1880) at S'ravaṇa Belogola (DC. xx, 12139).

4. The *Padyāvalī. An Anthology of Vaiṣṇava Verses in Sanskrit* compiled by Rūpa Gosvāmin, *a Disciple of Śrī-Kṛṣṇa-Caitanya of Bengal critically edited* by S. K. De, Dacca University. Oriental Publication Series No. 3. University of Dacca, 1934.

5. Cf. book-review of the *Padyāvalī* by Har Dutt Sharma in ABORI 17.305 sqq. and by K. N. Mitter, in *Indian Culture* 2.22; 382-3.

40. Probably from the end of the 16th and beginning of the 17th century dates the anonymous S u b h ā ṣ i t a-m u k t ā v a l ī[1] ; it must have been compiled before 1623, since one of the MSs. is dated *saṁvat* 1680 (A.D. 1623)[2]. The anthology is divided into 32 *muktāmaṇi-s* (ornaments of pearls) and contains 624 verses including the appendices. The verses are both ethical and descriptive. The anthology is quite important since it contains many sayings not quoted in other *subhāṣita-saṁgraha-s* ; it was, however, possible to identify a great number of its verses[3].

41. Most of the other *subhāṣita-saṁgraha-s* were compiled in the 17th to 19th centuries. Worth noting are in particulars two anthologies compiled by Harihara and/or Hārāvalī ; the first is the Sūktimuktāvalī and the second the Subhāṣitahārāvalī. They were not written by the same person.

41.1. The S ū k t i m u k t ā v a l ī of H a r i h a r a was written by a Mithilā Brāhmin in the first half of the 17th century. This anthology was published twice : in 1889 (second ed. in 1910) in the KM Series No. 86 and in 1949 by Ramanātha Jhā in the Newspapers and Publications Ltd. Patna, respectively. The latter edition is a critical edition ; it is based on 5 MSs. and contains 634 verses. Unlike other *subhāṣita-saṁgraha-s* its verses are not *subhāṣita-s* composed by different authors but they are mostly composed by Harihara himself ; only very few are known *subhāṣita-s* belonging to the floating mass of oral tradition. The work is divided into 12 *prakaraṇa-s* which deal with gods and goddesses, upbringing of a child, advice to the young, staying abroad, eulogy of the king and treatment of royalty, *rājanīti*, six seasons, erotics, and *nāyaka-s*, miscellanea and calm of mind. Being a one man *subhāṣita-saṁgraha*, this work stands nearer to individual collections of *subhāṣita-s*, such as Bhartṛhari's *Śatakas*, than the *subhāṣita-saṁgraha-s* described above.

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1. *Subhāṣitamuktāvalī*. Ed. by R. N. Dandekar. University of Poona reprinted in book-form from the *Journal of the University of Poona, Humanities Section* 1962. Edited on the basis of two MSs. from the Bhandarkar Or. Res. Institute's Collection No. 819 of 1886-92 and No. 75 of 1871-72. The edition contains an Introduction, the text, five appendices, of which the fourth is a copy of a short *kāvya*-work entitled *Navaratna* ; it must have been a very popular poem, since it was also well-known in Ceylon. (Cf. H. Bechert, *Sanskrit-Texte aus Ceylon* ; *I. Teil* in *Münchner Studien für Sprachwissenschaft*....München 1962 ; pp. 25-7 and was also *inextenso* included in the *Subhāṣitahārāvalī*. Cf. L. Strenbach, *A propos de petits recueils de vers gnomiques* in JA. 1974.

2. Cf. P. K. Gode, *Date of the Subhāṣita-muktāvalī* in IHQ 22 : pp. 55-9 ; G. V. Devasthali, *Catalogue of Sanskrit and Prākṛta MSs.*, Bombay University Library II : p. 272 erroneously ascribed to *Subhāṣitahārāvalī*.

3. L. Sternbach, *On the Authorship of some Stanzas of the Subhāṣitamuktāvalī* in *Jour. of the Univ. of Poona, Humanities Section*, No. 19 : pp. 37-65.

41.2. The Subhāṣitahārāvalī of Śrī Harikavi[1] is an anthology of 2091 ethical and descriptive verses *par excellence*, though it contains also some excellent verses composed by Harikavi himself.[2] Harikavi, the compiler of this anthology was the son of Nārāyaṇa, originally a Deccani Brahman who lived first in Surat and then at the court of king Sambhāji ; he composed his work in the second half of the 17th century ; it is unlikely that he was contemporary to Akbar (1556-1605) or identical with Akbarīya Kālidāsa.[3] The work was unfortunately never published yet though it is one of the best and most interesting *subhāṣita-saṁgraha-s*. It contains numerous ascriptions to different poets of which some are well known. Harikavi knew the Padyāvalī of Rūpa Gosvāmin. This anthology is known only in one MS in the Bhandarkar Or. Research Institute (No. 92 of 1883-89) ; the MS is composed of several pieces, separately paginated;[4] some parts of the MS were written by different scribes and overlap each other. Particularly, the latter parts of the MS, as well as its second part contain many errors and poor readings, but its first part is very well-written and almost free of mistakes. The numbering of the verses is irregular and at many places verses are not numbered at all. A great number of *subhāṣita-s* occur also in other *subhāṣita-saṁgraha-s* where they are usually ascribed to the same poets as in this anthology. This work requires a critical edition in the nearest future.

42. Also requiring a critical edition is the not yet edited Śṛṅgārālāpa-Subhāṣitamuktāvalī; it is the largest anthology on love devoted to *śṛṅgāra* alone. The anthology is divided into 11 chapters and contains 1145 mostly descriptive verses. It is known that MS No. 92 of 1883-84 in the Bhandarkar Or. Res. Institute contains this anthology ; the MS was written by Yājñika Rāma in *saṁvat* 1612 (A.D. 1556) ; it is probably an autograph copy and its compiler seems to be identical with Kulīna Rāma who also lived in the middle of the sixteenth century. The anthology is well-written and contains many verses not found in other anthologies. Its characteristic feature is the inclusion of extracts, sometimes long from well known works, such as the Meghadūta, the Kumārasaṁbhava, Rudraṭa's Śṛṅgāratilaka, or Bhartṛhari's

1. It was sometimes wrongly considerd as identical with the *Sūktimuktāvalī*.

2. And his brother Cakrapāṇi.

3. See P. K. Gode, *Harikavi alias Bhānubhaṭṭa a Court-poet of king Sambhāji and his works* in ABORI, 16.262-91. P. K. Gode identified Harikavi as the author of the *Subhaṣitahārāvalī*, the *Śambhurājacarita* and the *Haihayendracarita* ; he also proved that Harikavi was also called Bhānubhaṭṭa. Cf. also : P. Peterson, *Second Report* for 1883-84 in JBBRAS 17. 57-64 ; H. Sharma, *The Subhāṣitahārāvalī* in IHQ (1934) : p. 478 sqq. Kr. p. 367 and *New Indian Antiquary* 3 (1940) : pp. 81-100 : L. Sternbach, *On the Subhāṣitahārāvalī and on the Sūktisahasra* in *Journal of the Gaṅgānātha Jhā Kendriya Sanskrit Vidyapeeṭha* 28.3-4 and book-review of the *Padyāvalī* (op. cit.).

4. Some parts of the MS are recopied twice,

epigrams (Northern version). Otherwise the anthology does not contain ascriptions to poets (except occasionally and before quoting the *subhāṣita-s*). Several verses of this anthology were quoted in the edition of Bhartṛhari's epigrams published by D.D. Kosambi and in the Subhāṣitaratnakoṣa edition. In this anthology the author underlines that men lose all interest in life without *Śṛṅgāra* and that *Śṛṅgāra* is holy and brings pleasure and prosperity.[1]

43. Less interesting is also an unpublished MS No. 361 of 1884-86 in the Bhandarkar Or. Res. Institute containing an anthology of verses by M a ṇ i r ā m a entitled Ś l o k a s a ṁ g r a h a ; it contains 1606 mostly descriptive verses, many of which are ascribed to different authors and works (110 in number) including Maṇirāma himself. The anthology has a lacuna between verses 190 and 204, and 1454 and 1496. In the Bhandarkar Or. Res. Institute there is also another MS containing the same text, viz., MS 527 of 1887-91, of which the first three folia are lost ; ends at fol. 98a. Many of the *subhāṣita-s* quoted in this anthology are also quoted in the D. D. Kosambi's edition of Bhartṛhari's epigrams and in the Subhāṣitaratnakoṣa edition. The anthology was compiled in the second half of the 17th century. Maṇirāma is probably identical with Maṇirāma Dīkṣita, the author of the Śṛṅgārasañjīvanī who was the protégé of Mahārāja Anūp Singhjī of Bikaner.[2] According to others he was the court poet of Rāja Ṭoḍar Mal.

44. The B u d h a b h ū ṣ a ṇ a is ascribed to king Ś a m b h u or S a m b h ā j ī son of Shivajī, the Great.[3] However king Sambhājī was not a man of letters and it is unlikely that he himself was its author ; if so, he was certainly helped by some *paṇḍits*. The anthology contains 882 mostly ethical verses and is divided into three sections ; the first (194 verses) contains *subhāṣita-s* quoted from several well-known authors ; the second (630 verses) deals mostly with *artha* and contains quotations from the Kāmandakīya Nītisāra, the Matsya-purāṇa, the Viṣṇudharmottara, the Mahābharata, the Yājñavalkya-smṛti, the Mānava-dharmaśāstra, etc. ; the third section (58 verses) deals with information useful to princes and therefore is called ***miśraka-nītiprakaraṇa***.

45. Also from the 17th century date :

45.1. The P a d y a r a c a n ā of L a k ṣ m a ṇ a B h a ṭ ṭ a Ā ṅ k o l a k a r a,[4] an anthololy of stray verses divided into 15 *vyāpāras* and containing

1. Cf. P. K. Gode, *Śṛṅgārālāpa, A Big Anthology of Śṛṅgāra Verses by Rāma and its rare MS dated A. D. 1556* in *Journal of the University of Bombay*. Vol. 15. Pt. 2 : pp. 81-8. See also P. K. Gode's book-review of *L. Sternbach's Gaṇikā-vṛtta-saṁgraha* in ABORI 35.245.

2. Cf. P. K. Gode, *A Rare MS of the Ślokasaṁgraha Anthology by Maṇirāma and the Date of its Composition* in *Rajasthan Bharatī* 1. 1 : pp. 35-43.

3. The *Budhabhūṣaṇa of King Śambhu*. Ed. with an Introduction, Notes, etc. by H. D. Velankar, Govt. Or. Series, Class C. No. II, *Bhandarkar Or. Res. Institute*, Poona 1926.

4. ***The Padyaracanā of Lakṣmaṇa Bhaṭṭa Āṅkolakara***. **Ed. by Pt. Kedāranātha and Wāsudeva Lakṣmaṇa S'āstrī Paṇaśīkar, KM 89.**

769 ethical and descriptive verses; many of the verses are ascribed to different poets, usually of later date, which occur also in several other *subhāṣita-saṁgraha-s*, but many of the *subhāṣita-s* were composed by the author himself (150, usually attributed to "Lakṣmaṇa"). The anthology was written between 1625 and 1650[1].

45.2. The Rasikajīvana of Gadādhara Bhaṭṭa, son of Gaurīpati Bhaṭṭa from Mithilā[2]: it was described as a work of *rasa* which also bears the character of an anthology[3] but is a *subhāṣita-saṁgraha, par excellence.* This anthology is divided into ten *prabandha-s* and contains 1478 ethical and descriptive verses; many of the verses are ascribed to different poets (139) and 535 verses are anonymous[4].

45.3. The Sabhyālaṁkaraṇa of Govindajit[5] composed somewhat on the lines of the Rasikajīvana. Its author, Gavinadaji (Sanskritized into Govindajit) of the Mevaḍa caste of Medapaṭa was the son of Caku from Giripura, (the anthology was published on the basis of a very poor MS, full of

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1. Cf. P. K. Gode in *Journal of Oriental Research* (Madras) 15 (1940); pp. 184-193.

2. *The Rasika Jīvana of Gadādhara Bhaṭṭa.* Critically edited for the first time...by Dr. Jatindra Bimal Chaudhuri in *Prācyavāṇī Mandira Saṁskṛta-Granthamālā. Sanskrit Text Series* II., Calcutta 1944. There exists also a complete edition of this anthology, but without indication as to its editor and place/date of publication. Also several verses (from the beginning of the anthology) were critically edited and translated by P. Regnaud (*Stances sanskrites inédités* par P. Regnaud in *Annuaire de la Faculté des Lettres de Lyon*, Paris 1884. Cf. P. K. Gode, *Rasikajīvana of Gadādharabhaṭṭa and its probable Date* in ABORI 12: pp. 396-9). The first mentioned edition quotes *in extenso* only 109 verses, viz., 2, 4, 5, 15, 33, 34, 36, 37, 44-9, 56, 72, 74, 75, 77, 78, 81, 111, 120, 125, 131, 164, 165, 205-6, 218, 233, 346, 350, 393, 428, 506, 552, 572, 615, 655, 703, 782, 784-5, 790, 796, 799, 800, 804-5, 812, 847, 852, 855, 856, 857, 858, 861, 864, 868, 871-2, 874-81, 886 (incomplete), 889, 897, 898 901, 903-5, 926, 930, 965, 970, 971, 974, 994, 1011, 1013, 1028-9, 1032-3, 1039, 1052, 1098, 1100, 1102-3, 1109, 1124, 1189, 1196, 1314, 1392-3, 1398-1400, 1465 and 1477 and 8 verses in MS B; they are unknown in other sources.

3. Cf. S. K. De, *Sanskrit Poetics*, Vol. I: p. 291.

4. P. K. Gode: *Rasikajīvana and its Probable Date* in ABORI 12.396-9. P. K. Gode and H. D. Sharma expressed the opinion that the *Rasikajīvana* must have been composed after 1650 (probably around 1660), however V. V. Raghavacharya was of the opinion (*Some further Light on the Date of Gadādharabhaṭṭa and the Rasikajīvana* in *Summaries of Papers of the XI All-India Oriental Conference*, Hyderabad; p. 92) that the work is of a much later date, viz., from the second quarter of the 18th century, since the author mentions *Ghanaśyāma*, a minister of king Tukkājī Mahārāja of Tanjore who ruled from 1728 to 1735.

5. *Sabhyālaṅkaraṇa* of Govindajit. Ed.... by Dr. Jatindra Bimal Chaudhuri in *Prācyavāṇī Gopal Chunder Law Memorial Sanskrit Series* No. 4, *Saṁskṛta-koṣa-kāvya-saṁgraha*, Vol. V. Calcutta 1947.

mistakes[1]; the text needed therefore many amendations and still is far from faultless; the anthology contains 853 ethical and descriptive verses; it is divided into numerous sections called *marīcis* (rays); it quotes 101 authors and works. Many of the verses are well known *subhāṣita-s*; the anthology was composed after 1656, since it quotes the Cimanīśataka written in 1656[2]).

45.4. The Padyaveṇi of Veṇīdatta, son of Jagajjīvana, grandson of Nīlakaṇṭha belonging to the Yājñika family[3], is divided into six *taraṅga-s*: (the work contains 889 mostly descriptive verses many of which are ascribed to different poets (114): several of these poets are probably contemporaneous to Veṇīdatta who himself wrote many of the *subhāṣita-s* quoted in the anthology (230). According to Th. Aufrecht this anthology was composed in 1644 and according to Rājendralāl Mitra in 1710[4].

45.5. The Padyāmṛta-taraṅgiṇī of Haribhāskara, son of Āpājinanda (or Ājājibhaṭṭa) of the Kāśyapa gotra and belonging to the family of Agnihotṛ[5] containing 301 mostly descriptive verses: (the majority of the verses are attributed to 45 different poets and 11 different works: it was compiled in 1673; Haribhāskara's son Jayarāma wrote a commentary to this anthology.[6]

45.6. The Sūktisundara of Sundaradeva containing only 174 mostly descriptive verses (many of the verses included in this anthology praise Muhammadan rulers, viz. Akbar, Shāh Jahān, etc.); Sundaradeva must have been familiar with the conditions existing at the courts of some of these rulers; a great number of *subhāṣita-s* quoted in this anthology appear also in the Padyaveṇi of Veṇīdatta and in the Padyāmṛta-taraṅgiṇī; it quotes 32 poets. It was written between 1644 and 1710.[7]

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1. MS. No. 417 of 1884-87 in BORI.

2. Cf. P. K. Gode, *Date of Sabhyalaṁkaraṇa, an Anthology by Govindajit* in *New Indian Antiquary* 4, 11 : pp. 366-9; R. G. Bhandarakar, *Report* 1887-91 : pp. lxii-lxiii. (Cf. ABORI 12.396).

3. *The Padyaveṇi* of Veṇīdatta. Ed. by Dr. Jatindra Bimal Chaudhuri in *Prācyavāṇī-Mandira-Saṁskṛta-granthamālā*, Vol. I. *Saṁskṛtakoṣakāvyasaṁgraha* Vol. III, Calcutta 1944.

4. Cf. R. G. Bhandarkar, *Report* 1887-91 : pp. lx-lxi.

5. *Padyamṛta-Taraṅgiṇī* by Haribhāskara. Ed....by Dr. Jatindra Bimal Chaudhuri, *Saṁskṛtakoṣakāvyasaṁgraha* Vol. I, Series No. IV, Calcutta 1941.

6. Cf. Introduction; Th. Aufrecht, *Uber die Padyamṛtataraṅgiṇī* in ZDMC 37 : pp. 544-7; R. G. Bhandarakar, *Report* 1887-91 : p. lxii; P. K. Gode, *The Date of the Padyamṛtataraṅgiṇī of Bhāskara* in *Calcutta Oriental Journal* III. 2 : pp. 33-5.

7. *Sūkti-sundara* by Sundaradeva. Ed....by Jatindra Bimal Chaudhuri, Series No. 4,

45.7. The Anyokimuktāvalī of Haṁsavijayagaṇi, is an anthology of Jainistic character written in 1679; it is divided into 8 *pariccheda-s* and contains 1199 verses, mostly *anyokti-s* often quoted in other *subhāṣita-saṁgraha-s.*[1]

45.8. The Śrīsūktāvalī[2] which probably also belongs to this category, though its date is not known ; its author is also not known ; the work was edited on the basis of a single MS.[3] ; it is divided into fourteen *paddhati-s* plus a closing chapter ; the 12th *paddhati* is sub-divided into six parts and the 13th *paddhati* into two parts. The anthology contains 192 mostly ethical verses ; none of them is ascribed to any poet or work. The MS. on which the edition is based is full of mistakes ; the edition is poor and contains many errors.

46. Of the later *subhāṣita-saṁgraha-s* two are outstanding, viz. the Padyataraṅgiṇī of Vrajanātha and the Vidyākarasāhasraka.

46.1 The Padyataraṅgiṇī of Vrajanātha, who lived at the court of king Mādhava, son of Jayasiṅg, in the middle of the 18th century (1753) exists in two versions, one longer in twelve *taraṅga-s* preserved in 4 MSs. and a shorter in ten *taraṅga-s* preserved in 2 MSs. ; all the MSs. of the longer version are incomplete ; the shorter version completely preserved in all the MSs. The shorter version was analysed by N. A. Gore and his analysis was published in the *Poona Orientalist*[4] ; it shows that the anthology contains 489 mostly descriptive verses and that most of these verses occur also in other *subhāṣita-saṁgraha-s* and that they are well known ; many of them are from the Hitopadeśa, Pañcatantra, Bhartṛhari's epigrams, Cāṇakya's collections of verses, etc.

Saṁskṛta-koṣakāvyasaṁgraha Vol. III, Calcutta 1943. H. D. Sharma, *Sūktisundaradeva* in *Calcutta Oriental Journal* III. 5 ; P. K. Gode, *Notes on Indian Chronology* III in P.O. I.2 ; pp. 52-5 ; and idem, *Studies in Indian Cultural History* II.

1. Cf. Guerinott in JA. 10 to 14 : p. 47 ff. No. 1106.

2. Śrīsūktāvalī, Codice Indiano edito dal Dre E. Bartoli, Napoli, *Tipografia della R. Università, Achille Cimmaruta*, 1911 ; P.-E. Pavolini, Collana delle belle sentenze (Sūktāvali in GSAI 20 : 1-16). Cf. Th. Aufrecht, *Florentine Sanskrit MSs.*, Leipzig 1892, No. 92.

3. From the *Biblioteca Centrale di Firenze*, No. 92.

4. *The Padyataraṅgiṇī of Vrajanātha ; An Analysis and an Index* in *Poona Orientalist* 9 : pp. 45-56 by N. A. Gore ; idem, *Two Versions of the Padyataraṅgiṇī of Vrajanātha* in *Dr. Kunhan Raja Commemoration Volume* ; pp. 423-7 ; and P. K. Gode, *The Aśvamedha performed by Sevai Jayasing of Amber* in P.O. 2 : p. 160 sqq.

46.2 The Vidyākarasahasraka of Vidyākara Miśra[1] was compiled in Mithilā in the middle of the 19th century; it contains 999 mostly descriptive verses, most of which are attributed to poets, known or unknown; the latter are usually from Mithilā; many readings of the *subhāṣita-s* quoted are corrupt. The language of many verses is poor and sometimes Sanskrit is mixed with Prākrit.

47. During the second half of the 19th and in the 20th century India was inundated by modern *subhāṣita-saṁgraha-s*, many of which were edited as text-books of Sanskrit for the use in the schools, as well as in order to preserve "ancient thoughts" and "ancient moral teachings". The most complete and carefully edited is the Subhāṣita-ratna-bhāṇḍāgāram by Nārāyaṇa Rāma Ācārya "Kāvyatīrtha"[2] which was published in several editions; the eighth and last edition was published in 1952. It was based on an earlier work of the same compiler called Subhāṣita-sudhā-ratna-bhāṇḍāgāra[3] which was published in the Veṅkaṭeśvara Steam Press, Bombay, *saṁvat* 1985 (1927). The Subhāṣita-ratna-bhāṇḍāgāram quotes the best *subhāṣita-s* from *subhāṣita-saṁgraha-s* published earlier, as well as from primary sources. The later editions of this anthology include also most of the verses quoted in the second edition of O. Böhtlingk's Indische Sprüche. Upto date it is the most complete modern *subhāṣita-saṁgraha*. Another modern *subhāṣita-saṁgraha* is the three volume work of Otto Böhtlingk, Indische Sprüche[4] which in its second edition[5] contains 7613 ethical and descriptive verses critically edited with notes and variants; it contains also a German translation of each verse. Several supplements to this collection were published.[6]

1. *Vidyākarasahasrakam. Ahthology of Sanskrit Verses* by Vidyākara Miśra. Ed. by Umesha Mishra, Allahabad University Publications Sanskrit Series. Vol. II. Allahabad 1942.

2. *Subhāṣita-ratna-bhāṇḍāgāra or Gems of Sanskrit Poetry being a Collection of Witty, Epigrammatic, Instructive and Descriptive Verses with their Sources, Enlarged and Re-edited with Sources, etc.* by Nārāyaṇ Rām Ācārya "Kāvyatīrtha"; 8th ed. *Nirṇaya Sāgar Press*, Bombay 1952.

3. *Subhāṣita-sudhā-ratna-bhāṇḍāgāram or Treasuries of Sanskrit Poetry being a Collection of Amusing, Sarcastic and Instructive Verses compiled and annotated* by Pt. Śivadattakaviratna. *Thoroughly Revised, Enlarged and Brought upto date. Śrīveṅkaṭeśvara Steam Press*, Bombay, *saṁvat* 1985 (1927).

4. *Indische Sprüche, Sanskrit and Deutsch. Herausgegeben* von Dr. Otto Böhtlingk, St. Petersburg 1870-73 (*Zweite Auflage*).

5. This edition unfortunately omits the very useful notes of A. Schiefner which were published in the first edition.

6. *Erster und zweiter Nachtrag zu meinen Indischen Sprüchen von* O. Böhtlingk in *Bulletin de l' Académie des Sciences de St. Petersburg*, XXI. 401-9 (= *Mélanges Asiatiques*) (VII. 659-72) and XXIII. 401-32 (= *Mélanges Asiatiques* VIII. 203-49); *Zur Kritik und Erklärung verschiedener indischer Werke* von O. Böhtlingk in *Bulletin de l' Académie des*

48. Other less important *subhāṣita-saṁgraha-s* and collections of *subhāṣita-s, anyokti-s*, etc. (though they are not always *subhāṣita-saṁgraha-s par excellence*) are given here in alphabetical order :

48.1. A n y ā p a d e ś a m ā l ā of Ś r ī n i v ā s ā c h a r i a r of Terinzhanpur[1] containing 127 *subhāṣita-s*.

48.2. A n y o k t i m u k t ā v a l ī of S o m a n ā t h a, a poet and musician, being a collection of *subhāṣita-s* in *anyāpadeśa*-style[2] containing 102 verses mostly in Mālinī metre.

48.3. A n y o k t i ś a t a k a of B h a ṭ ṭ a V ī r e ś v a r a[3] containing 105 *anyokti-s* in Śārdūlavikrīḍita and Sragdharā metres.

48.4. A n y o k t y a ṣ ṭ a k a s a ṁ g r a h a,[4] a collection of 123 *anyokti-s* in 17 *aṣṭaka-s* (most of the verses occur also in other collections of *anyokti-s* and *subhāṣita-s*).

48.5. A n y o k t i s t a b a k a of V a ṁ ś ī d h a r a M i ś r a[5] containing 104 *anyokti-s*; the edition is based on a MS. dated *saṁvat* 1727 (1674).

48.6. A n y o k t i t a r a ṅ g i ṇ ī,[6] divided into two *śataka-s* and consequently containing 200 *anyokti-s* plus a closing verse.

48.7. A v a ś i ṣ ṭ ā n y o k t i containing miscellaneous verses ascribed to Paṇḍitarāja Jagannātha[7]; it contains 588 verses mostly belonging to the floating mass of oral tradition or *subhāṣita-s* found also in other anthologies (only a small number of these verses were written by Paṇḍitarāja Jagannātha).

Sciences de St. Petersbourg, XXI. 93-132 ; 200-42 and 370-409 (—*Melanges Asiatiques* VII. 447-504 ; 527-89 and 615-59) ; August Blau, *Index zu Otto Böhtlingks Indischen Sprüchen* in AKM IX. 4, Leipzig 1893 ; Th. Aufrecht, *Bemerküngen zu Böhtlingks Indischen Sprüchen (zweite Auflage)* in ZDMG 52.255 sqq. ; Pt. Durgā Prasād, *Böhtlingk's Indische Sprüche* in JBBRAS XVI ; p. 361 sqq. ; L. Sternbach, *Supplement to O. Böhtlingk's Indische Sprüche*, AKM XXXVII : 1. L. Sternbach, *Revised Supplement to O. Böhtlingk's Indische Sprüche* (1-500) in *Indologica Taurinensia* II (1974).

1. Published in Kumbakonam 1932.

2. Published on the basis of 2 MSs. by Dr. V. Raghavan in his *Malayamārutaḥ*, Vol. II, Tirupati 1971 (pp. 49-78).

3. Published in KM V (pp. 101-19).

4. Ed. by P. D. Trivedi, published in *Bhāratīya Vidyā Series* No. 11, Bombay 1946.

5. Published in Surat 1955.

6. Published in Varanasi n. d.

7. Published in the *Paṇḍitarāja-kāvya-saṁgraha*, part 13 in *Sanskrit Academy Series* No. 2, *Osmania University* (pp. 121-90).

48.8. B a h u d a r ś a n a[1], a *subhāṣita-saṁgraha* that has been extensively used by O. Böhtlingk in his *Indische Sprüche.*

48.9. D a m p a t ī ś i k ṣ ā n ā m a k a,[2] a short work in Beṅgālī with intervowen Sanskrit sayings, of which many are well-known or currently quoted sayings; (they were critically edited and included by O. Böhtlingk in his *Indische Sprüche*).

48.10. "E k ā d a ś a d v ā r a n i b a d d h a-u p a d e ś ā ḥ"[3] published on the basis of one MS. from the Bhandarkar Or. Res. Institute (the compilation contains 99 *subhāṣita-s* collected by an anonymous Jain *sādhu*; most of them are well known *subhāṣita-s*).

48.11. K a v i t ā m ṛ t a k ū p a of G a u r a m o h a n a "a choice selection of Sanskrit Couplets"[4] containing 106 verses, most of which were culled from primary sources, such as the Hitopadeśa, etc.

48.12. K h a ṇ ḍ a p r a ś a s t i also called Hanumat's Daśāvatāra-khaṇḍa,[5] containing 283 *subhāṣita-s*, of which many occur also in other anthologies (in anthologies they are usually attributed to Hanumat[6]).

48.13. L a u k i k a n y ā y a ś l o k a, a collection of 107 *subhāṣita-s* arranged according to subject matters[7] (none of the *subhāṣita-s* quoted there appears in other anthologies; new subjects are introduced in *śloka-s* which are not *subhāṣita-s*).

48.14. N a r ā b h a r a ṇ a, a collection of 301 *subhāṣita-s*,[8] of which most are well-known (many are defective or contain lacunae; these can be often reconstructed on the basis of other texts which contain the same *subhāṣita-s*).

48.15. N ā r o j ī p a ṇ ḍ i t a's S ū k t i m ā l i k ā, a collection of 238 verses divided into 8 main chapters (*paddhati-s*) of which the *nīti-*, *sajjana-*, *durjana-*, *sāmānya-* and *anyokti-paddhati-s* are the most important. None of the

1. Published in Serampore 1826.
2. Published in 1840.
3. Published by Dr. V. Raghavan in his *Malayamārutaḥ*, Vol. II, Tirupati 1971 (pp. 96-107).
4. First published with a translation in Beṅgalī by the *Calcutta School-book Society's Press*, Calcutta 1828; for the second time published by Dr. V. Raghavan in his *Malayamārutaḥ*, Vol. I, Tirupati 1966 (pp. 34-46). (Both editions contain the same readings).
5. Published in MS. form in Bombay, *śaka* 1782 (1860).
6. E.g., Jalhaṇa's, *Sūktimuktāvalī*, *Subhāṣitahārāvaliḥ*.
7. Ed. and translated by V. Krishnamacharya in *Adyar Pamphlet Series* 34.
8. Ed. on the basis of one defective MS. by Dr. V. Raghavan in his *Malayamārutaḥ*, Vol. I, Tirupati 1966 (pp. 47-83); L. Sternbach, *On the Reconstruction of some Verses of the Narābharaṇa* in *Prof. K. A. S. Iyer Felicitation Volume*, Lucknow 1974.

verses, written mostly in *śloka-s*, is attributed to any author. Many of the verses of this anthology do not occur in other *subhāṣita-saṁgraha-s*[1].

48.16. Nītisaṁgraha, a collection of 173 *subhāṣita-s*,[2] most of which are from Kṣemendra's didactic poems, in particular, the Cārucaryā.

48.17. Nītiśāstra, a short collection of *subhāṣita-s* with a Tamil translation.[3]

48.18. Nītiśāstra in Telugu, a short collection of Sanskrit *subhāṣita-s* printed in Telugu characters,[4] of which many are well known *subhāṣita-s*.

48.19. Padyamālā by Śrīhariśaṅkara Miśra[5] in which some chapters contain a few usually well known *subhāṣita-s*.

48.20. Perunthogai compiled by M. Raghava Ayyangar of Ramnad,[6] one of the largest collections of verses mostly in Tamil (2214 verses) is divided into three sections : invocations to Viṣṇu, Śiva, Durgā, Buddha, Jaina, etc. ; *subhāṣita-s* on *dharma* and on *artha* ; it contains not only quotations from different known and unknown literary works but also quotations from copper-plates, stone-inscriptions, introductory verses to the most important Tamil works, verses mentioned in commentaries and verses selected from MSs. from the Govt. Or. Library, Madras, Sarasvatī Mahal Library, Tanjore and Tamil Saṅgham Library, Tanjore ; the compiler provided also most of the verses quoted with brief notes and an index of verses, as well as an index of the subject matters,

48.21. Prasaṅgābharaṇa,[7] a collection of 185 *subhāṣita-s* most of which are well-known.

48.22. Sadācāraśāstra,[8] a compilation of several *subhāṣita-saṁgraha-s*, viz. the Viduranīti of the Mahābhārata (Bhandarkar ed.), extracts

1. Published seriatim with a Tamil translation by N. S. Devanāthachāriar in the Journal of the Tanjore Sarasvati Mahal Library 13.1-15.3 (1959-1961). The entire work appeared also in the T. M. S. S. M. Library Publicarions, Tanjore.

2. Published in the *Veṅkaṭeśvara Press*, Bombay *saṁvat* 1994 (1936).

3. Published in Madras 1922.

4. Published in Madras 1868.

5. Published by *Motilal Banarsidass* in Varanasi *saṁvat* 2012 (1954).

6. Published in Madurai 1935/36.

7. Published in Bombay 1860 ; another edition without the name of the editor and date was also probably published in Bombay ; See also A. Weber in ZDMG 19.322.

8. Published in the *Viśveśvaranand Institute Publications*, No. 246, Hoshiarpur 1963.

from the Śukranīti, extracts from all the versions of the so-called Cāṇakya's sayings (with the exception of the Cāṇakya-rāja-nīti-śāstra version) as reconstructed by L. Sternbach, extracts from Bhartṛhari's *śataka-s* and some *lokokti-s.*

48.23. Samayocitapadyaratnamālikā,[1] very popular in India, collection of mostly well known and currently quoted wise sayings.

48.24. Saṁskṛta-gadya-padya-saṁgraha of Śrī-bṛhaspati Śāstrī,[2] containing a short section called Sūktisaṁgraha of 26 verses and Subhāṣitāni of 21 verses.

48.25. Saṁskṛta-Lokokti-Prayoga of Haṁsarāja Agravāla[3] containing in its fourth part a *subhāṣita-saṁgraha* composed of 108 verses divided according to subject matters.

48.26. Saṁskṛtapāṭhopakāraka,[4] a Sanskrit taxt-book in Beṅgālī characters containing, among others, a number of well known *subhāṣita-s.*

48.27. Saṁskṛta-sūkta-saṁgraha compiled by Satyavrata Siṁha[5] a modern *subhāṣita-saṁgraha* containing verses mostly culled from the Rāmāyaṇa, Sanskrit dramas, etc.

48.28. Saṁskṛta-sūkti-saṁgraha edited by Rāmajī Upādhyāya[6] containing 1015 quotations from the whole of Sanskrit literature under 40 titles, of which only a small part forms *subhāṣita-s par excellence.*

48.29. Saṁskṛtasūkti-sāgara,[7] a comprehensive *subhāṣita-saṁgraha* compiled by Nārāyaṇasvāmī, divided into a great number of sections of which each contains several *subhāṣita-s* quoted in alphabetical order (does not contain a *pratīka*-index).

48.30. Sarvasaṁgraha-māsika-pustaka-paikīm-subhāṣitasaṁgraha[8] containing 598 verses plus 4 introductory verses.

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1. The best editions are by P. T. Mātriprasāda Pāṇḍeya in *Haridass Sanskrit Series* No. 165 (in alphabetical order) and by Gaṅgādhara Kṛṣṇa, *śaka* 1879 (1957) (listed subject-wise in alphabetical order).

2. Published in the *Haridass Sanskrit Series* No. 243.

3. Published in Ludhyānā *saṁvat* 2012 (1954).

4. Published in Calcutta *śaka* 1761 (1839).

5. Published in Lucknow *saṁvat* 2019 (1961).

6. Published in *Gāndhī Viśvapariṣad,* Dhāna (Sāgar) 1959.

7. Published in Kāśī *saṁvat* 2014 (1956).

8. Part I published in Poona 1878.

48.31. Śatakāvalī,[1] a compilation of several *subhāṣita-saṁgraha-s* and verses (Amaruśataka, Śantiśataka, Sūryśataka, Bhartṛhari's *Śataka-s*, etc.).

48.32. Somanāthaśataka of Somanātha[2] a poet musician, containing 111 *subhāṣita-s* mostly in *Sragdharā* metre full of *śleṣa-s*.

48.33. Śrī-Padyāvalī,[3] a collection of 388+30 mostly well known *subhāṣita-s* illustrating different metres (most of the *subhāṣita-s* are ascribed to different poets and works).

48.34. Subhāṣita of Viṣṇuśāstri Cipaḷūnakar[4] containing 614 *subhāṣita-s*.

48.35. Subhāṣitakaustubha[5] compiled by S. Veṅkaṭadhvarin (also called by A. B. Keith in the India Office Catalogue (No. 2243) Veṅkaṭarāya Makhin, from the Ātreya family, son and pupil of Raghunātha); this is a South Indian *subhāṣita-saṁgraha* divided into five *paddhati-s* grouped according to subjects usually found in South-Indian *subhāṣita-saṁgraha-s*. The verses (86 *subhāṣita-s*) were probably composed by Veṅkaṭādhvarin himself. Published in Coimbatore in 1914. A MS. not used for the Coimbatore edition, is also preserved in the Oriental MSs. Library, Madras (XX. 8096-7) and another one in the India Office Library (Keith 2243).

48.36. Subhāṣita-maṇikaṇṭha-hāra compiled by B. S. M. Nāgaliṅga with a Telugu commentary.[6]

48.37. Subhāṣita-mañjarī[7] compiled by S. S. Veṅkaṭarāma Śāstri divided into two chapters of 100 *subhāṣita-s* each.

48.38. Subhāṣita-puṣpa-makaranda compiled by Mukunda Gaṇeśa Mirajakara with a Marāṭhī commentary.[8]

48.39. Subhāṣita-ratnākara, a collection of witty and epigrammatic sayings in Sanskrit, compiled and edited with explanatory notes by Kṛṣṇaśāstri Bhāṭavaḍekar,[9] divided into 230 chapters dealing, as most *subhāṣita-saṁgraha-s*, with a variety of subjects usually included there (the verses are not ascribed to any poets or works, but the compiler indicated in the *pratīka*-index, usually correctly, from where the *subhāṣita* was taken; he mentions 54 poets and works; among the latter he included also unknown

1. Published in Beṅgālī characters in 1850.
2. Published by Dr. V. Raghavan in his *Malayamārutaḥ*, I, Tirupati 1966 (pp. 84-112).
3. Published in Mathura 1959.
4. Published in Poona 1915.
5. Published in Coimbatore 1914.
6. Published in Madras 1908.
7. Published in Kumbakonam 1921.
8. Published in Poona 1924.
9. Published in Bombay 1872; 4th ed. 1918. Cf. HC VII 5435.

subhāṣita-saṁgraha-s (such as the Prasaṅgaratnāvalī, Sabhātaraṅga, Sphuṭaśloka and Sūktisaṁgraha) and other works ; O. Böhtlingk used this anthology in the Supplements to his *Indische Sprüche.*

48.40. Subhāṣtaratnākara of Nārāyaṇa Prasāda Miśra with a Hindī translation, edited by Ananta Śāstri Ghagve.[1]

48.41. Subhāṣitaratna-karaṇḍakathā of Āryaśūra,[2] edited from a single Nepāli MS., divided into 27 *kathā-s* containing 2 to 43 verses each, teaching the various *pāramita-s* (perfections) ; the work is ascribed to Āryaśūra, but its editor and the editor of the Jātakamāla [to which it is annexed], P. L. Vaidya are of the opinion that the author of this anthology is not the famous Āryaśūra[3] but an author who lived later ; this point of view is challenged by V. V. Mirashi.[4] This anthology belongs to the Buddhist collections of moral sayings.

48.42. Subhāṣitaratnamālā compiled by K. G. Cipalūṇakar,[5] a comprehensive *subhāṣita-saṁgraha* designed as text-book for students (several editions of the work appeared ; vol. I is divided into three parts of 100, 200 and 300 *subhāṣita-s* and Vol. II is divided into two parts of 400 and 750 *subhāṣita-s*, respectively).

48.43. Subhāṣitaratnamālā[6] or a Garland of the Gems of Sanskrit Poetry being an anthology consisting of about 3000 verses under numerous subjects alphabetically and metrically arranged by N. Sundaram Aiyar.

48.44. Subhāṣitaratnamālā compiled by Musaddirāma Śarman with a Hindi commentary.[7]

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1. Published in Poona 1924.

2. Published as an appendix to the *Jātakamālā* of Āryaśūra (No. 21 of the *Bauddha Saṁskṛta Granthāvalī*), Darbhanga 1959.

3. The author of *Jātakamālā*.

4. He considered that the author of the *Jātakamālā* was also the author of this anthology (V. V. Mirashi, *A Note on the Subhāṣitaratnakaraṇḍakakathā of Āryaśūra* in ALB 25.304-7) ; this does not seem likely on linguistic grounds also. Cf. A. C. Banerjee, *Subhāṣitaratna-karaṇḍakakathā* in IHQ 30.1.

5. Published in Poona in 1912 and 1923.

6. Published by A. Panchapagesa Aiyer, Tiruvadi 1894 ; Tamil script,

7. Published in Meerut 1905.

48.45. Subhāṣitaratna-samuccaya compiled by K. R. Jogalekar and V. G. Sant[1] divided into 4 parts containing 50, 50, 75 and 75 mostly well-known *subhāṣita-s*, respectively.

48.46. Subhāṣita-saṁgraha by Puruṣottama Mayarāma Paṇḍya[2] containing 273 mostly known sayings with Gujarati explanations.

48.47. Subhāṣita-saṁgraha compiled by Śrīdhara Gondhalekar[3] containing 518 mostly well-known and popular *subhāṣita-s*.

48.48. Subhāṣitasaptaśatī compiled by Maṅgaladeva Śāstrī[4] divided into 3 *khaṇḍa-s* and each *khaṇḍa* into *adhyāya-s* ; (it contains quotations from the whole Sanskrit literature but only a small part of these quotations are *subhāṣita-s* proper).

48.49. Subhāṣita-sāraḥ[5], a collection of choice poems composed of 101 *subhāṣita-s* collected by Rāmakarma Sharma containing well-known *subhāṣitas*, e.g. from the Hitopadeśa, etc.

48.50. Subhāṣita-śataka, a collection of 100 stray ethic verses explained in Malayālam by N. Unnirikkuti.[6]

48.51. Subhāṣita-taraṅgiṇī[7], a collection of occasional stanzas and literary addresses and speeches in Malayālam and Sanskrit.

48.52. Subhāṣita-vyākhyāna-saṁgraha[8] containing few *subhāṣita-s* of Jainistic teachings.

48.53. Sūktimañjarī[9] an anthology of "charming Sanskrit verses" compiled by Baladeva Upādhyāya containing 414 mostly well-

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1. Fifth edition, published in Ahmedabad 1922.
2. Published in Bombay 1885.
3. Published in Poona 1878 ; part I.
4. Published in Delhi 1960.
5. *Prathamo bhāgaḥ* published in Bombay *śaka* 1832 (1910).
6. Published in Calicut 1876.
7. Published in Calicut 1908 ; Malayālam script.
8. Published in MS. form *saṁvat* 1969 (1911).
9. Published in the *Vidyābhavan Saṁskṛta Granthamālā* No. 142, *Chawkhamba Skt. Ser.*, Varanasi 1967.

konwn *subhāṣita-s* collected from the best known anthologies, in particular from the Śārṅgadhara-paddhati.

48.54. Sūktimālā[1] or "Gems from Sanskrit literature" compiled, edited and translated by Dr. A. Sharma and Vid. E. V. Vira Raghavacharya containing 200 well-known *subhāṣita-s* culled from various anthologies and primary sources.

48.55. Sūktimauktika-mālikā by Śiva Prakāśa[2] containing 110 verses composed mostly by the author himself but based on current *subhāṣita-s.*

48.56. Sūktimuktāvalī compiled by some Pūrvācārya (early author) and published in MS. form by J. S. Javeri[3] contains, in 94 pages, mainly current verses together with many unknown (not numbered) *subhāṣita-s*, of which some are in Prākrit.

48.57. Sūktimuktāvalī (or Sindūraprabhākara) of Somaprabha, a short *subhāṣita-saṁgraha* containing 99-100 verses (compiled by Culābharāva).

48.58. Sūkti-ratnāvalī compiled by Gulābarāva.[4]

48.59. Sūktisaṁgraha of Kavi Rākṣasa,[5] a short anthology divided into 5 chapters containing 26, 21, 21, 22 and 13 *subhāṣita-s*, respectively.

48.60. Sūktisaṁgraha edited by Bhauroṁdāna Jeṭhamala Seṭhiyā,[6] containing 198 *subhāṣita-s.*

48.61. Sūkti-śataka by Harihara Jhā[7] in two volumes, each containing 100 usually well-known *subhāṣita-s.*

48.62. Sūkti-sudhā edited by R. S. Pālīvāla[8] containing 88 *subhāṣita-s.*

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1. *Sanskrit Academy Series* 5 of the *Osmania University*, Hyderabad 1959.
2. Published in Mathurā, *saṁvat* 1977 (1920).
3. Published in Bombay 1922.
4. Published in Nagpur 1920.
5. Ed. by Śrī S. Śāstri, published in the *Haridass Skt. Ser.* No. 134, at the *Chawkhamba Sanskrit Press*, 1960.
6. Published in *Seṭhiyā Jaina Granthamālā* No. 82, Bikāner 1930.
7. Published in the *Haridass Sanskrit Series* (in 2 volumes) No. 263, Varanasi 1962.
8. *Svādhyāya maṇḍala*, Pāraḍi 1963.

48.63. Sūkti-sudhā (Śrīmātuḥ)[1] containing, in two chapters, 133 *subhāṣita-s.*[2]

48.64. Sūktisudhārṇava of Mallikārjuna[3] edited by N. Anantharaṅgachariar in Kanarese script.

48.65. Collection of Telugu Proverbs translated, illustrated and explained together with some Sanskrit Proverbs by Capt. V. Carr[4] (printed in Devanāgarī and Telugu characters; the Sanskrit *subhāṣita-s* were re-edited by O. Böhtlingk and included in his *Indische Sprüche*).

48.66. Vairāgyapañcāśat compiled by Kṛṣṇamācārya,[5] being a modern *subhāṣita-saṁgraha* containing 58 *subhāṣita-s.*

Unpublished Sanskrit Subhāṣita-saṁgraha-s

49. Some other important unpublished *subhāṣita-saṁgraha-s*[6] are mentioned below[7] :

49.1. Anyokti and Anyokti-pariccheda, both anonymous collections of stray verses on different subjects (MS. in BORI 9 and 10 of 1874-75; G. II. 4 and 5).

49.2. Cāṭudhārā, thirty nine collections of stray verses dealing with a variety of subjects, such as morals, love, devotion, learning, etc., also called Cāṭudhārāvyākhyā, Cāṭuratnākara and Cāṭuśloka (MSs. in GMLN ; DC. XX. 12010-44 ; 12747-50).

49.3. Citraratnākara, four collections of stray verses (of different number) by anonymous authors dealing with a variety of subjects (MS. in GMLM ; DC. XX. 12045-8).

49.4. Duṣṭa-damana-kāvya of Kṛṣṇabhaṭṭa Hosaṅga, son of Rāmeśvara (MS. in ASB; HC. VII. 5453) containing, in 3 chapters,

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1. Published in Pondichéry, *Srī Aravindaśrama*, 1953.
2. Sometimes only the first two *pāda-s* of the verse were quoted.
3. Published in Mysore in Kanarese script.
4. Published in Madras 1868.
5. Published in Kumbakonam 1939.
6. In addition to those mentioned above, viz. *Subhāṣitahārāvalī* (op. cit. par. 41.2), *Śṛṅgārālāpa-Subhāṣitamuktāvalī* (op. cit. par. 42), Maṇirāma's *Ślokasaṁgraha* (op. cit. par. 43).
7. There are many other unpublished *subhāṣita-saṁgraha-s* ; Cf. L. Sternbach, *Subhāṣita- Saṁgraha-s : A Forgotten Chapter of Sanskrit Literature* (op. cit.) paras 37-8).

stray verses directed against all classes and all sorts; incomplete; with a commentary.

49.5. Jaganmohana, a collection of 66 stray verses describing the characteristics of attraction of women of different castes and countries and of their different attire and activity (MS. in GMLM; DC. X. 12049).

49.6. Haridāsa's anthology (MS. No. 79, Bhandarkar, Report 1883-84 p. 56), compiled in 1614 (probably *saṁvat*), divided into 22 sections of which the first (*Nītiprakaraṇa*) is only preserved. This MS. is probably identical with the MS. in ASB; HC. VII. 5449.

49.7. The Prastāra-ratnākara of Haridāsa compiled in 1614 which contains 680 verses dealing with a variety of subjects usually found in *subhāṣita-saṁgraha-s*; Haridāsa was the youngest brother of four sons of Puruṣottama who lived at Kharāghāṭa.

49.8. Haribara-nāma-māhātmya-pratipādaka-ślokāvalī (MS. in ASB; HC. VII. 5470 from the 18th century, being an anthology of 450 stray verses).

49.9. Hāsyapañcāśikā of Kāśinātha, son of Pāṇḍuraṅga (MS. in ASB; HC. VII. 5473, dated *saṁvat* 1961, containing 55 stray humorous verses).

49.10. Kanyopadeśa-śataka, an anonymous modern collection of stray verses containing 30 pages, edifying advice for young women written in simple Sanskrit. The MS. is kept in the India Office Library (Keith 8169).

49.11. Nītiśāstra-samuccaya (MS. in BORI 310 of 1884-86 G. XIV. 351), contains, in 8 leaves, stray verses on morality and good conduct.

49.12. Nṛpavilāsa of Śivarāma Tripāṭhī, son of Kṛṣṇarāma and grandson of Trilokacandra (MS. in ASB; HC. VII. 5456) containing 220 stray verses composed for the benefit of the author's friend, Keśavarāma.

49.13. Padyāmṛta-taraṅgiṇī-ṭīkā (Sopānaracanā) of Jayarāma (MS. in ASB; HC. VII. 5462 from the 18th century; fragment; attributed to Haribhāskara by Th. Aufrecht).

49.14. Padyāmṛta-taraṅgiṇī of Lakṣmaṇa (MS. in BORI 339 of 1895-98; G. XIII. 404, containing a collection of stray verses; incomplete).

49.15. Padyamuktāvalī of Mukundapaṇḍita, son of Tryaṁbaka Paṇḍita (MS. in ASB; HC. VII. 5464, containing 1000 stray verses, mostly erotic; in different handwritings).

49.16. P a d y a s a m̐ g r a h a of M a h ā k a v i b h a ṭ ṭ a (MS. in ASB ; HC. VII. 5459, containing 20 stray verses).

49.17. P a d y a t a r a ṅ g i ṇ ī of B r a j a n ā t h a (MS. in ASB ; HC. VII. 5465, containing 300 stray verses dealing with different subjects ; incomplete).

49.18. P r a s a ṅ g a r a t n ā v a l ī (in eleven MSs. in GMLM ; DC. XX. 12068-78, being an anthology of stray verses compiled from Purāṇa-s, Śruti-s and Kāvya-s by P o t a y ā r y a of V ā d h ū l a g o t r a, son of Śiṅganārya by his wife Śiṅgāmbā ; the anthology was originally divided into 79 *paddhati-s* ; none of the MSs. is complete ; the first MS. is dated *śaka* 1388 (A.D. 1466) ; some of the MSs. are written in Telugu and Kanarese characters).

49.19. P r a s t ā v a ś l o k a (MS. in BORI 321 of 1884-86 ; G. XIII. 429 ; anonymous, containing stray verses).

49.20. R a s a p ā r i j ā t a of B h ā n u k a r a M i ś r a from Mithilā, a great incomplete anthology, probably from the 17th century ; the author of the Rasapārijāta, son of Gaṇapati Miśra, was patronized by the first Nizam.[1]

49.21. S a b h ā t a r a ṅ g a of J a g a n n ā t h a M i ś r a (MSs. 416 of 1884-87 ; 594 of 1891-95 ; 852 of 1895-1902 ; and 107 of 1919-24 in BORI ; the first of the MSs., contains only few interpolations ; the other MSs. are somewhat different ; the anthology is divided into 47 or more sections ; most of the verses are attributed to different poets).[2]

49.22. S a b h y ā b h a r a ṇ a (MS. in ASB ; HC VII. 5452 ; with a commentary entitled Raśmimālā by Govinda, son of Nīlakaṇṭha, being a collection of 580 stray verses to be used in a learned assembly).

49.23. S ā r a-m u k t ā v a l ī, dated *saṁvat* 1650 (A.D. 1592), compiled by Ś r ī M u n i c a n d r a g a ṇ i written by Pt. Śivahaṁsa (MS. 1492 of 1886-92 in BORI ; Jainistic ; probably prototype of most of the Jainistic anthologies ; several verses of this anthology were quoted in D. D. Kosambi's edition of Bhartṛhari's epigrams and in the Subhāṣitaratnakoṣa).

49.24. Ś a t a ś l o k ī, an anonymous *subhāṣita-saṁgraha.* MS. in the India Office Library (Keith 7238). Many of the verses of this anthology are well known, and some of them were quoted by O. Böhtlingk in his *Indische*

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1. Ramavatara Sarma, *A Note on Sanskrit and Sanskritic Anthologies* in JORS 15.2 : pp. 101-4.

2. Cf. P. K. Gode, *New Indian Antiquary* (1939) (1 : 681-5).

Sprüche (e.g., in IS 4282, 2661, 2973, 2097, 1713, 2980, 2825, 1581, 3346, 82, 791, 1922. 2106, 1902, 2991, 2850, 2012, 790, 2487, 728, 3335, 1771, 2234, 3152, 201, 1994, 1713).

49.25. Ślokasaṁgraha, an anonymous *subhāṣita-saṁgraha*. MS. in the Library of the Calcutta Sanskrit College (No. 123 of the Descriptive Catalogue, Vol. VI) containing verses culled from several famous works, such as the Mahābhārata, etc.

49.26. Six different Ślokasaṁgraha-s of Bābā Kāśīnanda, Śrīdhara, Viṭṭhaleśa and three anonymous (all MSs. in ASB; HC VII. 5461, 5457, 5458, 5460, 5469 and 5471, respectively; the first is a modern compilation, the second and third are MSs. from the 19th century and the sixth is a MS. from the 18th century; the fourth and the fifth are incomplete; the second contains 400, the third 144 and the fifth 176 stray verses).

49.27. Subhāṣita of Brahmā (MS. in ASB; HC VII. 5474, being a collection of stray verses which denounce, in poor sanskrit, intoxication in general and smoking of tobacco in particular as the characteristic feature of the iron age).

49.28. Subhāṣita, Jainistic (MS. 1423 of 1887-91 in BORI); no name or title, since the first 2 folia are lost; other folia are numbered 3-37; several verses were quoted in D. D. Kosambi's edition of Bhartṛhari's epigrams).

49.29. Subhāṣita, no title because fol. 1 missing (MS. 91 of 1883-84 in BORI) fol. 2-42 in *Śāradā* script and fol. 23-42 in *Devanāgarī* script; contains mostly wise sayings similar to Vallabhadeva's Subhāṣitāvalī; several verses were quoted in the Subhāṣitaratnakoṣa edition).

49.30. Subhāṣita, Jainistic, older than and different from other Jainistic anthologies (MS. 1425 of 1887-91 in BORI; folia numbered 241-347; complete; several verses were quoted in the edition of Bhartṛhari's epigrams published by D. D. Kosambi and in the Subhāṣitaratnakoṣa).

49.31. Subhāṣita, no title because first folia missing. Jainistic, (MS. 1396 or 1884-87 in BORI; not complete, starts with fol. 21; some 800 verses were lost; does not contain ascriptions; several verses were quoted in D. D. Kosambi's edition of Bhartṛhari's epigrams).

49.32. Subhāṣita, an anthology, without title, being a fragment of a collection of *subhāṣita-s*, in Telugu script, divided into chapters such as *sajjana*, *durjana*, etc., a characteristic peculiar to South Indian *subhāṣita-saṁgraha-s*. The MS. is from the nineteenth century and is preserved in the India Office Library (Keith 7247).

49.33. S u b h ā ṣ i t a-s, three similar unnamed collections of *subhāṣita-s*, of which the first contains mostly verses culled from the Pañcatantra ; the second is an imperfect collection of stray verses belonging to the eighteenth century A.D., written on 24 folia ; and the third is a collection of stray verses also belonging to the eighteenth century, of which only one leaf is preserved. These three MSs. are kept in the India Office Library (Keith 7240, 7241 and 7242).

49.34. S u b h ā ṣ i t a-k h a ṇ ḍ a of G a ṇ e ś a b h a ṭ ṭ a (in the MS. the author is given as Gaṇebhaṭṭa ; Jainistic (MS. 105 in Rājāpur ; 22 folia, in reality 23, because fol. 17 is numbered erroneously twice, minus first 3 fol. which are missing) ; written in *Jainanāgarī* ; several verses were quoted in D. D. Kosambi's edition of Bhartṛhari's epigrams.

49.35. S u b h ā ṣ i t a r a t n a k o ś a of B h a ṭ ṭ a ś r ī k ṛ ṣ ṇ a[1] containing some 2000 verses, divided into 7 sections (MS. No. 93 of 1883-84 in BORI; contains only the first 155 fol. ; how many are missing is not known ; verses are not attributed to any poets or works ; several verses were quoted in D. D. Kosambi's edition of Bhartṛhari's epigrams and in the Subhāṣitaratnakoṣa).

49.36. S u b h ā ṣ i t ā r ṇ a v a, an exhaustive *subhāṣita-saṁgraha* (MS. in the Asiatisches Museum der Kais. Akademie der Wiss. 324 fol. in Beṅgālī characters ; many of the *subhāṣita-s*, not ascribed to any poets or works, were not quoted in other anthologies ; many of the verses were edited by O. Böhtlingk in his *Indische Sprüche*).

49.37. S u b h ā ṣ i t ā r ṇ a v a of G o p i n ā t h a (MS. 820 of 1886-92 in BORI ; several verses were quoted in D. D. Kosambi's edition of Bhartṛhari's epigrams and in the Subhāṣitaratnakoṣa).

49.38. S u b h ā ṣ i t a-s ā g a r a, Jainistic, divided into 72 *adhikāra-s* (MS. 424 of 1899-1915 in BORI ; first two folia missing ; the rest upto fol. 48 numbered ; several verses were quoted in D. D. Kosambi's edition of Bhartṛhari's epigrams).

49.39. S u b h ā ṣ i t a-s a ṁ c a y a or S u b h ā ṣ i t ā n ā ṁ P r a-b a n d h a, an anonymous collection of 366 stray verses written on 20 folia, of which many were also quoted in the Śārṅgadhara-paddhati. 106 of the 336 verses are well-known *subhāṣita-s* published by O. Böhtlingk in his *Indische Sprüche*. One MS. is kept in the Library of the British Museum (Burnell No. 253) and another one in the India Office Library (Keith 7246).

49.40. S u b h ā ṣ i t a- s a ṁ g r a h a (MS. No. 91 in Bhandarkar's Report 1883-84 : p. 56 ; fragment of an anthology of verses of which many are attributed to different authors).

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1. Cf. Bhandarkar, *Report* 1883-4 : pp. 56-7.

49.41. Subhaṣita-sāra-druma, an extensive, anonymous anthology written on 46 folia (marked 82 to 127) in *Nandi-nagarī* script; the MS. is probably from the eighteenth century and is kept in the India Office Library (Keith 7244).

49.42. Subhaṣita-sāra-samuccaya (MS. in ASB; HC. VII. 5454) containing 844 verses and quoting 151 poets of which as many as 34 are not known from any other anthologies or other sources; probably from the end of the 17th century since it quotes verses of Veṇidatta, influenced by his Padyaveṇī; it quotes mostly mediaeval poets; J. B. Chaudhuri used this MS. in his editions of several *subhāṣita-saṁgraha-s.*[1]

49.43. Subhāṣitasavaskṛta (?)-ślokapārambhaḥ (?), an anonymous anthology of 74 verses (MS. R. 41 in the Bibliothèque de l' Université de Lyon) which was partly edited by P. Regnaud in his *Stances Sanskrites inédites d'après un manuscrit de la Bibliothèque Universitaire de Lyon* in *Annuaire de la Faculté des Lettres de Lyon*; fasc. 2 (1884): pp. 1-22. This anthology is preserved in a beautifully written paper manuscript. It contains a great number of verses composed in different metres; many of these mostly descriptive verses are quite well known. P. Regnaud also edited from the same MS. another unnamed anthology containing 61 descriptive verses composed in different metres (*idem*, fasc. 2 of 1885) and 187 mostly descriptive verses from a MS. in the Bibliothèque Nationale de Paris (*idem*, vol. VI); most of the latter verses are little-known *anyokti-s.* (It was not possible to trace the latter MS.).

49.44. Subhaṣita-śloka, an anonymous anthology in Mahārāṣṭrian calligraphy (MS. 324 of 1881-82 in BORI; 22 plus 38 folia); verses are rarely ascribed to their authors and if so done, the ascriptions are given before the verses; several verses were quoted in D. D. Kosambi's edition of Bhartṛhari's epigrams and in the Subhaṣitaratnakoṣa.[2]

49.45. Subhāṣita-sudhānanda-laharī, a collection of 113 stray verses (incomplete).[3]

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1. Cf. J. B. Chaudhuri, *Some unknown or less-known Sanskrit Poets discovered from the Subhāṣita-sāra-samuccaya* in *R. C. Law Volume II*, Poona 1946: pp. 145-58. J. B. Chaudhuri announced the publication of the text of the *Subhāṣita-sāra-samuccaya*, but it never appeared.

2. In the *Government Oriental Manuscirpt Library*, Madras, there are five more *Subhāṣita-śloka-s*, containing stray verses of ethical import and wise sayings (DC. xx. 12130-34).

3. DC. xx. 12136.

49.46. S u b h ā ṣ i t a-s u r a d r u m a of K e ḷ a d i B a s a v a p p a N ā y a k a, a voluminous anthology (MSs. 228 of the later additions of BORI and 2271-2 at Śṛṅgeri as reported by Lewis Rice in his Catalogue [Bangalore 1884] and in the Library of the University of Bombay; the first and the third are paper MSs., the second is a palm-leaf MS.); the compiler intended probably to write this anthology in 5 sections; the paper MSs. contain section I, II and IV; section III appears only in the palm-leaf MS. and is full of erotic verses; folia are separately numbered for each section; several verses were quoted in D. D. Kosambi's edition of Bhartṛhari's epigrams; D. D. Kosambi started editing this anthology from the Śṛṅgeri MS.[1]

49.47. S u b h ā ṣ i t ā v a l ī, an anonymous Jain anthology (MS. 1424 of 1887-91 in BORI; dated *saṁvat* 1673); several verses were quoted in D. D. Kosambi's edition of Bhartṛhari's epigrams and in the Subhāṣitaratnakoṣa.

49.48. S ū c a n i k ā p a t r ā n i (MS. in ASB; HC VII. 546P, dated *saṁvat* 1872), being an index to a big anthology embracing various subjects in 255 topics.

49.49. S ū k t ā v a l i of L a k ṣ m a ṇ a (MS. No. 230 in P. Peterson's Three Reports on a Search... : p. 35), an anthology comprising 1000 verses, many of which are ascribed to individual poets.

49.50. S ū k t i-r a t n ā v a l ī of V a i d y a n ā t h a T a t s a t, in two parts, of which the longer follows the pattern of the Śārṅgadhara-paddhati and from which the compiler probably borrowed much of his material (MS. 1203 in the India Office Library and 4032 in the Harvard University Library, dated *saṁvat* 1754 [1698]; the latter MS. ascribed to Vaidyanātha Pāyaguṇḍe of the Tatsat family, son of Rāmacandra or Rāmabhaṭṭa Sūri and grandson of Viṭṭhalabhaṭṭa who lived in the second half of the 17th century); the anthology does not quote any authors or works.[2]

49.51. V i d a g d h a j a n a-v a l l a b h a, different from Vallabhadeva's Subhāṣitāvalī, probably one of the earliest anthologies preserved in 3 MSs.; its compiler is Vallabhadeva, son of Malhaṇadeva, a Kaśmīrian; several verses of this anthology appear also in the Subhāṣitavalī of Vallabhadeva; some of them

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1. Cf. P. K. Gode in BhV. 3. (1941): pp. 40-46 (*Kavīndra Paramānanda and Keḷadi Basavabhūpāla*).

2. Vaidyanātha Tatsat is also the author of a commentary on the *Kāvyaprakāśa* of Mammaṭa written in 1684; he is probably identical with Vaidyanātha Pāyaguṇḍe. The work is almost identical with the *Sūktiratnāvalī*. Cf. P. K. Gode, *Date of the Sūktiratnāvalī of Vaidyanātha Tatsat* in BhV 2.2 : pp. 192-5.

are attributed to the same authors in both anthologies but sometimes they are attributed to different poets or are anonymous in one of the two anthologies.[1]

49.52. Vivādabhūṣaṇa of Bālakṛṣṇa belonging to the Atri-gotra with an anonymous commentary (MS. in ASB ; HC VII. 5472) ; a collection of miscellaneous stray verses.

Other Subhāṣita-Saṁgraha-s

50.1. Some authors of histories of Sanskrit literature and in particular M. Krishnamachariar,[2] mention, without description, 62 other *subhāṣita-saṁgraha-s*; a great number of them are still in MSs.[3] ; some of the latter are quoted in the various catalogues,[4] but many are not even registered.[5] Our knowledge of *subhāṣita*-literature is still very limited.

50.2. To the *subhāṣita-saṁgraha-s* mentioned above, anthologies from special branches of Sanskrit literature or on special subjects should be added. There are, for instance, anthologies from Vedic texts and *śastra-s*,[6] from Purāṇa-s,[7] from inscriptions,[8] or dealing with special branches of learning, for instance

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1. Cf. V. Raghavan, *The Vidagdhajana-Vallabha* in *Jour. of the Kerala Univ. Or. MSs. Library*, Trivandrum 12.1-2 : pp. 133-54.

2. *History of Classic Sanskrit Literature*, Madras 1937 ; paras 361-373C.

3. Cf. L. Sternbach, *Subhāṣita-saṁgraha-s*...(op. cit.) ; para 36.

4. *Idem*, para 38 ; Cf. para 37.

5. L. Renou in his *L'Inde Classique*, vol. II ; p. 230 mentions also among anthologies the *Kavīndracandrodaya* from the 17th century ; however this short poem in verse and in prose is not an anthology but a tribute to Emperor Shah Jahan by 69 contemporary Paṇḍits compiled by (Kavīndra) Kṛṣṇa, librarian of *Kavīndrācārya*, Ed. by H. B. Sharma and M. M. Patkar in Poona Or. Ser. 60. Cf. Introduction to this edition ; V. Raghavan, *Indian Culture* (1940) : p. 164 ; H. D. Sharma in *Kuppuswami Śāstrī Commemoration Volume* : pp. 53-60 ; P. K. Gode, *Bernier and Kavīndrācārya Sarasvatī at the Moghul Court* in *Annals of the S. V. Or. Inst.*, Tirupati I. 4 : pp. 1-16.

6. E.g., Vishva Bandhu's *Vedaśāstra-saṁgraha*, New Delhi 1966.

7. E.g., A. P. Karmarkar's *Purāṇa-kavya-stotra-sudha*, Thalakwadi, Belgaum 1955 and his almost idential *Purāṇic Words of Wisdom*, BhV 7.11-3 & 8.1-2 and in several issues of the *Pur. Bulletin*.

8. E.g., B. C. Chhabra's *Abhilekhasaṁgraha*, New Delhi 1964.

anthologies on medical science,[1] on knowledge as such[2] or on courtezans.[3] In addition, collections of *lokokti-s* should also be mentioned here.[4]

50.3. In addition to these *subhāṣita-saṁgraha-s* we know of the existence of the following six anthologies mentioned in the known *subhāṣita-saṁgraha-s*: Prasaṅgaratnāvalī quoted in the Subhāṣitaratnākara[5]; the Sabhātaraṅga quoted in the same anthology; the Sphuṭa-śloka quoted in the Subhāṣitaratnākara[5]; the Sūktiratnākara quoted in Jalhaṇa's Sūktimuktāvalī[6]; the Sūktisahasra also quoted in Jalhaṇa's Sūktimuktāvalī, the Śārṅgadhara-paddhati and the Subhāṣitahārāvalī[7]; and the Sūktisaṁgraha quoted in the Subhāṣitaratnākara.[8]

50.4. Also the newly published "An Anthology of Indian Literatures" edited by K. Santaram, Bhāratīya Vidyā Bhavan, Bombay 1969, could be added. Part I contains a selection from the Sanskrit literature and in particular its chapter VIII *subhāṣita-s* (pp. 108-14). However neither the text of the *subhāṣita-s* nor the sources are given there; the work contains only the English translation of the *subhāṣita-s*.[8]

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1. P. M. Mehta's *Vaidyakīya-subhāṣitāvalī* in *Vidyā Bhāvana Āyurveda Granthamālā* 5, Benares 1955.

2. *Vidyā-Vinodaśataka*. Ed. by Rāja Rāma Siṁha Deva containing 100 verses on pleasure of knowledge.

3. L. Sternbach's, *Gaṇika-vṛtta-saṁgraha* in V. I. Series No. 4, Hoshiarpur 1953.

4. *A Handful of Popular Maxims, which is a collection of 484 lokokti-s compiled in alphabetical order, translated and interpreted* by Col. G. A. Jacob, Bombay 1925, in 3 volumes (third edition). Cf. V. Chakravarti, *Laukikanyāyāñjalī. Two Handfuls of Popular Maxims current in Sanskrit Literature collected by Colonel G. A. Jacob* and reply by Col. G. A. Jacob, *On some Matters connected with the Laukikanyāyāñjalī* in IA (1912) : pp. 33-37 and 213-214 ; cf. P. V. Kane, *History of Dharmaśāstra*, V. 2 : pp. 1039-1052 ; V. S. Ghate, *Some Maxims or nyāyas met within Sanskrit Literature* in IA (1913) : p. 250 ff.; B. Bhattacharya, *Some More Popular Maxims* in *Indian Culture* 12.2 : p. 98 ff.

5. See above, para 48.39.

6. See above, para 30.1.

7. See above, paras 39 ; 41 and 41.2, as well as L. Sternbach, *On the Subhāṣita-hārāvalī and on the Sūktisahasra,* (paras 14 and 20) in the Journal of the Gaṅgānātha Jhā Kendriya Vidyāpeeṭha, 28.3-4.

8. Such collections of *subhāṣita-s* as appear in different translation works or those quoted in Saṃskrit Readers, Chrestomathies, etc. are not included here.

Collections of Gnomic, Didactic and other stray verses : Cāṇakya, Bhartṛhari

51. The gnomic and didactic Sanskrit poetry is also closely connected with anthologies, for the latter are collections of stray gnomic verses composed by different poets and culled from different sources. The difference lies in the principle that anthologies are collections of verses composed by d i f f e r e n t authors, while the gnomic and didactic poems are collections of verses composed by o n e author only. However, that is not always so in Sanskrit literature. Collections of gnomic and didactic verses, presumably written by a single author and attributed to him, in general parlance, need not necessarily be composed by this author ; they were usually *in majorem gloriam* only attributed to one author, while they were borrowed from the floating mass of oral tradition. That is particular the case of the two main works of gnomic and didactic literature—collections of verses attributed to C ā ṇ a k y a and B h a r t ṛ h a r i. The latter accepted the old division of subject matter into the four *puruṣārtha-s* : *dharma*, *artha*, *kāma* and *mokṣa* which were regrouped in the collections of epigrams attributed to him into three *śataka-s* : *nīti* (dealing with *artha* and *dharma*), *śṛṅgāra* (dealing with *kāma*) and *vairāgya* (dealing with *mokṣa* and *dharma*).

52. The Sanskrit *subhāṣita*-literature as well as the didactic and gnomic poetry are very extensive. Both do not contain only straight sententious sayings and didactic verses, but also allegories (*anyokti-s*) and satiric verses in which the authors either benevolently or harshly and sarcastically ridiculed men and their behaviour : the didactic literature is also closely connected with devotional and even erotic literature. Highly sensuous pictorial effects, authenticated by a deep sincerity of ecstatic emotion were often blended into one and thus helped to create poems full of erotic mysticism, devout yet sensuous. In India worldly wisdom, religious devotion and sensual love (*kāma* as well as *śṛṅgāra*) are often intermingled ; the early division of aphorisms and epigrams on worldly wisdom into those dealing with *dharma*, *nīti*, *kāma* (*śṛṅgāra*) and *mokṣa* had made a great impression on Sanskrit literature and *śṛṅgāra* by its piquancy had added further flavour to the entire Sanskrit literature, including even the devotional literature. Therefore, to draw a demarcation line between these types of Indian literature is impossible. It might be therefore correct to mention among the *subhāṣita*-literature not only the didactic and gnomic poetry but also some lyric, erotic and devotional poems.

53. As stated above the best representatives of the gnomic and didactic poetry are the sayings attributed to Cāṇakya and the epigrams attributed to Bhartṛhari. Although a large group of verses attributed to Bhartṛhari were probably composed by the latter, it is not certain whether the same can be said

about the sayings attributed to Cāṇakya. There are 2235 sayings attributed to the latter and 852 epigrams attributed to Bhartṛhari and it is impossible to believe that one person could have been the author of 2235 or 852 sayings, respectively. Although it is impossible to ascertain the authorship of these sayings to any of these authors, we must consider most of the sayings as being anonymous and authorless and belonging to the floating mass of oral Indian tradition, extremely valuable for appreciating and understanding the wisdom of the Hindūs and *eo ipso* for the present *Mahāsubhāṣita-saṁgraha*. The numerous sayings, epigrams and aphorisms ascribed to Cāṇakya and Bhartṛhari are now easily accessible since all the sayings attributed to these authors were collected and critically edited.[1]

54. Bhartṛhari's Śataka-traya has found many imitators; some of them have written more ornate stray gnomic verses in *kāvya*-style but never attained the hight of Bhartṛhari's poetry.

54.1. An imitation of Bhartṛhari's *Vairāgya-śataka* is Śilhaṇa's Śāntiśataka,[2] a collection of 104 stray verses[3] in a variety of metres and divided into four *pariccheda-s*.

54.2. Dhanadarāja's Śatakatrayam is, as Bhartṛhari's epigrams, divided into *śṛṅgāra-*, *nīti-* and *vairāgya-śataka-s*; it is composed of 103, 103 and 108 stray verses; Dhanadarāja, son of Dehala composed his work in A. D. 1434; his poetry is inferior to that of Bhartṛhari.[4]

54.3. Janārdanabhaṭṭa's Śṛṅgāra-śataka and Vairāgya-śataka composed of 101 stray verses each[5] of which many are erotic.

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1. *Cāṇakya-nīti Text-Tradition* (*Cāṇakya-nīti-Śākhā-sampradāyaḥ*) by L. Sternbach in *Vishveshvaranand Indological Series*, vols. 27, 28, 29, 29(a), 29 (b) and the bibliography quoted there. There are many editions of Bhartṛhari's Śataka-s and many works on Bhartṛhari. The best critical edition is "*The Epigrams attributed to Bhartṛhari including the Three Centries* ... by D. D. Kosambi in *Siṅghī Jaina Granthamālā* 23, Bombay 1948. For details, see L. Sternbach's introduction to the *Cāṇakya-nīti-Śākhā-sampradāyaḥ*, Vol. I. 1 : pp. xxvii-ccvii ; Vol. I. 2 : pp. xi-cxxix ; and Vol. II. 1 : pp. 23-27c, as well as D. D. Kosambi's introduction to the "*Epigrams...*" : pp. 1-81. Cf. L. Sternbach, Subhāṣita, *Gnomic and Didactic Literature*, Otto Harrassowity Wiesbaden, 1974 : pp. 45-72.

2. The Śāntiśataka was very often published. The only critical edition is by K. Schönfeld (*Das Śāntiśataka. Mit Einleitung, kritischem Apparat, Ubersetzung und Anmerkungen* ... Leipzig 1910.

3. Different MSs. contain, additionally, 18 verses.

4. Published in KM. XIII. 33-80.

5. Published in KM. XI. 157-72 and XIII. 131-44.

54.4. Narahari's Śṛṅgāraśataka (there are many Narahari-s and it is not known which Narahari was the author of this work); the Śṛṅgāra-śataka is a collection of 115 stray verses.[1]

54.5. Appayya Dīkṣita's Vairāgya-śataka, a collection of 101 stray verses[2]; Appayya Dīkṣita was a prolific poet who lived in the second half of the 16th and the beginning of the 17th century.

54.6. Paṇḍitarāja Jagannātha's Bhāminīvilāsa which has also something in common with Bhartṛhari's Śatakatraya[3]; it is divided into four parts (*vilāsa-s*) which deal with *nīti* (varying from 100 to 130 verses)[4], *śṛṅgāra* (101 to 184 verses), *vairāgya* with the glorification of Kṛṣṇa-Viṣṇu (31 to 46 verses); it also contains an elegy to the deceased sweet-heart (18-19 verses). The text is different in several MSs. and it is not known which verses were written by Paṇḍitarāja Jagannātha and which are interpolations; at least one-fourth of the verses is of doubtful origin. The author lived in the 17th century and was also the author of the Avaśiṣṭānyokti (op. cit.), some lyrical works, *stotra-s* and *kāvya-s*.

55. Possibly, influenced by Bhartṛhari is a Jainistic collection of 922 stray verses, viz. Amitagati's Subhāṣita-ratna-saṁdoha.[5] Amitagati lived probably in the 10th century; his work is divided into 32 chapters, of which each deals with a specific subject; each chapter is, as a rule, written in the same metre, but different one from the preceding chapter. The author expands in this work the entire ethics of Digambara Jainas, gives rules on ethics for monks and laymen and condemns all aspects of Brahmanism. It is an important work on Jaina ethics. The chapters deal with, among others, anger, arrogance, deceit, greed, carnal pleasure, defects of women, truth, wisdom, family, old age, death, instability, *karman*, villain, the good man, warnings of drinking, eating meat and honey, love and paid love, gambling, etc. Amitagati's style is generally

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1. Published in KM. XII. 42-60.

2. Published in KM. I. 91-9.

3. Published many times beginning from 1840 (P. V. Bohlen) and 1845 by D. Galanos. The best is the edition in the *A Paṇḍitarāja-kāvya-saṁgraha* by Dr. A Sharma in *Sanskrit Academy Series*, *No.* 2, Hyderabad 1958 and by Har Dutt Sharma in *Poona Oriental Series* 50.

4. Mostly *anyokyti-s*.

5. Critically edited and translated into German by R. Schmidt in ZDMG 59 and 61 and issued also separately in Leipzig 1908. Also Published in KM. 82. (Cf. ZDMG 59.57 sqq. and WZKM 17.105 sqq.).

ascetic, harsh and severe and his work is a *subhāṣita-saṁgraha par excellecne* with a distinct Jainistic tendency.

Collections of Jainistic and Buddhistic Gnomic and Didactic stray verses

56. The Jainistic gnomic and didactic literature is quite extensive.

56.1. Amitagati, in addition to the Subhāṣita-ratna-saṁdoha wrote also the Yogasāra, a didactic poem in *śloka-s* containing mostly moral Jainistic instructions (in 9 chapters); an ethical poem, the Dvātriṁśatikā; and a direct attack on Brahmanism—the Dharmaparīkṣā.

56.2. Hemacandra, basing himself possibly on Amitagati's Subhāṣitasaṁdoha, wrote in A. D. 1236 the Yogaśāstra (the first four chapters) which contains didactic teachings.[1]

56.3. Also Jinadatta Sūri (A. D. 1075-1154) wrote three didactic Jainistic poems, namely, the Upadeśarasāyana-Rāsa, the Kālasvarūpakulakam and the Caccarī.

56.4. At the end of the 13th century Somaprabha (or Somaprabhā-ācārya, or -Sūri), pupil of Vijayasiṁha wrote the Kumārapāla-pratibodha, a didactic poem and collection of tales in Prākrit, Sanskrit and Apabhraṁśa; it deals with the five Jainist commandments and other prescribed duties. Among others, he was also the author of the Sūktimuktāvalī or Sindūraprakāra, a collection of 99 popular wise sayings and moral duties appropriate for Jainas and praising Jainas; this work was very popular and many sayings were, and still are, known by heart by many men and women of the Jainistic community.[2]

56.5. Other Jainistic didactic poems were written later, e.g., the Śṛṅgāra-vairāgya-taraṅgiṇī by another Somaprabha, being a short collection of 46 erotic and ascetic stray verses, diatribes against women[3]; the Gāthākośa of the 12th century (in Prākrit) by Municandra

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1. Cf. *P. Peterson*, Report 1882-3 : p. 65 sqq. and *Vijayadharma Sūri* in *Journal of the Asiatic Society of Bengal* 6 (1910) : pp. 267 sqq.

2. Published in KM. VII ; 35-51 and translated by P.-E. Pavolini in *Studi Italiani di Filologia Indo-iranica* 11 : pp. 33-72. Cf. R. Mitra, *Notices on Sanskrit Manuscripts*, Calcutta 1884. No. 2420 : p. 177 ; A. Weber, *Handschriften Verzeichniss* II. 3 : p. 1132 ; R. G. Bhandarakar, *Report for 1882-83* : pp. 42 and 225 ; cf. Indian Antiquary 11 : p. 254.

3. Published in KM. V : 142 sqq. and translated into German by R. Schmidt in his *Liebe und Ehe im alten und modernen Indien* : p. 36 sqq.

Sūri[1]; the Gāthāsahasrī by Samayasundara[2]; and the Bhavavairāgyaśataka, a collection of 100 stray verses on the vanity of existence.[3] Of didactic and satirical genre is the Dhūrtākhyāna of Haribhadra Sūri which contains humorous satiric stories of rogue and many others.

57. Also in the Buddhist literature we find many didactic collections of stray verses. The best known is certainly the Dhammapada; also important anthologies of stray verses of Buddhist character are Candragomin's Śiṣyalekha-dharma-kāvya[4]; Śāntideva's Bodhicaryāvatāra; Śikṣāsamuccaya; Sūtrasamuccaya; Subhāṣita-saṁgraha, an anthology of extracts from Buddhist works compiled by an unknown author to illustrate the doctrine of scholastic and of mystic (Tāntrik) buddhism[5]; Dharmasamuccaya of Avalokitasiṁha edited in Sanskrit, Tibetan and Chinese[6]; and others.[7]

Short collections of Gnomic Didactic and other stray verses

58. Other gnomic and didactic poems containing stray sententious sayings are numerous. Also from these poems[8] some of the sayings were culled and included in the present Mahāsubhāṣita-saṁgraha. They are quoted below in alphabetical order :

59.1. Āmūru Vedavyāsa's Nītiśataka, a short poem of 100 stray verses on *nīti* representing the author's observations on nature and

1. Cf. P. Peterson's *Three Reports* pp. 12 and 29.

2. Cf. F. Belloni Filippi in *Giornale della Società Asiatica Italiana* 28.153 sqq.

3. Edited and translated by L. P. Tassitori in *Giornale della Società Asiatica Italiana* 22.179 sqq.

4. Edited by I. P. Minayeff in *Zapiski* IV.

5. Edited by C. Bendall in *Le Muséon* IV. 4 : pp. 378-402 and V : pp. 245-74.

6. Vol. I-III; traduit par Lin-Kouang. Vol. II and III with revisions by A. Barrean, J. W. de Jong and P. Demiéville, Paris 1946, 1969, 1973.

7. These as well as Jainstic gnomic and didactic works, with the exception of *Amitagati's Subhāṣita-ratna-saṁdoha* are not cited in the present Mahāsubhāṣita-saṁgraha. Cf. L. Sternbach, *On Some Non-Canonical Subhāṣita-Collections in Jaina Literature* in the *Commemoration Volume Mahāvīra and his Teachings*, Bombay 1974.

8 In addition, verses were also culled from Mahākāvya-s, epics, dramas and other literary works.

the behaviour of good and bad persons ; the verses are written in *anuṣṭubh-s* ; the collection is divided into 5 headings. The poem dates from the first half of the 19th century. The MS. of which the first folia are missing, was published by S. Ritti.[1]

59.2. Bhallaṭa's Śataka (Bhallaṭaśataka), a poem containing 108 stray didactic and descriptive verses written in satirical tone, often ridiculing undiscriminating patrons ; composed in a variety of metres.[2] Not all verses were composed by Bhallaṭa himself, since we find among them some verses written probably by Ānandavardhana, a poet from Kaśmīr. Bhallaṭa himself was also a Kaśmīri poet who lived at the time of king Śaṅkaravarman (883-902). Many of Bhallaṭa's verses were quoted in *subhāṣita-saṁgraha-s* and works on *alaṁkāra-s*.[3]

59.3. Bhavabhūti's Guṇaratna, a short poem of 13 stray verses in a variety of metres attributed, probably wrongly, to the great poet Bhavabhūti[4] ; also popular in Ceylon ; most of the verses are culled from other poems, such as the Hitopadeśa, (verses 3, 8, 12), the Pañcatantra (verses 5, 9), the so-called Cāṇakya's sayings (verses 6, 11), the Skanda-purāṇa (verse 7) and the Mālatīmādhava (verse 1) ; one verse also occurs in the Dṛṣṭāntaśataka (verse 13). Very few verses in the Guṇaratna were not borrowed from known sources. Probably this collection of stray verses was ascribed to Bhavabhūti because its first verse is the first (in some editions the second) introductory verse of Bhavabhūti's Mālatīmādhava. Only verses 2, 4, and 10 of the Guṇaratna do not appear in other primary sources of which verse 5 was probably very popular in India in early times since it also appears in the literature of Tibet : in Vararuci's Śatagātha (4) (Mchog sred, Tshigs-su bcad-pa brgya-pa) included in the Tibetan Tanjur, and also in the She-rab Dong-bu (150) and the Subhāṣita ratna-nidhi (4, 14).

59.4. Bhoja's Cārucaryā, a collection of 135 stray verses, mostly in *śloka*-metre, dealing with daily routine, good and right conduct and activity in one's daily occupation.[5]

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1. In JOR (Madras) 29. 108-25.

2. KM. IV 169-188 ; *Bhallaṭaśataka-vyākhyā* by Vāsudevācārya in *Madras Sanskrit Series*, No. 2.

3. Cf. Th. Aufrecht in ZDMG 41.488, H. V. Jacobi in ZDMG 56.405 ; P. Peterson in JBRAS 16.167. Cf. JRAS (1897) p. 290.

4. KSH 523-5 ; KSG 1.299-105. *Kāvyakalāpa* I. 7-8, SKSD 10-1 ; SRSS 27-31. Cf. HC. vii. 5072. Cf. fn. 3 on p. cxxii.

5. Published for the first time on the basis of 3 MSs. by Dr. V. Raghavan in his *Malayamārutaḥ II*, Tirupati 1971 : pp. 79-95.

59.5. Dakṣiṇāmūrti's Lokoktimuktāvalī, a collection of 94 devotional verses and wise sayings, composed in a variety of metres and divided into six *paddhati-s* ; each verse is composed of two parts ; in the first part a truth is proclaimed and the second contains an argumentation or corroboration reinforcing the truth or an example illustrating it. Dakṣiṇāmūrti lived probably between A. D. 1450 and 1600.[1]

59.6. Ghaṭakarpara's Nītisāra, a collection of 21 stray verses written in a variety of metres ; the poem is written in the form of a dialogue between a hog and a lion and contains mostly wise sayings culled from other poems, particularly from the Hitopadeśa.[2] Ghaṭakarpara is also the author of a collection of 23 stray verses, called the Ghaṭakarpara-kāvya (also called Yamaka-kāvya); this poem deals mostly with the pangs of separation of a love-stricken lady who speaks to the clouds and asks them to transmit her massage to her husband ; it is a *dūta-kāvya*.[3] When Gaṭakarpara lived is not known. By tradition, he was considered as one of the nine jewels at the court of Vikramāditya, but it is not certain whether he was the author of both of them— the Nītisāra and the *kāvya*, nor whether he was one of the nine jewels at the court of Vikramāditya. The Ghaṭakarpara-kāvya was also sometimes ascribed to Kālidāsa.

59.7. Govardhanācārya's Āryāsaptaśatī, a collection of 202 erotic stray verses in *āryā*-metre arranged in *vrajya-s* by initial letter.[4]

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1. KM. XI. 78-94 ; translated into Italian by Carlo della Casa in *Atti della Scienze di Torino* 102 : pp. 1-28.

2. KSH 504-6 ; KSG 1. 378-80 ; also in the *Kāvyakalāpa* (1864), SKSD (1869 and 1874);

3. The *Ghaṭakarpara-kāvya* was critically edited with extracts from commentaries by J. B. Chaudhuri in his *Dūta-kāvya-saṁgraha* 6 in Calcutta 1953 ; other editions are: in the *Sanskrit Laesebog med tilhörende ordsamling* af N. L. Westergard (1846) : 83-96 ; in *Kāvya-kalāpa* (1864) : 98-100 ; in KSH 120-24 ; in KSG 1.357-66 ; in *Sarasvatī-vilāsa Press*, Narsingh-pur 1908, in SKSD (1869) : 35-9, in *Veṅkaṭeśvara Press*, Bombay 1892 (1949) ; in the *Kaśmīr Sanskrit Series* 57, Srinagar 1945 ; by L. C. Gayzel (Kālidāsa ; ascribed to Kālidāsa), Colombo 1961 (with an English translation ; Translations were numerous into French, English, German and Hindī. The oldest translation with commentary is by G. M. Dursck, Berlin 1928. Cf. Ch. Vaudeville, *A Note on the Ghaṭakarpara and the Meghadūta* in JOIB 9.2 : pp. 125-34 and in *Proceedings of the All-India Oriental Conference* 20.2 : pp. 37-48 ; C. N. Joshi, *A MS. of Ghaṭakarpara-kāvya* with a new Commentary in BhV. 6.49-57 ; S. L. Katre, Ghaṭakarpara Problem, in Vikrama Volume, Ujjain 1948 : pp. 177-98. *Ghaṭakarpara and Pūrvaghaṭakarpara quoted by Rāyamukuṭa* in ZDMG 28.112 ; S. K. Ramachandra Rao, *A Forgotten Sanskrit Poet* in the *Aryan Path*, March 1960 : pp. 115-8.

4. KM. 1 ; KSG 1. 1-276. Also edited by S. Mookerjee, Dacca 1921 (1864) and in *Ārṣa-press*, Vizagaptam 1871. Cf. S. K. De, *Bengal's Contribution to Sanskrit literature* in *Indian*

59.8. G u m ā ṇ i P a r t's two poems—the G u m ā ṇ i--n ī t i and the U p a d e ś a ś a t a k a. Gumāṇi was born in 1790 and wrote in Sanskrit, Kumaunī and Hindī. The Gumāṇiśataka is a very popular work in the North of India[1]; it is a collection of 71 stray verses in which in one line a proverb in Hindī or Kumaunī is quoted and in three lines some situation aptly illustrating the concluding proverb is poetically described in Sanskrit; the illustrations are mostly based on the Mahābhārata, or the Rāmāyaṇa. Gumāṇi used unusual metres.[2]

59.9. T h e U p a d e ś a ś a t a k a[3] is a collection of 102 stray verses in *āryā*-metre, in which, similarly as in Gumāṇi-nīti, each epigram is proclaimed in one part of the verse and illustrated in the second part with an episode well-known from Sanskrit litterature, particularly from the Mahābhārata, the Harivaṁśa, the Rāmāyaṇa, the Bhāgavata-purāṇa, etc.

59.10. H a l ā y u d h a's D h a r m a v i v e k a, a short collection of 20 stray verses, mostly sententious and culled from other sources in a variety of metres. As it is evident from verses 6 Halāyuddha flourished at the court of Lakṣmaṇasena at the end of the 12th century (?).[4]

59.11. J a g a n n ā t h a P a ṇ ḍ i t a r ā j a's A ś v a d h ā ṭ ī,[5] a gnomic and devotional poem of 70 stray verses, all in *mattebha*-metre.[6]

59.12. J a l h a ṇ a's M u g d h o p a d e ś a, a collection of 66 verses in *śārdūlavikrīḍita*-metre,[7] containing warnings against snares of prostitutes.

Studies Past and Present 1.4 : pp. 643-4. Cf. HC vii. 5149-50. Govardhana lived in the 12th century and, as mentioned before, his *Āryāsaptaśatī* (as well as other similar poems) were modelled upon the Sattasaī.

1. G. A. Grierson, *The Gumāṇi Nīti* in *Indian Antiquary* (1909) : p. 177 (cf. also of 1895 p. 124) and G. A. Grierson, *Linguistic Survey of India* 9.5 : p. 111.

2. E.g., verse 16 composed in each part of 7 long syllables or verse 19 composed in each part of 4 short and then 5 long syllables.

3. KM. II : pp. 20-8 ; *Tattvaviveka Press*, Bombay 1923 ; translated into Italian by O. Botto in *Rivista degli Studi Orientali* 27 : pp. 93-110.

4. KSH 507-9 ; KSG 1. 381-8, *Kāvyakalāpa* 106-8, SKSD 45-8, KRSS 21-26 ; cf. HC. vii. 173. There was also a grammarian Halāyudha of the 10th century, not identical with the poet as well as several other Halāyudha-s. Cf. fn. 3 p. cxxii.

5. Published in NSP, Bombay 1878; together with the *Campū-Rāmāyaṇa* in Poona 1868 and in SRK : pp. 258-70 (partly ; 26 verses) ; the author might not be identical with the author of *Bhāminī-vilāsa*, etc. (see above).

6. Which resembles the sound of horses' hoofs when they are galopping.

7. KM. VIII ; 125-35.

Jalhaṇa probably knew the Kuṭṭanīmata and was influenced by this work; he was also a Kaśmīrian poet and lived in the 12th century; he is not identical with the author of Sūktimuktāvalī.

59.13. Kalya Lakṣmīnṛsiṁha's Kavikaumudī,[1] an anthology of *anyokti-s* in two *śataka-s* of 101 and 46 verses respectively composed in a variety of metres. The author, who was the pupil of Ahobala-sudhi, lived in the 18th century.

59.14. Kṛṣṇavallabha's Kāvyabhūṣaṇaśataka, a collection of 103 stray verses composed in a variety of metres; from the 18th century.[2] The verses are mostly descriptions of women.

59.15. Kusumadeva's Dṛṣṭāntaśataka (or Dṛṣṭāntakalikā), a fifteenth century collection of 100 wise sayings indicated in the first line and illustrated in the second line[3]; part of this work is also quoted in the Subhāṣitāvalī of Vallabhadeva.

59.16. Madhusūdana's Anyāpadeśaśataka, a collection of 110 stray verses (mostly *anyokti-s*) composed in a variety of metres.[4] Madhusūdana was the son of Padmanābha and Subhadrā, and was a native of Mithilā.

59.17. Mohamudgara, a short poem of 17 to 18 devotional gnomic stray verses in moric metre attributed, probably wrongly, to *Śaṅkara*. The verses describe the voidness of the universe and blessing of mental peace and of knowledge of Viṣṇu. This is a well-known and often published Indian poem[5]; it was often translated into English, as well as into French, German and Indian languages.

59.18. Mūrkhaśataka, an anonymous, collection of 25 stray verses plus an introductory verse, listing and describing hundred fools.[6]

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1. *Kavikaumudī* of Kalya Lakṣmīnṛsiṁha, ed. and translated by K. Krishnamoorthy, Karnatak University, Dharwar 1965.

2. KM. VI : 31-46.

3. Edn. by *Nababhaskar Press*, Calcutta 1916-7 (1323); *Kamala Press*, Cocanada 1926 (in Telugu characters); in KSH 217-26; in KSG 2.98-115; KM. XIV. 77-86; in *Kāvyakalāpa* 14-21; in SKSD 226-32; in KRSS (1876) 67-87; *Sunīti Sudhā-nidhi* compiled by Govindalāla Vandyopādhyāya (1898) : 34 sqq.; stray verses in VS 287-304 and 306-7.

4. KM. IX ; 64-79. Cf. JGJRI 8.93-4.

5. There are over 40 editions of this poem. The most accessible are in KSH 265-8, KSG I. 352-7 and *Neetisunkhulun* with translation by Mahārāja Kalee Krishen Bahadur, Serampore 1831. Cf. M. Winternitz GIL III. 149 and JA s. 3 t. 12 (1841) : pp. 607-13.

6. Cf. HC. vii ; Nos. 5500-1.

59.19. Nīlakaṇṭha Dīkṣita's Anyāpadeśaśataka, Kaliviḍambana, Sabhārañjanaśataka, Śāntivilāsa and Vairāgyaśataka, five[1] poems containing stray gnomic, didactic and satiric verses and wise sayings of 101, 102, 105, 51 and 101 verses, respectively; the first is in *śārdūlavikrīḍita*-metre, the second and third in *anuṣṭubh-s*, the fourth in *mandākrāntā*-metre and the last in *upagīti-āryā*-metre.[2] Nīlakaṇṭha Dīkṣita was the son of Nārāyaṇa Dīkṣita and grandson of Āccān Dīkṣita II, brother of the well-known Appayya Dīkṣita; he lived in the 17th century. The Anyāpadeśaśataka is a collection of *anyokti-s* teaching good conduct; the Kaliviḍambana is a satire on various social characters in the family and outside, as well as on quacks, doctors, poetasters, astrologers who please the sick, but with a diet which would be difficult to follow, so that if the patient recovers it would be thanks to the greatness of the astrologer and if the patient's health deteriorates it would be due to the non-observance of the diet; the Sabhārañjanaśataka is a typical collection of wise sayings and the Śāntivilāsa and the Vairāgyaśataka are devotional poems advocating renunciation.

59.20. Pañcaratna, Ṣaḍratna, Saptaratna, Aṣṭaratna and Navaratna, short collections of 5, 6, 7, 8 and 9 didactic stray verses in a variety of metres, all anonymous; the Navaratna was the most popular of these collections and was also incorporated in the Sanskrit literature of Ceylon, as well as quoted *in extenso* in the Subhāṣitamuktāvalī and in the Subhāṣitahārāvalī.[3]

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1. Published in KM. VI. 143-158; V. 132-142; IV. 189-98; VI. 12-20; and I. 91-9, respectively; also in *Oeuvres poétiques de Nīlakaṇṭha Dīkṣita* (text and translation) by P.-S. Filliozat, *Institut Français d' Indologie*, Pondichéry 1967 (see also bibliography) *Minor Poems of Nīlakaṇṭha Dīkṣita (Laghu-kāvyāni, Vani Vilāsa Press*, Śrīraṅgam 1914 and ed. by C. Sankararama Śāstri, *Bālamanorama Series* 35, Madras 1942. The *Anyāpadeśaśataka* is also published *inter alia* in Trivandrum in 1902 (in Malayālam characters with translation); the *Kaliviḍambana* in *Lakṣmīvilāsa Press*, Madras 1859 (in Telugu characters); in the *Jagamitra Press*, Ratnagiri, 1878 (with a Marāṭhī translation), in the *Vidyāniketana Press*, Madras 1904 (in Grantha and Tamil characters); in the *Veṅkaṭesvara Press*, Bombay 1910 (1967); in the *Empress of India Press*, Madras 1911 (in Telugu characters); in the *Vaidika Vardhinī Press*, Kumbakonam (in Grantha characters); in the *Śastra Sañjīvinī Press*, Madras 1920 (in Grantha characters with a Tamil translation), in the *Grantha-ratnamālā*, 1888; p. 12 sqq. The *Sabhārañjanaśataka* is also published *inter alia* in the *Vaidika Vardhinī Press*, Kumbakonam (in Grantha characters); and in *Lakṣmī Vilāsa Press*, Madras 1859; the *Śāntivilāsa* is also published by the *Kāmakoṭi Publishing House*, Kumbakonam 1943 (with a Tamil translation) and in *Sarasvatī-bhaṇḍagara Press*, Madras 1907.

2. To Nīlakaṇṭha Dīkṣita are also attributed other poems.

3. KSH p. 1 sqq.; KSG 1.277 sqq. SKSD: p. 5 sqq.; KRSS; p. 51 sqq. Also in *Neetisunkhulun, Kāvyakalāpa* and *Prācīna Padyāvalī* (1859). Cf. HC. vii. 5503 Cf. H. Bechert *Sanskrit Texte aus Ceylon*; I. Teil in *Münchner Studien für Sprachwissenschaft*...

59.21. Pūrvacātakāṣṭaka (also called Cātakāṣṭaka) and Uttaracātakāṣṭaka, two anonymous, mediaeval short poems composed of 8 lyric and gnomic stray verses, each in different metres, dedicated to the *cātaka*-bird[1] ; according to popular belief the *cātaka* does not drink any water other than the pure liquid of clouds ; the poems are of great artistic beauty and were often edited and translated.[2]

59.22. Rākṣasa's Kavirākṣasīya,[3] a collection of stray didactic verses which can be interpreted in two different ways ; particularly popular in Southern India. The author, otherwise unknown, was quoted by Appayya Dīkṣita in the 16th century. Also a poet Rākṣasa, but probably a different one, was quoted in the Saduktikarṇāmaṛta (450) and Śārṅgadhara-paddhati (3810-11).[4]

59.23. Rāmacandra's Rasikarañjana, a lyric and gnomic poem of 130 stray verses written in different metres with a commentary without which the poem would be incomprehensible ; the poem permits a two-fold interpretation in which each vese has an ascetic as well as erotic meaning ; Rāmacandra,

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München 1962 : pp. 25-37. There are also the Padyasaṁgraha attributed to Kavibhaṭṭa (KSH : pp. 529-532), Yatipañcaka, Sādhanapañcaka, Bhramarāṣṭaka and Śṛṅgārarasāṣṭaka, the last two attributed to Kālidāsa, etc. For details see L. Sternbach, *A propos de petites recueils de vers gnomiques* in Papers pressnted to the XXIX International Congress of Orientalists, Paris, 1973 (*résumé*) and in JA 1974. These short collections of didactic verses, as well as the Guṇaratna, Nītisāra, Nītipradipa and Dharmaviveka may be considered rather as short *subhāṣita-saṁgraha-s* than collections of didactic verses attributed to individual poets.

1. *Occystes melanoleucos*, known for its shrill cry "*sphotik jol*" which means in Bengalī "crystal water".

2. Edited and translated into German by H Ewald in ZDMG (1842) : p. 366 sqq. ; KSH 237-9 and 240-1 ; KSG 1. 327-30 and 331-4 ; SKSD pp. 22-5 ; KRSS pp. 58-63, *Kāvyakalāpa* 88-90, *Prācīna Padyāvalī*, Calcutta 1859 : p. 4 sqq... Translated into English by Prof. Cowell in JRAS (1891) : p. 599 sqq. ; translated into German also by A Hoefer in his *Indische Gediche* 2.161 sqq. Cf. S. Stasiak, Le *Cātaka* (*Etude comparative*) in RO. 2 : pp. 33-117.

3. Edited with a commentary by K. C. Chatterji and translated by Y. Mahalinga Sastri in 1935/6. Different from the Kavi-rākṣasīya or Rākṣasakāvya attributed to three different authors, sometimes to Kālidāsa, sometimes to Vararuci and sometimes to Ravideva ; that poem is a pastoral description in 20 stray verses ; it was published often, viz. in HSS 73, *Sarasvatī Vilāsa Press*, Narsiṅghapur 1908, *Indian Press*, Allahabad 1910 (1966), *Vavilla Press*, Madras 1926, *Sarasvatī-nilaya Press*, Vengipur 1875, *Parabrahma Press*, s. l. 1881, in NSP. 1900 and 1935, KSG 3.343-53 ; translated into Italian in GSAI 19.83-102 by F. Belloni-Filippi. A. Hoefer's *Sanskrit Lesebuch* pp. 86-93 etc. Cf. HC vii. 5023-4 ; P. K. Gode, *Date of the Rākṣasa-kāvya of Kāvyarākṣasa*—before A. D. 1000 in JIH 19.3 , 312-9; V. Raghavan, *Some Kavi Rākṣasas* ... JOR (Madras) 19.2.

4. The verses quoted in the two anthologies are not didactic verses.

the author, was the son of Lakṣmaṇabhaṭṭa; the poem was written in Ayodhyā in the 16th century (1524)[1].

59.24. Śambhu's Anyoktimuktālatā, a collection of 108 *anyokti-s*, having double meaning, written in *śārdūlavikrīḍita-* and *mandākrānta-* metres, ridiculing the folies of men. Śambhu lived at the court of king Harṣadeva of Kaśmīr (end of the 11th century) and wrote also the Rājendrakarṇapūra, a poem of 75 stray verses, mostly in *śārdūlavikrīḍita*-metre, in which he eulogized king Harṣadeva; many verses of the latter poem were included in the Subhāṣitāvali of Vallabhadeva.[2]

59.25. Śaṅkara's Śataślokī, a gnomic poem of 101 stray veses, written in *sragdharā*-metre, dealing with the teaching of Vedānta; whether this poem was really written by Śaṅkara is not certain.[3]

59.26. Śrī-kuru-Nārāyaṇa Kavi's Sudarśanaśataka, a gnomic poem of 101 stray verses in *sragdharā*-metre.[4]

59.27. Śṛṅgārajñānanirṇaya, of unknown authorship, a short poem of 32 stray verses being a dialogue between Śuka and Rambhā, partly erotic (words of Rambhā) and partly theosophical (words of Śuka).[5]

59.28. Vānarāṣṭaka and Vānaryaṣṭaka, two anonymous didactic poems of 8 verses each, written in a variety of metres, containing several *subhāṣita-s* known also from other sources.[6]

59.29. Vāñchānātha's Mahiṣaśataka (or Vāñcheśvara Mahiṣaśataka) a century of stray verses extolling the buffalo; the buffalo appears to indicate the youthful king surrounded by evil company who

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1. KM. IV: pp. 96-149 and ed. by R. Schmidt with double readings and German translation, Stuttgart, 1896. Cf. R. Schmidt, *Liebe und Ehe in Indien*, Berlin 1904: p. 32 sqq.

2. *Anyoktimuktālatā* in KM. II, 61-79; *Rājendrakarṇapūra* in KM. 1.22-34. Cf. P. Peterson, *First Report* 1882-83: p. 11 sqq.

3. In *Select* (or *Minor*) *Works of Śrī Śaṅkara*, Madras 1911; Śrirangam 1910; Allahabad 1914; Poona 1925; and in editions in Poona 1917, 1922, Satara 1927, Bombay 1927.

4. KM. VIII; pp. 1-51.

5. Edited and translated by J. M. Grandjean, *Dialogue de Śuka et Rambhā sur l'amour et science suprême* in *Annals du Musée Guimet* 10.437 sqq. See also MS. R. 41 in the University Library of Lyon (op. cit.) which contains the poem.

6. KSH 244-5; 242-3; KSG I. 321-3, 324-6; in *Nītisunkhulun* 35-44, etc. (see above); translated by O. Böhtlingk in his *Indische Sprüche*. See fn. 3 on p. cxxii.

neglected the learned men of his court.[1] Vāñchānātha is probably Kṛṣṇa Kavi whose father held a high post at the court of king Sahāji, ruler of Tanjore from 1684 to 1710; the poem contains a commentary Śleṣārthacandrikā written by the author's grandson.

59.30. Vararuci's Nītiratna, a collection of 15 wise sayings known also from other sources.[2] Vararuci was probably not the author of this short collection of stray verses which was attributed to him only in *majorem gloriam.* The verses were culled from the collection of the so-called Cāṇakya's sayings (verses 3, 4, 9, 10, 12, 14), the Hitopadeśa (verses 4, 14) and from the floating mass of oral tradition.

59.31. Vedānta Deśika's (or Vedāntācārya's or Veṅkaṭanātha Deśika's) Subhāṣitanīvī and Vairāgyapañcaka; the first is a popular anthology of 144 stray verses composed in a variety of metres systematically divided into 12 *paddhati-s* of 12 verses each, dealing with pride, wickedness, servitude, nobility, tranquility, etc., the second consists of five verses in the form of a benevolent satire highlighting the practice of detachment; some of the verses have a double meaning[3]; the author, who was a Vedānta scholar lived probably between 1268 and 1370.

59.32. Vetālabhaṭṭa's Nītipradīpa, a short collection of very beautiful 16 wise sayings composed in a variety of metres, known also from other sources.[4] Many of the verses were culled from the Pañcatantra, the Hitopadeśa and other *kathā*-works, so-called collections of Cāṇakya's sayings, Bhartṛhari's *śataka-s*, etc. It is unlikely that Vetālabhaṭṭa was the author of this collection.

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1. Critically edited with the commentary and published in No. 14 of the *Śaṅkaragurukula Series* and in *Sarasvatī-nilaya Press*, Madras 1875 with commentary (in Telugu characters). Cf. G. VIII 490, ascribed to Bālaka.

2. KSH 502-3, KSG 1.305-10, *Kāvyakalāpa* I, KRSS and SKSD; cf. HC. vii. 5490-1; translated by O. Böhtlingk in his *Indische Sprüche*. Cf. fn. 3 on p. cxxii.

3. The *Subhāṣitanīvī* is included in this chapter, since its verses were composed by a single author. The *Subhāṣitanīvī* is published in KM. VIII: 151-64; in *Oriental Press*, Madras, *Bhāgavata-vardhinī Press*, Coimbatore; by M. T. Narasimha Aiyangar in *Srī Vani vilasa Series* 10 (1908), and with two commentaries in the *Indian Printing Works*, Mylapore 1971. Also other works were attributed to the author. (Cf. Introduction to the M. T. Narasiṁha Aiyangar's edition, p xi.).

4. KSH 526-8; KSG 1.366-77, *Kavyakalāpa* and SKSD (op. cit.); cf. HC. vii 5495. Cf. fn. 3 on p. cxxii.

59.33. V ī r e ś v a r a's A n y o k t i ś a t a k a, a collection of 105 stray *anyokti-s* in *śārdūlavikrīḍita-* and occasionally *sragdharā*-metres.[1]

60. These are only few of the best known didactic and gnomic poems; there are many more[2] containing stray verses mostly sententious sayings particularly still in MSs., of which the most important are[3]: the A b h i l ā ṣ a ś a t a k a of K e v a l a r ā m a comprising 264 verses (HC. vii. 5513); B h ā ṣ ā m a ñ j a r ī, a collection of stray verses, (AL. 582-3); C i t r a r a t n ā k a r a of C a k r a k a v i, a collection of humorous yet wise sayings (AL. 512-4); the poet appears to be the son of Lokanātha and brother of Rāmacandra and Patañjali; D h i k-p a ñ c a k a of L a k ṣ m ī N ā r ā y a ṇ a (HC. viii. 5519); D ū r g h a ṭ a ś l o k a of K u v a l a y a, a collection of 81 highly artificial stray verses praising several deities (AL. 526-7); J a ḍ a v ṛ t t a of M ā d h a v a, a collection of stray verses describing the characteristics and sentiments of stupid people, especially their mad and vulgar love (incomplete) (DC. XX. 11970); K a m a l ā s a r a s v a t ī v ā d a by T r i p ā ṭ h ī V i ś v a m b h a r a (HC. vii. 5516) containing in some MSs. 50 and in others 120 stray verses; K a l i g u ṇ ā ṣ ṭ a k a of R a g h u n ā t h a (HC. vii. 5522) comprising 15 verses, of which 8 describe the iron age and the remaining are salutations to Kālī; K a v i r ā k ṣ a s ī y a, an anonymous collection of 100 verses in *anuṣṭubh*-metre (DC. XX. 12000-12005); K ā v y a s a ṁ g r a h a, a collection of stray verses culled from various sources enumerating groups of nine, eight, seven, six and five noted persons, things or qualities possessing the same or similar characteristics (DC. xx. 12007-8); K u c a ś a t a k a, an anonymous collection of 100 stray verses containing a description of the physical charms of women (DC. xx. 11936); K u ś o p a d e ś a (Nītisāra), an anonymous collection of verses, divided into 3 *aṣṭaka-s* and containing lessons on worldly wisdom (HC. vii. 5496 with commentary); L a k ṣ m ī c a r i t r a, an anonymous collection of 50 stray verses (HC. vii. 5517); L a k ṣ m ī s a r a s v a t ī v i v ā d a, an anonymous collection of 110 stray verses in which Lakṣmī and Sarasvatī speak alternatively, each praising herself and denouncing her rival; in the quarrel the former succeeds in silencing the latter (HC. vii. 5515); M a d a n a m u k h a c a p e ṭ i k ā, an anonymous collection of 100 verses of which a part is a dialogue between a young lady and a recluse, she trying to allure his mind and he rejecting her advances sternly, dated *saṁvat* 1938 (A. D. 1880) (HC. vii. 5520); M a n a ḥ-ś i k ṣ ā r t h a m e k ā d a ś a p a d y a by R a g h u n ā t h a D ā s a with a commentary, a collection of 11 verses for

1. KM. V. 101-19.

2. Many of the poems belong to other branches of literature, e.g., the B h o j a p r a b a n d h a of B a l l ā l a where the narrative of Bhoja is intermingled with didactic verses and *subhāṣita-s* attributed to various poets, some of which were famous in India.

3. Some of these works could be included in the chapter on the erotic literature.

the discipline of the mind, dated *śaka* 1750 (A. D. 1828) (HC. vii. 5504); Manogarhaṇa of Kṛṣṇakavi, a short didactic poem of no great value (AL. 557); Mṛgāṅgaśataka by Kavikaṅkaṇa, a collection of 100 stray verses praising the moon who inspires sentiments of love (DC. 11981); Nītidīpikā, an anonymous collection of wise counsels, incomplete (HC. vii. 5510); Nītisāra of Gaṅgādhara Dīkṣita, written in incorrect Sanskrit under orders of Akbar Sāhi (HC. vii. 5505); Nītiśataka of Kṛṣṇa Mohanakavi of Pūrvasthala in Bengal, a collection of 108 stray verses in 4 *sarga-s*, of which 32 deal with childhood, 29 with youth, 28 with mature age and 19 with old age (HC. vii. 5508); Padyapatrikā, a collection of stray benedictory verses (AL. 550); Paranārī-rati-niṣedha-pañcaka, an anonymous collection of didactic verses in which the intercourse with another man's wife is prohibited (HC. vii. 5521); Prākṛtapañca-ratna (Śṛṅgāramañjarī), an anonymous collection containing 10 stray erotic verses, culled from various sources (AL. 558); Pūrvapañcāśikā, an anonymous collection of 51 stray verses on different topics (BORI 56 of 1871-72; G. XIII. 419); Rakṣasaśataka, an anonymous, incomplete collection of 100 stray verses on piety and morality (HC. vii. 5492), it contains only 88 verses; Rasikajanarañjana by Vrajaburāja, son of Kāmarāja-dīkṣita, a collection of stray verses on attractions and charms of women in three *śataka-s* (DC. 11982); Siddhāntasudhātaṭinī of Rāma-candrāgamī, an incomplete collection of stray verses divided into topics in the form of a dialogue between husband and wife (HC. vii. 5511-2); Sindūraprakara by Somaprabha, disciple of Vijayasiṁhācārya (Jainistic), a collection of 100 stray verses on various topics (DC. xx. 12122); Śṛṅgārakāvya of Viśveśvara, son of Rāmaji, a collection of 97 stray verses on *śṛṅgāra* (HC. vii. 5271); Śṛṅgāraśataka of Mahādeva, son of Mukunda, a collection of 164 stray verses on *śṛṅgāra* (HC. vii. 5203); Śṛṅ-gāravīci by Nīlakaṇṭha, a collection of 700 stray verses on *śṛṅgāra* (incomplete) (HC. vii. 5243); Stanapañcaka, an anonymous collection of five stray verses dealing with certain bodily charms of women (incomplete) (DC. xx. 11991); Sūktivāridhi by Peddibhaṭṭa who belonged to the family of Mahopādhyāya of the Eleśavara city, an incomplete collection of ethical stray verses (HC. xx. 12143); Svarṇa-muktāvivāda by Maheśa Paṇḍita, a collection of 150 stray verses ending with a reference to Bahādur Shah, the author's patron, dated *śaka* 1740 (A. D. 1818) (HC. vii. 5507); Tām-būlakalpa of Nṛsiṁhabhaṭṭa, a collection of stray verses showing the importance of chewing betel by quotations from Smṛti-s and Purāṇa-s and containing also at the end common topics on *ācāra* etc. (HC. vii. 5506); Tantrā-khyānaśloka, an anonymous collection of lessons of worldly wisdom, being probably an abridgement of a fragment of a versified version of the Pañcatantra (HC. vii. 5502); Turagaśataka of Kuṭṭikavi and of Gaṇa-

patiśāstri, two collections of two *śataka-s* each containing stray verses on the glorification of horses (AL. 518-9); Vibudhabhūṣaṇa of Hālasyanātha, a collection of stray didactic verses of little beauty (AL. 1195); Vidagdhamukhamaṇḍana by Dharmadāsa, a collection of witty and cleverly composed stray verses on unconnected subjects divided into four *pariccheda-s* (DC. xx. 12116-17); Vidyāmañjarī of Dhīreśvara, a collection of 100 stray verses on the merits of learning divided into two chapters, dated *śaka* 1736 (A. D. 1814) (HC. vii. 5518); Vidyāsundara of Caurakavi a collection of 55 verses in a form of a dialogue between two lovers—Vidya and Sundara (HC. vii. 5114); Vibudhopadeśa, an anonymous collection of verses enumerating all things which a Sanskrit scholar should know (HC. vii. 5512); Viśveśvarāryāśataka by Viśveśvara, son of Lakṣmīdhara, a collection of 100 stray *ārya*-verses describing the beauties and other attractive qualities of women (with the commentary Viśveśvarāryāsaptaśatīvyākhyā) (DC. xx. 11984-5).[1]

61. Also the anthology of verses attributed to Mayūra, the Mayūrāṣṭaka[2], the Viṣṇubhaktikalpalatā of Puruṣottama[3] and

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1. Among the didactic poems M. Krishnamachariar in his *History of Classical Sanskrit Literature* mentions also the following works: Āryāmañjari of Devarāja; Āryāvijñapti by Rāmacandra, by Sītārāma and by Viśvanātha; Kavikaṇṭhābharaṇa; Nītikalpalatā by Sāhibrāma; Nītimañjarī by Śambhurāja; Nītimālā by Sadānanda (published in Calcutta); Nītisāra (also mentioned in DC. xx. 12062-7—6 MSs.); Nītiśāstrasamuccaya (also in DC. xx. 12055-61; 7 MSs., of which No. 12055 is attributed to Cāṇakya); Nītiśataka by Śrīnivāsācārya (also in DC. xx. 12053), by Sundarācārya, by Veṅkatarāya and one anonymous; Nītisumāvalī of Appāvājapeyin; Śāntivilāsa by Haridāsa and by Subrahmaṇya; Vairāgyaśataka by Padmānanda, by Śankarācārya and by Somanātha; Nītivilāsa by Vrajarājaśukla; and the Pañcatantrasaṁgraha.

Among the collections of *anyokti-s (anyāpadeśa-s)* M. Krishnamachariar mentions also: Anyāpadeśaśataka by Ekanātha Kāśyapi, by Gaṇapatiśāstri, by Gīrvāṇendra (also in DC. xx. 11994), by Ghanaśyāma, by Jagannātha and one anonymous; Anyoktikāvya, Anyoktikaṇṭhābharaṇa by Candracūḍa; Anyoktimālā by Āccān Dīkṣita (also in DC. xx. 11995), by Lakṣmīnṛsiṁha (also in DC. xx. 11996, but edited and published by Dr. K. Krishnamoorthy, op. cit.); Anyoktisaṅgrahādhyāya by Harikṛṣṇa; Anyoktiśataka by Bhaṭṭavīra; Darśanavijayagaṇi and by Somanātha; and Bhāvavilāsa by Nyāyavācaspati Rudraka. (p. 318 sqq.).

It is also known that MSs. of the Anyāpadeśapañcāśat of Gaṇapatiśāstri (AL. 423) and of Anyāpadeśapaddhati, anonymous (AL. 425) exist.

2. 'The *Mayūrāṣṭaka*, an unedited Sanskrit Poem by Mayūra' by G. P. Quackenbos in JAOS 31.343-4 and in *The Sanskrit Poems of Mayūra* ed. by G. P. Quackenbos in *Columbia University Indo-Iranian Series* 9 : pp. 67-79.

3. KM. 31.

the Bhikṣāṭanakāvya of Utprekṣāvallabha (Śivadāsa)[1] could be added to this list but the first is a collection of verses attributed to Mayūra, culled from poems of Mayūra[2] and *subhāṣita-saṁgraha-s* ; the second is a lyric poem ; the third is a devotional and philosophical treaty ; and the fourth is an erotic and devotional poem.

62. Also another type of poetry can be added to the didactic literature, i.e. collections of riddles. Indian riddles belong also to the *muktaka* literature since they were composed in "detached" verses, so that each verse formed an entity by itself. They were very popular in India, the more so as Indian poets made always strenuous efforts to express nothing in a straight-forward manner and always desired to conceal as much as possible or to express an idea in a round about way (Dhvanyāloka 4.5). Consequently riddles were considered as one of the 64 arts (*kalā-s*).

We find riddles, theological riddles (*brahmodya-s*), already in the Veda-s, Brāhmaṇa-s, Āraṇyaka-s, Śrautasūtra-s, etc. They formed there an essential part of religious ceremonies (e.g., Ṛgveda 1.164 ; 1.95.4 ; 8.29 ; Atharvaveda 9.9 ; Vājasaneyi-saṃhitā 23.9, 10 ; 47-8 ; 61-2 ; Taittirīya-saṃhitā 2. 5. 8. 3 ; 7. 4. 18 ; Śatapatha brāhmaṇa 4.6.9.20 ; 6.2.5 ; 11.4.1.2 ; 5.3.1 ; 6.25 ; 13.2.6.9 sqq. ; 5.2.12 sqq. ; 14.6.8.1 ; Aitareya-brāhmaṇa 5.25 ; Kauṣītaki-brāhmaṇa 27.4 ; Taittirīya-brāhmaṇa 2.5.83 ; Bṛhad-āraṇyaka-upaniṣad 3.8.1 ; Āpastampa-śrautasūtra 20.19 ; Āśvalāyana-śrautasūtra 10.9.1-3 ; 8.13.13-4 ; Kātyāyana-śrautasūtra 10.9.1-3 ; 20.7.11 ; 124.20 ; Lāṭyāyana-śrautasūtra 9.10.9 ; Śāṅkhāyana-śrautasūtra 16.4-6.13 ; 37.1 sqq. ; Vaitāna-sūtra 37.1, 38.5 sqq.). We find also riddles in the epics (e.g., Mahābhārata 1.77-83 ; 33.12-3), in the *kathā*-litearture (e.g., Kathāsaritsāgara 5.1.65 ; 155 A ; 72. 163 D), in the Buddhist literature (e.g., Samyutta 10.12 ; Ālavaka-sūtta 1.10 ; Sūciloma-sūtta 2.5 ; Devatā-samyutta 1.6.4. Jātaka-s 17, 84, 135, 245, 257, 301, 319, 401, 414, 453, 473, 477. 483, 515, 516, 518, 521, 522, 530, 533, 539, 544, 545, 546 ; Puggalapaññatti IV ; II. 1.4.25 sqq. ; Culavagga 4.14.14-6 ; Milindapañha 7, etc.), in the Jaina literature (e.g., Bhāvadeva Sūri's Pārśvanātha-caritra 3.105, Hemavijaya's Kathāratnākara 8.192.6, 9.203.8-10, etc.) and others. Riddles were defined in the *alaṁkāra-s* and particularly in Daṇḍin's Kāvyādarśa (3.98-123) and divided there into 16 categories. However these categories were soon forgotten. Indian riddles took the form of general puzzles, enigmas, charades, conundrums, logogriphs, anagrams, epigrams, and even mathematical, grammatical,

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1. KM. XII. 61-191 ; divided into 40 *paddhati-s* ; from the 14th century ; some verses are quoted in *subhāṣita-saṁgraha-s*, such as ŚP, VS and JS ; it deals with the story of how Śiva went about as a mendicant and how his appearance in the street influenced the women of the town.

2. *Sanskrit Poems of Mayūra*, op. cit.

phonetical puzzles, etc. The most common riddles were ordinary, every day puzzles (*prahelikā-s*), charades with or without solutions in the text (*antar-ālapa-s* and *bahir-ālāpa-s*, respectively) and obscure, "crooked" riddles hard to solve without an explanation (*kūṭani-s*). They were often written in artificial ornate language and often used *śleṣa-s*, numerous types of *yamaka-s*, and several riddles were written so as to be read also in the inverse direction, in zigzag manner, in circles, in the form of a lotus flower, etc. Numerous riddles were included in *subhāṣita-saṁgraha-s* where they were divided upto twelve categories and twenty-three sub-categories, different from those found in the Kāvyādarśa.[1] Several collections of riddles were composed probably not later than the fourteenth century A.D.

62.1. One of the most famous collections of riddles is the V i d a g d h a m u k h a m a ṇ ḍ a n a of D h a r m a d ā s a.[2] Dharmadāsa is a popular name and when Dharmadāsa, the author of the Vidagdhamukhamaṇḍana, lived is not known ; he was certainly earlier than Śārṅgadhara, the author of ŚP. and Jalhaṇa, the author of JS., since some of Dharmadāsa's riddles are found there. He must be earlier than the second half of the thirteenth century, since one of his commentators, Jinaprabhasūri, was known to be active between 1293 and 1309. This collection of riddles, mostly *prahelikā-s* and *ālāpa-s*, often written in ornate and artificial language, is divided into 4 chapters and contains 220 verses written in Sanskrit and sometimes in Prākrit. Several commentaries were written on the Vidagdhamukhamaṇḍana. The riddles are difficult to solve ; they are like intelligence tests for Paṇḍits well versed in grammar and poetics.

62.2. Another popular collection of riddles is the B h ā v a ś a t a k a of N ā g a r ā j a (or N ā g a n ā t h a) ; this is a collection of 101 or 102 riddles mainly *kūṭani-s* written in a variety of metres, mostly in Sanskrit, but sometimes also in Prākrit. The verses are sometimes erotic in character and contain riddles where a question is asked what a person would do in a certain situation ; the reason is explained either by the author or by the commentator at the end of the verse. The poem is published as if having been written by Nāgarāja, son of Jālaya (or

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1. L. Sternbach, *Indian Riddles, A Forgotten Chapter in the Histories of Sanskrit Literatures* (V.V.R.I., Hoshiarpur). Cf. A. Führer, Sanskrit Rätsel, in ZDMG 39 ; pp. 99-102 ; M. Haug, Vediche Rätselfragen und Rätselsprüche, Sitzungsberichte der philos.-philologischen Classe d. k. Akademiee der Wiss. 1875, München 1876 (Bd. II, H. 3) ; R. Roth, Lösung eines Rätsels im Veda in ZDMG 37. 104 sqq.. idem, Das Rätsel ... in ZDMG 48. 353 ; M. Bloomfield, The Religions of the Veda, New York 1908 ; p. 205 and in JAOS 15.172 sqq. See also V. Henry in Mémoires de la Société de linguistique 9.247 ; E. Windisch, Māra and Buddha 3 sqq. ; 222 sqq. ; 246 sqq.

2. KSH 269-311, KSG 3.87-192 ; *Kavyakalāpa* No. 3 ; with the *Vidvanmandharā* of *Tārācandra* in *Sanskrit Press*, Benares 1866, Cf. HC. vii, 5523-31.

Jalapa), son of Vidyādhara of the Karpatti-gotra, one of the kings of the Ṭaka-dynasty; however, probably the work was only written under his patronage and the real author of the poem was Bhāva.[1] Similar to the Bhāvaśataka in the form and intent are riddles included in the Prākrit Vajjālaggam[2] of Jayavallabha. They are included in the chapter 64. They are also *kūṭani* riddles with a strong erotic touch. Some of the riddles were taken *verbatim* from Hāla's Sattasaī (Nos. 611 and 816 = Sattasaī 816 and 916, respectively).

62.3. Collections of riddles were popular in India; among others are the S a m a s y ā d ī p a, anonymous, in 175 verses of which 76 contain problematic lines of words to which a poet would be asked to give a sense and to put in a verse in his own way[3]; S ī t ā v i n o d a k ā v y a, anonymous, in 120 verses describing how Sītā felt during the separation with Rāma in an enigmatic style[4]; K ā ś i n a t h a's D ṛ ṣ ṭ a k ū ṭ ā r ṇ a v a,[5] H i m a k a r a Ś a r m a's S a ṁ s ā r a-v i h ā r a k ā v y a,[6] P r a h e l i k ā p a h n u t i-k ū ṭ ā k h y ā n a,[7] L a k ṣ m ī N ā r ā y a ṇ a's S a m a s y ā p ū r t t i,[8] etc. Many of the riddles are explained either by the author himself or by the commentator. There are also unpublished *subhāṣita-saṁgraha-s* exclusively composed of well-known riddles,[9] as for instance the anonymous K ā v y a k u ṭ h ā r a,[10] the P r a h e l i k ā-

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1. KM. IV: pp. 46-64 and in *Granth-ratna-māla*, Bombay 1887-91, Vol. I: 20 sqq. Cf. R. Schmidt, *Das alte und moderne Indien*, Bonn/Leipzig 1919: p. 184. Cf. Bhandarkar's *Report* 1882-3: pp. 9 and 198; P. Peterson's *Three reports* pp. 29 and 338; cf. HC. vii, 5497. Several riddles of the Bhāvaśataka (riddles 3, 5, 7, 9, 10) were qnoted with their solutions given by Kāmakandalā in the Mādhavānala-Kāmakandalā-kathā of Ānanda. Cf. L. Sternbach, The Mādhavānala-Kāmakandalā-kathā and its Sources, in ABORI LIV.

2. Quoted above, para 25,

3. HC. vii. 5534.

4. HC. vii. 5541.

5. HC. vii. 5532.

6. HC. vii. 5535.

7. HC. vii. 5536.

8. HC. vii. 5542.

9. Most of the *subhāṣita-saṁgraha-s*, described in the chapter on anthologies, contain a few riddles.

10. HC. vii. 5538.

k a u t ū h a l a,[1] the S a m a s y ā r ṇ a v a,[2] a collection of 575 verses divided into 6 chapters, L a k ṣ m a ṇ a's extensive S a m a s y ā r ṇ a v a,[3] etc.

Satiric Poems with Didactic stray verses

63. To this type of literature belong also the satiric and didactic poems, particularly of Kṣemendra,[4] one of the most prolific poets of India. He lived in Kaśmīr in the eleventh century (probably from 1010 to 1070). His works, not all of which are preserved to our days, may be divided into 5 groups: (1) didactic works; (2) satirical and didactic works; (3) poetical works; (4) treaties on poetics and metrics; and (5) miscellanea.

64. Pure didactic works full of wise sayings are the Cārucaryā-śataka and the Caturvarga-saṁgraha; partly also the Kavikaṇṭhābharaṇa. The satirical and didactic works are the Kalāvilāsa, the Darpadalana, the Deśopadeśa, the Narmamālā, the Sevyasevakopadeśa and the Samayamātṛkā.

64.1. The C ā r u c a r y ā (The hundred verses of beautiful Life) is a collection of 100 stray verses in *anuṣṭubh*-metre[5]; it deals often in a conventional

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1. HC. vii. 5537.

2. HC. vii. 5544.

3. HC. vii. 5543.

4. Also called Vyāsadāsa. Cf. R. Duttaray, *Vyāsadāsa, a name of Kṣemendra* in OH. 11.2: pp. 71-8. Cf. S. K. De, *Wit, Humour and Satire in Ancient Indian Literature* in OH. 3.2: p. 157 sqq.; idem, *Ancient Indian Erotic and Erotic Literature*, Calcutta 1959: p. 45 sqq.; Dr. Sūryakānta in the Preface to his *Kṣemendra's Studies* in POS. 91; H. G. Narahari, *Pearl of Worldly Wisdom, the Aryan Path*, March 1967: 123-8; P. N. Pushp, *Social Satire in Kṣemendra* in *Summaries of Papers submitted to the 17th session of the All-India Oriental Conference*, Allahabad 1953: p. 191 sqq.; Om Bajaj, *Kṣemendra as a Social Reformer in the Deśopadeśa* in JOIB 13.3: p. 222 sqq.; idem, *The Darpadalana of Kṣemendra—A Study* in PO. 27.3-4: p. 69 sqq.; idem, *The Sevyasevakopadeśa of Kṣemendra* in JORS 47. 324 sqq.; J. R. A. Loman, *Types of Kashmirian Society in Kṣemendra's Deśopadeśa* in ALB 31-2: p. 171 sqq.; N. S. Śukla, *Administration in Kashmir in the Eleventh Century* in *Bull. of the Institute of Post-Graduate (Evening) Studies*, Delhi for 1963: p. 46 sqq.; J. Naudou, *Aspects de la vie économique et sociale au Kāśmīr Médiaeval: Le complémentaire pour le Doctorat ès Lettres présentée à la Faculté des Lettres et Sciences Humaines de l'Université de Paris*; O. Botto, *Il poeta Kṣemendra e il suo Daśāvatāracarita. Notizia introduttiva.* Torino 1951.

5. KM. II: 128-38, reprinted in Kṣ (RP) 135-144, in *Gupta Press*, Calcutta 1966 (1907), 1910, and in *Minto Press*, Chittagong 1913, in *Kamalā Press*, Coconada 1925, in Madras 1927, etc. Cf. P. Peterson's *Report* 1882-83 pp. 4-5; HC. vii 5499.

manner with *dharma* and *artha.* Generally, the first line of the verse is a moral wise saying and the second an illustration of the truth proclaimed before, mostly drawn from the Purāṇa-s or epics. This work must have been very popular in India, since very often verses of the Cārucaryā are included in *subhāṣita-saṁgraha-s*, such as the Subhāṣitahārāvali, which quotes one-fifth of the work,[1] and in the Nītisaṁgraha, and since the Nītimañjarī of Dyā Dviveda of the 15th century was used as model for that work. At least it was greatly influenced by the Cārucaryā.[2]

64.2. The Caturvarga-saṁgraha[3] is one of the poorest works of Kṣemendra ; it contains 111 stray verses divided into 4 chapters (*pariccheda-s*) of 27, 25, 25 and 29 verses, respectively, they deals with *dharma, artha, kāma* and *mokṣa* ; the work is supposed to be a practical handbook of morals written in a variety of metres ; it is however prosaic and dull. The *kāma-pariccheda*, stylistically and thematically more original, contains mostly descriptive verses.

64.3. The Kavikaṇṭhābharaṇa (A necklace for poets)[4] is a poem of only 55 verses divided into 5 chapters (*sandhi-s*) of 24, 23, 3, 2 and 3 verses, respectively. It is a short treatise on the making of the poet. Particularly the second *sandhi* is didactic, for it lays down one hundred pieces of advice for poets.

64.4. Kṣemendra, did not construe his satiric and didactic works in the form of collections of stray verses; he usually divided them into chapters of which each dealt with a specific subject ; then he illustrated the subjects by witty stories. In these poems Kṣemendra has shown an excellent knowledge of the society and experience of life ; he depicted the society with sarcasm ; his remarks, sometimes expressed tediously, were concerned with topics rarely described by other poets. Perhaps the best of his satiric and didactic works is the

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1. Verses 2, 6, 10, 11, 18, 21, 26, 29, 30, 31, 39, 40, 41, 43, 52, 55, 56, 57, 59, 80, 83. Cf. L. Sternbach, *On the Subhāṣitahārāvali and on the Sūktisahasra* in JGJRI. 28.3-4.

2. Op. cit.

3. KM. V. 75-88, reprinted in Kṣ (RP) 119-134. Cf. P. Peterson, *Report* 1882-3 : p. 5.

4. KM. IV. 149-69, reprinted in Kṣ (RP) 63-84 ; translatad by Dr. Sūryakānta in *Kṣemendra Studies*, op. cit. ; p. 91 sqq. Cf. idem, *Introduction* p. 43 sqq., *Sitzungsberichte der phil. -hist. Klosse der kais, Akademie der Wissenscheften*, Wien 1884 ; J. Schönberg, *Kṣemendra's Kavikaṇṭhābharaṇa*, Wien 1884 ; ZDMG 41 (1887) : p. 488 sqq.

K a l ā v i l ā s a[1]. It is a poem divided into 10 cantos (*sarga-s*) of 96, 89, 76, 40, 46, 33, 26, 29, 73 and 43 *ārya*-verses, respectively, in which the legendary, Mūladeva[2] discusses with his young disciple, Candragupta various forms of cheating, greed, pitiable condition of those in love, viles of women, deceitful character of harlots, the unscrupulousness of *kāyastha-s*, pride and arrogance of drunkards, bards, dancers, actors, singers, goldsmiths and finally terminates his satire with good advice to young men how to avoid falling into evil ways. Kṣemendra illustrates his remarks by amusing tales. In particular in this work, Kṣemendra has shown his mastery in the use of Sanskrit language and his satire is lively and effective.

64.5. Also one of Kṣemendra's good satiric and didactic works is the D a r p a d a l a n a (Smashing of Pride)[3]; it is divided into seven chapters (*vicāra-s*) of 82, 113, 154, 75, 45, 54 and 73 verses, respectively, written in a variety of metres. It is more a didactic than a satiric poem. Each chapter begins with a series of wise sayings illustrated by means of witty stories in which pride is the main subject, for the Darpadalana is a diatribe against pride, due to high birth, wealth, knowledge, beauty, heroism, charity, or asceticism.

64.6. The D e ś o p a d e ś a,[4] one of the earliest works of Kṣemendra, is a poem divided into eight cantos (*upadeśa-s*) of 24, 36, 48, 34, 28, 45, 31 and 52 verses, respectively, composed in a variety of metres.[5] The poem is a satirical work, sometimes vulgar ; it is full of wise sayings ; it ridicules the cheat, the miser, the prostitute, the bawd, the *viṭa*, the Gauḍa-student in the Kaśmīri University

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1. KM. I. 34-79, reprinted in Kṣ (RP) 219-71 ; translated into German by R. Schmidt in the *Festgabe chemaliger Schühler zum 70 Geburtstag des Professor Ernst Mehliss in Eisleben,* 1914 (I-IV) and in WZKM 28.406 sqq. Cf. J. J. Meyer, *Altindische Schelmenbübher* 1, xl sqq.

2. Cf. M. Bloomfield, *The Character and Adventures of Mūladeva* in *Proceedings of the American Philosophical Society* 52.616 sqq. ; P.-E. Pavolini, *Vicende del tipo de Mūladeva,* GSAI 9.175-88.

3. KM. VI. 66-118 ; reprinted in Kṣ (RP) 145-206. Translated into German by R. Schmidt in ZDMG 69.1-51. Cf. B. A. Hirszbant, *Uber Kṣemendras Darpadalana,* St. Petersburg 1892, Om Bajaj, op. cit. ; HC. vii. 6493.

4. Published together with *Narmamālā* in *Kashmir Sanskrit Series of Texts and Studies* No. 40, Srinagar 1923, reprinted in Kṣ (RP) 273-306. Not translated (with the exception of third *upadeśa* for which see, L. Sternbach *The Third Lesson of Kṣemendra's Deśopadeśa,* PO. 25. 8-19). Also see, J. R. A. Loman, op. cit., Om Bajaj, op. cit.

5. But mostly in *śloka-s* with the closing verses in each *upadeśa* in other metres and with the eighth *upadeśa* in *ārya*-metre.

for his behaviour and arrogance, old man's marriage with a young girl, *kāyastha-s*, poets, fickle wives, merchants, alchemists, false ascetics, quacks, grammarians, etc.

64.7. The N a r m a m ā l ā[1] is akin to the Deśopadeśa and somewhat complementary thereof ; the satire is less biting and severe, and the poem seldom contains wise sayings ; it is rather a narrative satire than a didactic satire. The Narmamālā is divided into three *parihāsa-s* (jokes) of 148, 145 and 114 verses, respectively, largely in *śloka*-metre. In this work Kṣemendra ridiculed the administration and in particular the *kāyastha-s* whom he mocks in their public and private life, including their wives, the tax-collectors, the physicians, the astrologers, etc.

64.8. Also to this group of poems of Kṣemendra belongs the S e v y a s e v a k o p a d e ś a[2] (Instruction for the Servant and the Served) ; it is a short poem of 61 verses written in a variety of metres containing shrewd reflection on the relation of master and servant with the didactic motive to improve their mutual relations.

65.1. Kṣemendra wrote also, among others, an erotic, satiric and didactic poem, the Samayamātṛkā. He was undoubtedly inspired by D ā m o d a r a-g u p t a's K u ṭ ṭ a n ī m a t a[3] (also called Śambhalīmata) (Advice of a Procuress), a poem of 927 to 1058 *āryā*-verses (not divided into chapters). Dāmodaragupta was, as Kalhaṇa reported, a well-known Kaśmīrian poet and minister of Jayāpīḍa of Kaśmīr (A.D. 779-813).

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1. Published together with the *Deśopadeśa*, see above and reprinted in Kṣ (RP) 307-364. Not translated.

2. KM. II. 75-85, reprinted in Kṣ (RP) 207-15. Not translated. Cf. Om Bajaj, op. cit.

3. KM. III. 32-110 (defective) ; Bibl. Ind. No. 266 ed. by Madhusudan Kaul, Calcutta 1944 ; and with a commentary called *Rasadīpikā* in the *Guzeati Printing press*, 1924. Also edited by Ṭanasukharam Manassukharam Tripathi with a Sanskrit commentary in 1924, ; by Atrideva Vidyālaṁkāra, Vārāṇasī 1961 with a Hindi translation. Cf. HC. vii. 5085-6 ; P. Peterson, *Report* 1883-84 : pp. 23-33. The work was first translated into German by J. J. Meyer in *Altindische Schelmenbücher* II, *Lotus Verlag*, Leipzig (*Schelmenbücher*—books of rogues, is not a very happy title because of the didactic character of the poem), The German translation was used for the English (incomplete) translation by E. Powys Mathers in *Estern Love* Vol. I, London 1927 and by Louis de Langle for his translation in French "*Les leçons de l'entremetteuse.*" *Le livre des amours de l'Orient*, Vol. iv, Paris 1920. There is also a Hindī translation by Jagannātha Pāthak (*Mitra-Prakaraṇa*), Allahabad 1961. Cf. J. J. Meyer's introduction to his *Altindische Schelmenbücher* and Ajay Mitra Shastri, *The*

65.2. In the Kuṭṭanīmata, Mālatī—a prostitute from Vārāṇasī, addressed herself to a procuress, Vikarālā for instruction how to attract lovers. The procuress gave her shrewd lessons how to ensnare a lover (in particular Cintāmaṇi, son of a high official) and to win man's love and fortune. Many of her advices are didactic stray verses illustrated by amusing, cunning love tales. The work ends with the explanation of the reason why the poem was written : in order to help people from being cheated by wicked women, rogues and procuresses. The work was thus intended to be a didactic work based on the close study of the science contained in the Kāmasūtra.[1] Erotic tendency prevails in this work, but there is no didactic moralizing, nor any squeamish language in describing women and their ways ; it is a farcical sketch in which moral depravity is openly and amusingly depicted by the author, not with approval, but with the object of making it look ludicrous[2] and to quote profound thoughts in the form of *subhāṣita-s* of epigrammatic tendency often with plenty of humour and kindly wit. Dāmodaragupta painted vividly and benignantly rogues and gullible fools and rather than creating a biting satire, created a benevolent comedy in which he depicted delicate problems and exposed human weaknesses and faults with not too toothless irony. He showed good taste and restraint, so that his work can be considered as an elegant piece of poetry of considerable interest and unique in its style and sort,[3] as such, it was considered in classical and mediaeval India ; the frequent quotations from Dāmodaragupta's work in *subhāṣita-saṁgraha-s* and works on *alaṁkāra-s* prove this.

66. On the other hand K ṣ e m e n d r a ' s S a m a y a m ā t ṛ k ā, an imitation of Dāmodaragupta's Kuṭṭanīmata, does not have the same merits. Kṣemendra did not show in his work any poetical talent or elegance. His work is often vulgar ; it is not an amusing comedy, but an acrid, cheap satire, often in bad taste. The Samayamātṛkā is a poem in 8 chapters (*samaya-s*) of 52, 108, 37, 134, 90, 36, 56 and 129 verses, respectively, composed mostly in *śloka-* and

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Reading and Interpretation of a Verse in the Kuṭṭanīmata in the Light of Epigraphic and Purāṇic Evidence in *Purāṇa Bulletin* 13, 2 : p. 160 sqq. ; cf. Calcutta Oriental Journal 1 (1934) : p. 348 sqq.

1. Cf. Dasharatha Sharma, *The Kuṭṭanīmata and the Kāmasūtra* in *Calcutta Oriental Jounrnal*, I. 13 : 378-80.

2. S. K. De, *Wit, Humour and Satire in Ancient Indian Literature* in OH. 3, 2 : 173 and in HSL p. 198.

3. The *Kuṭṭanīmata* is also important because it supplies us with some pieces of valuable historical and literary information, e.g., the description of the enactment of the *Ratnāvalī*. Cf. A. M. Shastri, *Historical Data in the Kuṭṭanīmata of Dāmodaragupta* in JIH (1968) : pp. 357-67.

āryā-metres.[1] It depicts the snares of prostitutes, as told by an old procuress who taught a young prostitute Kalāvatī how to achieve mastery in her new profession ; it is illustrated by didactic stray sayings and amusing stories. The bawd's witty instructions aid Kalāvatī to cheat a young fool and his stupid parents. Kṣemendra, as was so usual to him, had proved to be an expert in Kāmasūtra-s and a keen observer of life in Kaśmīr which he described with true realism and biting sarcasm.

67. The latter two texts are on the borderline between the didactic and gnomic literature and the erotic lierature ; poems belonging to the latter branches of Sanskrit literature can very often be also included among collections of stray verses (*subhāṣita-s*), as for instance the A m a r u ś a t a k a.

68. Although the works mentioned in paras 51 to 66 are not *subhāṣita-saṁgraha-s*, as defined above (para 9), they contain a great number of *subhāṣita-s* and sententious sayings and as such were quoted in the present *Mahāsubhāṣita-saṁgraha.*

Subhāṣita-saṁgraha-s in 'Greater India'

69. The Sanskrit *subhāṣita-saṁgraha-s* influenced the literatures of 'Greater India'[3] and thus became known also in the North, South and East of India. Some of the collections of wise sayings were translated into the languages spoken

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1. KM. 10. reprinted in Kṣ(RP) 349-416. Translated into German by J. J. Meyer in *Altindische Schelmenbücher* I., *Lotus Vetlag*, Leipzig. The German translation was used for the English (incomplete) translation by E. Powys Mathers in *Eastern Love*, Vcl. 2, London 1927 and by Louis de Langle for his translation in French "*Le Bréviaire de la Courtisane*", *Le Livre des Amours de l'Orient*, Paris 1920 (incomplete).

2. S. K. De, *Wit, Humour and Satire* ... op. cit. pp. 173-4.

3. Cf. L. Sternbach, *Sanskrit Nīti Literature in "Greater India"* in *Vivekanand Commemoration Volume* pp. 33-40 ; idem, *The Spreading of Cāṇakya's Aphorisms over "Greater India"*, Calcutta 1969 ; idem, *Purāṇic Wise Sayings in the Literature of 'Greater India'* in *Pur. Bulletin* 11. 1 ; pp. 73-115 ; idem, *Sanskrit Subhāṣita-Saṁgraha-s in Old Javanese and Tibetan* in ABORI 43 : pp. 115-58 ; idem, *The Pāli Lokanīti and the Burmese Nīti Kyan* in BSOAS 26. 2 : pp. 329-45 ; idem, *On the Sankrit Nīti Literature of Ceylon* 1-3 in *Brahmavidyā* 31 ; pp. 636-63 : 33 : pp. 80-116 and 35. : pp. 258-69 : idem, *On the Vyāsasubhāṣita* in RO idem, *Subhāṣita-saṁgraha-s* (op. cit.) paras 43-80 ; idem, *On the Vyāsasubhāṣita* in *Prof. E. Sluszkiewicz Congratulatory Volume*. Warszawa 1974 ; idem, *Les aphorismes dit du Cāṇakya dans les textes bouddhiques du Tibet et du Turkestan Oriental* in JA 259.1-2 pp. 71-8 ; idem, *Some Cāṇakya's Epigrams in Central Asia* in *Viśveśvaranand Indological Paper Series No.292*, Hoshiarpur, 1971.

in 'Greater India' or with the spreading of Pāli became known in countries South and East of India or even became known in Sanskrit in these countries where Sanskrit was used. With the spreading of Sanskrit literary works, *subhāṣita-s* of Sanskrit origin, mostly ethical *subhāṣita-s*, became also known in countries West of India.

A. Tibet

70. In the ninth, tenth and eleventh centuries A.D. some of the best known works in India, not necessarily of Buddhist character, were translated into Tibetan and were included in the Tanjur. In this way some Sanskrit gnomic poems which became lost in India were preserved in Tibet.

71.1. The Tibetans had a special liking for the gnomic (*nīti*) literature and in particular for collections of moral and ethical sayings. Thus, one of the best known Indian collections of gnomic verses, the so-called Cāṇakya's sayings, and in particular the Cāṇakya-rāja-nīti-śāstra version, was preserved in Tibetan through a translation made in the tenth or eleventh century A.D.

71.2. Since the first studies were made in the Tibetan Tanjur by A. Csoma de Körös in the first half of the nineteenth century, we know that eight works, containing collections of *subhāṣita-s*, were included in the Tanjur. These works are as follows[1] :

1. Śes-rab brgya-pa shes-bya-baḥi rab-tu-byed-pa ; in Sanskrit P r a-j ñ ā ś a t a k a-n ā m a-p r a k a r a ṇ a (according to P. Cordier[2] *Śataka-prakaraṇa nāma*) by A. Klu-sgrub (N ā g ā r j u n a) and translated by Sarvajña-deva, Dpal brtsegs. (No. 4328 [ṅo. 99 b⁴-103 a⁷]=No. 4501) ;

2. Lugs-kyi bstan bsos śes-rab sdoṅ-po shes-bya-ba in Sanskrit N ī t i-ś ā s t r a-P r a j ñ ā d a ṇ ḍ a-n ā m a by Klu-sgrub (N ā g ā r j u n a) and translated by Śīlendrabodhi, Ye-śes sde. (No. 4329 [ṅo. 103 a⁷-113 a⁴]) ;

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1. Quoted from the *Complete Catalogue of the Tibetan Buddhist Canons* ,ed. by Professors Hutuju Ui Munetada Suzuki, Yenshō Kanakura and Lect. Tōkan Tada. Publ. by *Tōhoku Imperial University aided by Saoito Gratitude Foundation Senadai*, Japan 1934. Nos. 4328-4335. This catalogue refers to the Sde-dgo edition of the Tibetan Buddhist-canons (Bkaḥ ḥgyur and Bstan-ḥgyur) in 4569 volumes owned by the Japanese Tōhoku Imperial University Library.

2. P. Cordier, *Catalogue du Fonds Tibétain de la Bibliothèque Nationale*, Paris, 3me partie pp. 481-3 (Mdo Hgrel-Sutravṛtti), Vol. 123 (Tibetan 318).

3. Lugs-kyi bstan-bcos skye-bo gso-baḥi thigs-pa shes-bya-ba ; in Sanskrit Nītiśāstrajantupoṣaṇabindunāma (according to P. Cordier Janapoṣaṇbindu nāma nītiśāstra) by Klu-sgrub (Nāgārjuna) and translated by Śilendrabodhi,Ye-śes sde. (No. 4330 [ṅo. 113 a4-116 b4]) ;

4. Tshigs-su bcad-paḥi mdsod ces-bya-ba ; in Sanskrit Gāthākoṣanāma (according to P. Cordier Āryakośa) by Ñi-ma sbas-pa (Ravigupta) and translated by Jñānaśānti, Dpal-gyi lhun-po sde. (No. 4331 [ṅo. 116 b5-122 a8]) ;

5. Tshigs-su bcad-pa brgya-pa ; in Sanskrit Śatagāthā by Mchog sred (Vararuci) and translated by Vinayacandra, Chos-kyi śes-rab. (No. 4332 [ṅo. 122 a8-126 a6]) ;

6. Dri-ma med-paḥi dris-lan rin-po-cheḥi phreṅ-ba shes-bya-ba ; in Sanskrit Vimala-praśnottararatnamālā-nāma (according to P. Cordier °nottata ... māli ...) by Don-yod ḥchar and translated by Kamalagupta, Rin-chen bzaṅ-po. (No. 4333 [ṅo. 126 a6-127 b6)=No. 4499] ;

7. Tsa-na-kaḥi rgyal-poḥi lugs-kyi bstan-bcos ; in Sanskrit Cāṇakya-nīti-śāstra by Tsa-na-kaḥi (Cāṇakya) and translated by Prabhākara-śrīmitra, Rin-chen bzaṅ-po. (No. 4334 [ṅo. 127 b6-137 b6]) ; and

8. Lugs-kyi bstan-bcos ; in Sanskrit Nītiśāstra of Masurakṣa (or Masararakṣa or Masūrākṣa) and translated by Dharmaśrībhadra, Śākya blo-gros. (No. 4335 [ṅo. 137 b6-143 a7]).

71.3. Particularly the last two works, i.e. the Cāṇakya-nīti-śāstra and the Nītiśāstra of Masurakṣa are *subhāṣita-saṃgraha-s par excellance*, of which the last became lost in India. Also the Gāthākoṣanāma of Ravigupta and the Śatagāthā of Vararuci contain a great number of *subhāṣita-s*.

71.4. The Tibetan Cāṇakya-nīti-śāstra was edited in Tibetan and retranslated into Sanskrit by Sunitikumar Pathak,[1] it is the Cāṇakya-rāja-nīti-śāstra version of Cāṇakya's sayings and is almost identical with the Bṛhatsaṁhitā of the Garuḍa-purāṇa [2]

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1. *Viśva-Bhārati Annals*, Vol. VIII, Śantiniketan, 1958.

2. Cf. L. Sternbach, *Cāṇakya-Nīti Text Tradition* (op. cit.), Vol. 1.2 : pp. XXXVIII-LVIII ; L. Sternbach, *The Cāṇakya-rāja-nīti-śāstra and the Bṛhaspati Saṁhitā of the Garuḍa-purāṇa* in *Annals of the Bhandarkar Oriental Research Institute*, Poona, Vol. 37 : pp. 58-110 ; L. Sternbach, *The Tibetan Cāṇakya-rāja-nīti-śāstra*, idem, Vol. XLII : pp. 99-122 ; L. Sternbach, *Sanskrit Subhāṣita-saṁgraha-s in Old Javanese and Tibetan*, idem, Vol. XLVIII : pp. 115-158 ; L. Sternbach, *A new Cāṇakya-rāja-nīti-śāstra Manuscript*, *Bhāratīya*

The text is divided into 8 *adhyāya-s* which contain respectively 23, 30, 31, 17, 26, 23, 31 and 72 wise sayings. This text must have been well known in Tibet and probably was used by other Tibetan compilers of *subhāṣita-saṁgraha-s*, since we find many of the same wise sayings also in the She-rab-dong-bu and the Subhāṣita-ratna-nidhi.

71.5. The text of the Nītiśāstra of Masurakṣa was completely unknown in India until 1962. Only then was it for the first time edited in Tibetan with a retranslation into Sanskrit and a translation into English by Sunitikumar Pathak.[1]

71.6. Masurakṣa is an unknown author; he is mentioned only once in Vallabhadeva's Subhāṣitāvalī as the author of verse 2935 which is however a verse from the Pañcatantra[2]; Masurakṣa (or Masūrākṣa) mentioned in the Tanjur is probably another person and was probably the compiler of a *subhāṣita-saṁgraha* which must have been popular in India in the tenth or eleventh century A.D.[3]

72. In addition to the gnomic (*nīti*) works preserved in the Tanjur we find also two other Tibetan *subhāṣta-saṁgraha-s*, undoubtedly at least in its greater part, of Sanskrit origin, viz., the She-rab dong-bu and the Subhāṣita-ratna-nidhi.

73.1. The She-rab dong-bu (or Prajñāśataka) is a *subhāṣita-saṁgraha* in Tibetan which contains 260 wise-sayings; in the colophon

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Vidyā Bhavan, Bombay 1958; L. Sternbach, *An unknown Cāṇakya MS. and the Garuḍa Purāṇa* in *Indo-Iranian Journal*, Vol. I. ; pp. 18:-200; L. Sternbach, *A New Abridged Version of the Bṛhaspati-saṁhitā of the Garuḍa-purāṇa*. '*Purāṇa*', Varanasi, 1966.

1. *Viśva-Bhārati Annals*, Vol. X, Śantiniketan.

2. Pañcatantra, *textus ornatior* 3.35 and *textus simplicior* 3.43 (or 3.40 [Kosegarten]).

3. The name of Masurakṣa (in the RAS MS.; and the Nepalese MS.: *mathasurā°*) is also mentioned in the *Laṅkāvatara-sūtra* (Bibl. Cataniensis, Vol. I, Otani University Press, 1923; Sagathakam, *śloka* 816) as a highly virtuous *ṛṣi* who along with Valmika (sic !), Kauṭilya and Āśvalāyana will appear in the future. We also find the name of a king Masurakṣita of Pāla family in the Tāranātha's *History of Buddhism in India* (in German translation by A. Schiefner, chapter 31; 171: p. 225 and chapter 38, 195: p. 257) in the latter case along with Cāṇakya also of the Pāla family; he was also mentioned as a king in ch. 27 (154-5: p. 201) and ch. 33 (178: p. 234). Masurakṣita, as an interim ruler of the Pāla dynasty of Bengal in the ninth century A.D., is also mentioned in the Dpag bsam bjoṅ bzab of Ye Śes dpal byor. In some stories Canaka (Cāṇakya) was identified with Mohipāla (see: *Mystic Tales of Lāmā Tārānātha*, transl. by Bh. Datta, Calcutta, p. 62). Monier Williams in his *Sanskrit Dictionary*, also quotes Masurakṣita as a name of king. See also: L. Sternbach's Review of the *Nītiśāstra of Masūrākṣa* in JAOS 82.3: pp. 407-411.

it is ascribed to Klu-sgrub or Lu-trub, i e., to N ā g ā r j u n a. M. Winternitz[1] considered that it was not likely that this anthology was the work of Nāgārjuna, while Campbell tried to prove that it was compiled or written by Nāgārjuna himself ; if we accept Campbell's theory than the She-rab dong-bu was composed in the first century B.C. W.L. Campbell was of the opinion that this anthology was a metrical translation from Sanskrit of an ethical work. It seems, however, that She-rab dong-bu was compiled in the form known to us sometimes in the eleventh century A.D. when most Sanskrit works were translated into Tibetan and included in the Tanjur.

73.1.1. The She-rab dong-bu is a well-known work in Tibet, though it was more likely better known by the educated classes by name only. It was largely quoted by Tibetan authors. W. L. Campbell considered that later writers borrowed many sentiments and sometimes entire lines, inserting them in their own compositions. He particularly thought that Paṇḍit Sàkya had done so when preparing his Subhāṣita ratna-nidhi. It is difficult to subscribe to this statement since it was possible to identify only three *subhāṣita-s* which occur in both works[2] and two of them are Cāṇakya's wise sayings ; their common source was probably the Cāṇakya-nīti-śāstra prevalent in Tibet.

73.1.2. The She-rab dong-bu was first edited by Rai Bahadur Sarat Chandra Das[3] and then by W. L. Campbell[4] who gave on the right-hand side the Tibetan text and on the left-hand side the English translation.

73.1.3. The work deals mostly with ethics and general wisdom ; it contains only few Buddhistic truths (e.g. 61, 100) and even in these places some Sanskrit words could have been changed by the translator in order to fit the text with his own faith ; such a procedure was also extensively applied in the Tibetan Cāṇakya-nīti-śāstra. She-rab dong-bu followed the patten of Sanskrit anthologies, as far as their contents were concerned and included, similarly as the main Sanskrit *subhāṣita-saṁgraha-s* did, wise sayings from the *kathā-* works[5] and from the floating mass of oral tradition.

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1. M. Winternitz, op. cit. (on p. lxxxiii, fn. 1), Vol. II.

2. She-rab dong-bu 29, 111 and 133=Subhāṣita-ratnanidhi 323, 29, 43.

3. This edition was not available to me. According to Campbell it was printed in continous lines. Some stanzas of the *Prajñādaṇḍa* were also published in *Bhoṭa Prakāśa, Tibetan Chrestomaty*, University of Calcutta, 1939. Cf. L. Sternbach, *Sanskrit Subhāṣita-saṁgraha-s*, op. cit. on p. cxxxix, fn. 2.

4. *Baptist Mission Press*, Calcutta, 1919.

5. E.g., from the Pañcatantra, verse 45.

73.2. The Subhāṣita-ratna-nidhi is also a *subhāṣita-saṁgraha* in Tibetan ; it contains 457 wise sayings and is divided into 7 chapters dealing with the wise, the prominent people, the excellent and the fools, wrong behaviour, normal behaviour, improper behaviour, duties of men and religious doctrines. The wise sayings included in this anthology are not always translations from Sanskrit but, perhaps with the exception of the last chapter, were influenced by Sanskrit sayings. Also the arrangement and the division of this anthology into the seven chapters mentioned above show Indian influences.[1] This anthology contains however one noticeable characteristic : it deals to a negligible extent with women, a subject dealt extensively in Sanskrit *subhāśita-saṁgraha-s*. It contains only isolated sayings with Buddhist leanings.

73.2.1. The Subhāṣita-ratna-nidhi is ascribed to Paṇḍit Sākya (Saskya) Kun dgah rgyal-mis'han dpal-bzang-po ; in Sankrit Ānanda Dhvaja Śrī Bhadra who was born in 1181 A.D. and died at the age of seventy in 1251 A.D. It was partly published in 1855-56 with an English traslation by Csoma de Körös[2] ; there it contained only 234 out of 457 *subhāṣita-s*. Another extract of this work was translated into French in 1858 by Ph. E. Foucaux ; it contains a selection of 134 *subhāṣita-s*. 12 of these *subhāṣita-s* were translated into German in 1860 and published in the *Illustrirten Revalschen Almanach*. A Schiefner published critically (with notes) 33 of *subhāṣita-s* and included them in the first edition only of Böhtlingk's *Indische Sprüche* in 1863-1865. Also G. Huth in his *History of Tibet Hor chos byung*, published and translated 19 *subhāṣita-s*. The whole text with a German translation was published in 1925 by W. L. Campbell (who also published and translated the She-rab dong-bu) in the *Ost-Asiatische Zeitung*, N. F. 2 (pp. 31-65 and 159-185). The best critical edition (of the Tibetan and Mongolian texts) with an English translation was published by J. E. Bossom as a thesis submitted in partial fulfillment of the requirements for the degree of Doctor of Philosophy in the United States and was produced by microfilm-xerography in 1967 by University Microfilms. A Xerox Company, Ann Arbor.[3] J. F. Bossom based his edition in the first place on the Tibetan and Mongolian text published by L. Ligeti in 1949,[4] as well as on some xylograph

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1. For instance in verse 246 mentions the Pāṇḍava-s. Several verses are translations or adaptations of verses from the Pañcatantra and the Hitopadeśa. See also A. Schiefner in the First Edition of O Böhtlingk's *Indische Sprüche*.

2. JASB 24. p. 41 and 25, p. 257, reprinted in *Tibetan Studies : Being a reprint of the Articles contributed to the Journal of the Asiatic Society of Bengal* by A Csoma de Körös, ed. by E. Denisson Ross, Calcutta 1912. JASB Extra 1911.

3. Recently announced in some catalogues of commercial booksellers that it appeared also in book-form. (Not available to me).

4. *Subhāṣita-ratnanidhi Mongol ; Partie première, Le Manuscript tibéto-mongol en*

copies of the text. J. E. Bossom mentions that the entire text has recently been published in China in 1958 in Ch'eng-tu and another one in Lan-chou and a selection of 212 *subhāṣita-s* in Chinese translation also in 1958.[1]

73.2 2. There are many stories about the life of Paṇḍit Saskya[2]. We know that he made a long trip to China and resided in Middle Tibet (U Ts'ang) in the Saskya monastery in the province of Ts'ang "one hundred days distant" from Tashi Lhun-po. According to the introduction and the colophon, the Subhāṣita-ratna-nidhi was first compiled by Nāgārjuna but was written and edited by the Paṇḍita Saskya. Sometimes, in the beginning of the thirteenth century A.D., according to the legend, the Subhāṣita-ratna-nidhi was brought by Paṇḍit Saskya from China (*sic* !) but was lost by him when a boat overturned on a river. However, when Paṇḍit Saskya returned to his monastery he found it in the library[3].

73.2.3. Tibetan scholars consider that the Subhāṣita-ratna-nidhi, known there as Sa-skya legs-bcad (in Lhassan : Sakya Legshe), was not a work of one person but a compilation made by three scholars. They base this theory on the introduction where it is stated that the author of the Subhāṣita-ratna-nidhi took the best from various works of his predessessors. This argument is not convincing, since Sanskrit *subhāṣita-saṁgraha-s* had often such an introduction and for instance all the texts of the Cāṇakya-nīti-śāstra version begin with a similar introductory stanza.

B. Mongolia, Manchuria, Central Asia

74. Buddhist monks spread some Sanskrit works, particularly through Tibet, to Mongolia and Manchuria.

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reproduction phototypique avec une introduction. Bibliotheca Orientalis Hungarica VI, Budapest 1948.

1. See also Pentti Aalto, *The Mannerheim Fragment of Mongolian Quadratic Script* in *Studia Orientalia* XVII. 7. Helsinki 1952 : pp. 3-9 and *Fragmente des monglischen Subhāṣita-ratnanidhi* in *Quadratschrift in Mitteilungen des Institutes for Orientforschung, Deutsche Akademie der Wissenschaften zu Berlin*, Band III, Heft 2, Berlin 1955 : pp. 279-290 ; James E. Bossom, *A Rediscovered Xylograph Fragment from the Mongolian 'Phags-pa Version of the Subhāṣitaratnanidhi in Central Asiatic Journal*, Vol. VI, No. 2, June 1961 ; L. Sternbach, op. cit. on p. cxxxix, fn. 2.

2. See J. E. Bossom, op. cit. : p. 4 sqq.

3. The Sa-skya Monastery was famous for a large library of books taken or transported from India ; it contains even today a large collection of Tibetan, Sanskrit and Chinese books.

75.1. And so, the Tibetan Subhāṣita-ratna-nidhi was translated into Mongolian and West Mongolian (Kalmuk) and became one of the most popular works in this part of the world, where great interest for gnomic and didactic literature was noticed.[1]

75.1.1. The first translation of the Mongolian Subhāṣita-ratna-nidhi was attributed to Ch'os kyi od zer. Another translation from the fourteenth century by Toyin Sonom gara[2] exists in transcripts. Another translation called Sayin üge tü erdeni-yin saṅg subhasida kelegdekü sastir orusiba[3] (a treasure of gems of good counsel) was translated by dge slöng dambaidzamsan (dge sloṅ bstan pa'i rgyal mc'an) of the Urat on repeated advice of Sürüm that such a translation was essential. This translation was then elaborated by Mergen blama-yin gegen.[4] A further translation of the Subhāṣita-ratna-nidhi and its comprehensive commentary by Noyirub (dṅos grub) from the Chaghan funinggha sumun of Tsakhar was prepared at the end of the eighteenth century after the Mergen blama-yin gegan had been compiled. It was

1. B. Laufer, *Skizze der mongolischen Literatur in Kemeli Szemle, Revue Orientale pour les études ouralo-altaiques* VIII (1907) : pp. 165-264 ; B. Laufer, *kizze* ... in *Keleti Szemle* ... IX : pp. 1-53 ; L. Ligeti, *Rapport préliminaire d'un voyage d'exploration fait en Mongolie chinoise*, 1928-31, Budapest 1933 ; W. Heissig, *Geschicete der Mongolischen Litteratur* I, Wiesbaden 1972 : p. 11 sqq., idem. *Die Pekinger Lamaistischen Blockdrucke in Mongolisüher Sprache*, Wiesbaden 1954, in *Cöttinger Asiatische Eorschungen*, Bd. II ; N. Poppe, *Beiträge zur Kenntniss der alt-mongolischen Schriftsprache* in *Asia Major*, Vol. I ; p. 688 sqq., *Mongolische Volksdichtung. F. Steiner Verlag*, Wiesbaden 1955 ; P. Aalto, *Altasiatica* in *Studia Orientalia* 17.7 of 1952 ; *Verxeichniss der Orientalischen HSS I (Mongolische HSS ;. Blockdrucke, Landskarten)*, Wiesbaden 1961.

2. Vl'adimircov. *Mongol'ski sbornik rasskasov iz Pañcatantra* in *Sbornik Muzea Antropologii. Etnografii pri Akademii Nauk SSSR* V. 2, Leningrad 1925 : p. 445. Vl'adimircov also mentions a mongolian translation which originated among the Kalmuks and which dated from the seventeenth century. The MS. was prepared on the basis of a translation made in the fourteenth century by an unknown author : it has preserved some archaisms in the ortography and vocabulary, N. Poppe (op. cit. fn. 1) also reported that the Asiatic Museum of the Soviet Academy has a tibeto-mongolian MS. of the *Subhāṣita-ratnanidhi* ; it is a copy from the sixteenth and seventeenth cantury. For more details, see J. E. Bossom (op. cit.) in the introduction.

3. Or *Sayin üge-tü erden-yin saṅg subhāṣita kemegdekü shastir orusiba*. We find this work in a Mongclian edition (xylograph of small size) from the eighteenth century (78 pages). L. Ligeti (op. cit. fn, 1) reported (p. 58) that it was still easy to find a copy of the same in Peking. Another translation of the *Subhāṣita-ratnanidhi*, the *Sayin üge-tü* ... by Sonom gar-a was also reported by L. Ligeti. He found among the Xarchin a MS. of the seventeenth and eighteenth century which preserved the archaism of a translation of the fourteenth century (see above).

4. *Yake Monghol ulus-un ündüsün-ü altan bobchi*. It is the closest translation to the Tibetan *Subhāṣita-ratnanidhi*.

printed in Chaghan agula süme in the district of Tsakhar. The printing blocs were prepared and are preserved in Chaghan aghule-yin süme of the Chaqar köbege tü Chaghan-i qosighan, the white mountain monastery of the white-bordered flag of Tsakhar.[1] This text is also combined with a commentary entitled Subhaṣidi-yin tayilburi chindamani-yin tülkigür kemegdekü ; the latter is the revised version of the Tibetan commentary of Rin chen bzaṅ-po. This version was published in book form in Kalgan sometimes between 1930 and 1950 and in Ulaanbastar in Cyrillic script, as well as in Mukden in Mongolian script. There exist also a West Mongolian (Kalmuk) translation of the work.[2]

75.1.2. Based on the Mongolian Subhāṣita-ratna-nidhi or directly on the Tibetan Subhāṣita-ratna-nidhi is the eastern Mongolian, Buryat work by Lama Irdini Maybzun Gallishev who lived among the Buryats in the second half of the nineteenth and in the beginning of the twentieth century. He prepared his "Mirror of Wisdom", published in Russian translation in 1966 in Ulan-Ude.[3] According to the introduction to this work, Lāmā Irdini prepared his work composed of 979 *subhāṣita-s* on the basis of *subhāṣita-s* of Gunga-al-an in Tibetan, i.e., the Sa-skya kun dgah rgya-mis'han dpal-bzang-po (Subhāṣita-ratna-nidhi). Many Sanskrit *subhāṣita-s* can be traced in this work, including some from the Pañcatantra, Hitopadeśa and the so-called Cāṇakya's sayings.

76. In addition to these works, being translations from Tibetan, we find in Mongolia and Manchuria collections of wise sayings which are either translations from Sanskrit or were influenced by Sanskrit *subhāṣita-s*. For instance some of the Mongolian and Manchurian sayings collected by Louis Rocher[4] definitely show that they are of Sanskrit origin, e.g., the Manchurian saying (13) which states that the king who likes the same things as his subjects like, who hates the same thing as his subjects hate, is like a father, mother to his subjects is certainly influenced by a *subhāṣita* found in the Sūktiratnahāra (2.156) which is a quotation from the Kauṭilīya-arthaśāstra (1.19.34) or from the Mahābhārata (12.56) or Śukranītisāra (4.4.204).

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1. X. 40.

2. The text is found in the Sven Hedin collection in Stockholm. See P. Aalto, *A Catalogue of the Hedin Collection of Mongolian Literature* (p. 102). For other texts of the Mongolian *Subhāṣita-ratnanidhi*, see J. E. Bossom (op. cit.), Introduction : 17 sqq.

3. *Zertsalo Mudrosti* by T. A. Dugar-Nimayev, *Buryatskoe Knizhnoe Izdatel'stvo*, Ulan Ude, 1966.

4. L. Rocher, *Sentences, maximes et Proverbes mantchoux et mongols*, Paris 1875. See also E. Teza, *Laghucāṇakyam* in *Annali delle Università Toscane*, Tomo XVI, Pisa 1878, *Appendice* : pp. 384-6 ; J. Kovalevski, *Mongol'skaya Chrestomatiya*.

77. *Some subhāṣita-saṁgraha-s* found also their way to Central Asia. We find, for instance, among the finds of the German Turfan Expedition to Eastern Turkestan some fragments of the Laghu-Cāṇakya version of the so-called Cāṇakya's wise sayings.[1]

C. Dravidian Languages ; Ceylon

78.1. Sanskrit *subhāṣita-s* of didactic and gnomic character influenced the Tamil *nīti*-literature, in particular some of the 18 main didactic works, i.e., the Nālaṭiyār with its famous quadrains, the Tiru-k-kuṟaḷ (both divided according to the three *puruṣārtha-s*), the Nāṉmaṇi-k-kaṭikai, the Iṉṉā-nāṟpatu, the Iṉiyavai nāṟpatu, the Tirikaṭukam, the Ācāra-k-kevai, the Corupañcamūlam, the Ēlāti, the Mutumoḻi-k-kañā and to the lesser extent the Paḻamoḻi, the Kārnāṟpatu, the Kaḷavaḻi nāṟpatu, the Kainnilai, the Tiṇaimoḻi aimpatu, the Tiṇaimālai nūṟraimpatu, the Aintiṇai aimpatu and the Aintiṇai eḻupatu, as well as such works as the Nīti-veṇpā, Nīti-neṟi-viḷakkam, Naṉṉeṟi, Nalvaḻi and Araneṟiccāram which contain Sanskrit *subhāṣita-s*. It is very likely that the Tamil *nīti*-literature as well as the South Indian Sanskrit literature influenced the *nīti*-literature of Ceylon.[2]

78.2. The Siṁhalese *subhāṣita-saṁgraha-s*, such as the Subhāṣitaya by Alagiyavanna, the Lōkōpakāraya by Ranasgallē Thera of 238 verses, the Anurāgamālaya of 65 verses (despite its title has no erotic content), the Upāratnamālaya of 60 verses, as well as, in particular the text-book of poetry prepared by Attaragama-Baṇḍāra entitled Vadankavipota[3] contain some verses from, or influenced by Sanskrit *subhāṣita-s*.

79. In particular three Ceylonese *subhāṣita-saṁgraha-s* show a great affinity with Sanskrit *subhāṣita-saṁgraha-s* : the Vyāsakāraya, the Pratyayaśataka, both known in Sanskrit and the Siṁhalese Subhāṣitaya of Aligayvanna.

79.1. The Vyāsakāraya is a sanskrit *subhāṣita-saṁgraha* which until recently was unknown in India. Only recently the Vyāsa-subhāṣita-saṁgraha[4]

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1. L. Sternbach, *Some Cāṇakya's Epigrams in Central Asia* in Vishveshvaranand Indological Paper Series, No. 292 and L. Sternbach, *Les aphorismes dite du Caṇaakya dans les texts bouddhiques du Tibet cf du Turkestan Oriental* in JA 259.1-2 : pp. 71-82.

2. Cf. H. David, *The Tamil Book of Proverbs* in *Tamil Culture* (Madras) 9.151-180 and 10 67-106 ; and F. M. White, *Tamil Wisdom from the Tiru Kural* in *Asia* No. 1 (1967) ; 41-3.

3. Cf. C. E. Godakumbura, *Sinhalese Literature*, Colombo. 1955 : pp. 209-220.

4. Cf. L. Sternbach, *On the Sanskrit Nīti-Literature of Ceylon, 1. Vyāsakāraya* ... in

was published on the basis of two South Indian manuscripts and some ancilliary sources, of which one was the Ceylonese Vyāsakāraya[1] which is almost identical with the Sanskrit Vyāsasubhāṣita-saṁgraha ; the latter was certainly the basis for the Ceylonese Vyāsakāraya.

79.2. There is not such a clear-cut in the case of the Ceylonese Pratyayaśataka, a *subhāṣita-saṁgraha* in Sanskrit, well known in Ceylon[2] containing 102 wise sayings in *śārdūlavikrīḍita-*, *vasantatilakā-*, *upajāti-* and *śloka-* metres. In the Pratyayaśataka the Sanskrit *subhāṣita-s* are seldom reproduced in their primary original form ; if they are reproduced at all, they are reproduced in the vulgate text and in the most popular form ; the majority of these *subhaṣita-s* were borrowed from the classical sources of Sanskrit literature. In addition some *subhāṣita-s* are paraphrases of known *subhāṣita-s* ; this paraphrase is usually correct as far the contents of the wise saying is concerned but not as far as its form ; often some *subhāṣita-s* are composed of two to four different components taken from more than one Sanskrit *subhāṣita* ; there are also many *subhāṣita-s* only influenced by thoughts which we also find in Sanskrit *subhāṣita-s*. All the *subhāṣita-s* which are paraphrases, or combinations of several *subhāṣita-s*, or verses influenced by some *subhāṣita-s*, or, finally, verses containing thoughts similar to those known to exist among Sanskrit *subhāṣita-s*, may have existed in the form preserved in the Pratyayaśataka, but at present are still unknown.[3]

79.3. As far as form is concerned, the Subhāṣitaya of Aligayavanna, a Siṁhalese *subhāṣita-saṁgraha* of 100 verses, is similar to the Pratyayaśataka. Also most of the *subhāṣita-s* included in the Subhāṣitaya are well-known Sanskrit *subhāṣita-s* ; some of these *subhāṣita-s* are also paraphrases of well-known wise sayings or were influenced by the Sanskrit *subhāṣita-s*. Only the 17 verses of the first part of this anthology, which is Buddhistic in character were probably not borrowed from the Indian literature.

79.4. In addition to these *subhāṣita-saṁgraha-s*, the whole collection of Cāṇakya's wise sayings is prevalent in Ceylon ; that is the Cāṇakya-nīti-śāstra version.[4]

Brahmavidyā Vol. 31-32 : p.636 sqq. See also above and idem, *An additional Note on the Vyāsakāraya* in *Brahmavidyā* (in print).

1. Published by H. Bechert (op. cit.). See also L. Sternbach. *On the Sanskrit Nīti-Literature in Ceylon. 2. Pratyayaśataka* in *Brahmavidyā* Vol. 33 : p. 80 sqq.

2. Published by H. Bechert (op. cit.) in Sanskrit. Published in Sinhalese script by P. J. Karmadhara, *Panadura Press*, 1941. Translated by Arthur V. Perera, *Sanskrit Wisdom in English Verse*, Candy 1942.

3. Cf. L. Sternbach, op. cit. fn. 1.

4. Cf. L. Sternbach, op. cit. (fn. 1) : pp. 649-653.

D. Burma

80.1. Probably there must have existed in India, in the thirteenth, fourteenth or fifteenth century a collection of wise sayings which was particularly well known among the Manipurian Puṇṇa-s ; this collection which was, as J. Gray reported,[1] written in Bengālī characters, but also known in Sanskritised Burmese, penetrated into Burma and became well known as the Lokanīti, one of the four best known in Burma collections of wise sayings ; the three others are the Dhammanīti, the Rājanīti and the Lokaśara.

80.2. It is impossible to ascertain when these collections of wise sayings were compiled. J. Gray found the earliest reference in Burmese literature to the Lokanīti and Rājanīti in the Arākān rāzawin or the "Chronicles of Arākān" in connexion with Prince Kha Maung's visit to Pegu early in the seventeenth century, but did not find any reference to the Dhammanīti.

80.3. G. E. Gerini in his "Siāmese Proverbs and Idiomatic Expressions"[2] has shown that imitations of the Lokanīti occurred in a Burmese inscription at Pagan dating from 1408 or 1416 A.D. He thought that the Lokanīti was composed between 425 and 1400 A D. He saw the date *a quo* in the commentary on the Dhammapada—the Dhammapadaṭṭhakathā—ascribed to Buddhaghoṣa, in which he could notice "strict analogies" between certain passages of the Lokanīti and the Dhammapadaṭṭhakathā. On the other hand C. Temple[3] thought that the Lokanīti was not "of any great antiquity".

80.4. J. Gray considered that it was unlikely that the Lokanīti and the two other *nīti*-works were compiled between the twelfth and fourteenth centuries. He seems to be right when saying that the wars between the Môñ-s and Burmese led to intercommunication between the two races. J. Gray also stated that Hindū colonists, besides, had settled on the lower valleys of the Irrawadi and Sittang rivers, and a religious struggle between Brāhmaṇas and Buddhists resulted in evolving the erudition of the learned Puṇṇa-s. Their services were soon utilized by the Burmese kings in furtherance of the cause of literature, and it was through their invaluable assistance that the study of Sanskrit became a *sine qua non* in the royal monasteries. Being familiar with the Māgadhī language and the local vernaculars they were of great help to the Buddhist *rahan-s* in the interpretation of the Piṭagat. J. Gray was further of the opinion that it was reasonable to

1. J. Gray, *Ancient Proverbs and Maxims from Burmese Sources ; or the Nīti literature of Burma*, London, *Trübner Oriental Series*, 1886 : pp. IX-X.

2. *Journal of the Siam Society*, Vol. 1, p. 180.

3. *The Lokanīti translated from the Burmese Paraphrases* (JRASB, No. 11 (1878) : pp. 239 sqq.

suppose that when the great task was completed attention was paid to secular literarture, the outcome of which was the compilation of the Lokanīti, Dhammanīti and Rājanīti.

80.5. It is most probable that these *nīti*-works were prepared for a king's *ācarya* in order to enable him to discourse on ethics and polity, to pronounce moral sayings and give advice.[1] J. Gray thought that since these treatises were in use in the royal courts of India they could have been introduced in the Court of Ava.

80.6. C. Temple who, independently of J. Gray's research, studied the Lokanīti, could not find out much about the history of this book, although he personally made enquiries from the Burmese *Sayā-s*. He reported that according to one account it was written originally at an unknown date in Sanskrit (or Pāli) by the Pôngnā (Brāhmaṇa) Sānnékqyaw and paraphrased into Burmese in 1826 by the Hpôngyi U Pôk of the Mahā Oung Myē Bông Sàn Ok Kyoung at Ava. This U Pôk's name as priest was Sēk-kàn-da-bī, to which the king of Ava added the titles of Thīri Thaddamma-daza, Mahā Dama-yāza Guru. According to another informant of C. Temple, the author was a priest without very extraordinary knowledge of Pāli who either collected the wise sayings from old books or collected some of them and added others of his own composition.

80.7. During my stay in Burma in 1961, I also made unsuccessful enquiries into the origin of the three *nīti*-collections. I contacted the International Institute for Advanced Buddhistic Studies, Kaba Aye, Rangoon and several Burmese *Sayā-s* in Rangoon, Mandalay, Pegu and Pagan but no one could give me any information about these three *nīti*-works; although many of them knew about the existence of the Lokanīti, more by name than by its contents; they only knew that it was a book of proverbs on common life.

80.8. It does not seem yet possible to know when these *nīti*-works were compiled. The date suggested by Gerini seems to be too early, since the analogies with Buddhaghoṣa's Dhamma-padaṭṭhakathā[2] are more likely to be accidental and the moral sayings included in the Lokanīti are of a general and common nature. Temple's date of 1826 is certainly too late; it probably refers to one of the translations of the Pāli Lokanīti into Burmese, while the Pāli text was known in Burma much earlier. Therefore, it is quite possible that the

1. Cf. M. H. Bode, *The Pali Literature of Burma*, *Prize Publ. Fund. vol. 2, Royal Asiatic Society*, 1909 : p. 51.

2. It is not certain whether Buddhaghoṣa really composed this commentary.

Lokanīti was composed in the beginning of the fifteenth century[1] and that the three other *nīti*-collections were compiled not much later.

81.1. The Pāli L o k a n ī t i is known today in Burma more by its name than by its contents. Two different independent translations into English were made in 1886 from Pāli by J. Gray[2] and from Burmese in 1875 (published in 1878) by R. C. Temple.[3] Gray's translation contains 167 wise sayings while Temple's translation 164 wise sayings. This difference is due to the fact that C. Temple combined sometimes two wise sayings into one.[4] The Lokanīti is divided into seven distinct sections dealing with: (1) wise men (1-40); (2) good men (41-67); (3) the evil-doer (68-78); (4) friendship (79-93); (5) women (94-111); (6) kings (112-137); and (7) miscellanea (138-167); such a division of subject-matters is very common to Sanskrit *subhāṣita-saṁgraha-s*.

81.2. The origin of a great part of Lokanīti wise sayings can be traced to classical Sanskrit sources and, in particular, to the Mahābhārata, the Hitopadeśa, the Pañcatantra, the so-called Cāṇakya's wise sayings, the Mānava-dharma-śāstra, etc.

82.1. It was proved that the N ī t i-K y a n[5] is the Burmese translation of the Pāli Lokanīti. In the Nīti-Kyan many verses (*gathā-s*) are divided into two or four parts and therefore the number of wise sayings of the Nīti-Kyan is 211 instead of 167 found in the Lokanīti.

82.2. The Nīti-Kyan was translated in 1858 by E. Fowle[6] who wrote that this anthology was taught in the Burmese monasteries to the daily scholars and residents-novices; it was always in use and was generally known as being one of the elementary books in Burma, since it contained moral teachings, popular in India which could be applied in every day life.

83. In addition to this collection of *subhāṣita-s* of Sanskrit origin, there are three other *subhāṣita-saṁgraha-s* also greatly influenced by Sanskrit *subhāṣita-s*. These are the Pāli Rājanīti, the Pāli Dhammanīti and the Pāli Lokasāra.

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1. Imitations of some passages of the *Lokanīti* occurred in Burmese inscriptions at Pagan (cf. above).

2. Cf. fn. 3 on p. cxlviii.

3. In JASB XLVII of 1878: p. 239 sqq.

4. Also Gray's translation is much better and clearer than Temple's. Cf. E. Teza, op. cit. (fn. 2 on p. cxlviii); p. 402 sqq. Cf. L. Sternbach, *The Pāli Lokanīti and the Burmese Nīti Kyan and their Sources* in the BSOS 26.2: pp. 239-45.

5. L. Sternbach, op. cit. fn. 4.

6. JRAS XVII of 1860: pp. 252-266.

83.1. The Pāli R ā j a n ī t i is a typical Indian *subhāṣita-saṁgraha*, dealing—as its title shows—with *rājanīti* ; it contains 136 wise sayings. According to J. Gray it was based on the Indian *dharmaśāstra-s* and was compiled by the Brāhmaṇa-s Anantañāṇa and Gaṇāmissaka. It does not seem to be correct to state that the Pāli Rājanīti was based on Indian *dharmaśāstra-s* ; it was rather based on sanskrit *subhāṣita-saṁgraha-s*, and in particular on one version of Cāṇakya's sayings, viz., the Cāṇakya-sāra-saṁgraha version. The first 20 wise sayings dealing with king's officials, their duties and qualifications and the group of wise sayings 48-55 were, no doubt, borrowed, either directly or indirectly, from Cāṇakya's collections of wise sayings ; the latter group follows almost word for word the Cāṇakya-sāra-saṁgraha version.[1]

83.2.1. The Pāli D h a m m a n ī t i is also a typical Indian *subhāṣita-saṁgraha* ; it contains 411 wise sayings (plus three introductory verses) and is divided into 24 sections dealing with the preceptor, scholarship, wisdom, knowledge, conversation, wealth, residence, dependence, friendship, the bad man, the good man, the powerful, women, sons, servants, the wise man, what should be done, what should be avoided, ornamentation, kings, ministration, two's, three's etc., miscellanea.[2]

83.2.2. The Dhammanīti contains a great number of Sanskrit *subhāṣita-s*, of which many are identical with the Pāli Lokanīti but, generally speaking, the Dhammanīti is more losely connected with Sanskrit sources than the Pāli Rājanīti and, particularly, the Pāli Lokanīti. The wise sayings of the Dhammanīti are seldom straight translations of Sanskrit wise sayings ; they are, rather paraphrases of Sanskrit *subhāṣita-s*.

83.2.3. The Pāli Dhammanīti is not as common in Burma as the Lokanīti, but is better known than the Pāli Rājanīti ; it never became a handbook of study in Burma and, being much longer than the Lokanīti and Rājanīti, was not so willingly recopied by scribes ; it also did not have the reputation of being originated in India, though it is, at least in part, a translation or paraphrase of Sanskrit *subhāṣita-s*, particularly from the Hitopadeśa, Pañcatantra, other *kathā*-works, the Mahābhārata, the Mānava-dharmaśāstra, etc.[3]

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1. Cf. L. Sternbach, *The Spreading of Cāṇakya's Aphorisms over "Greater India"*, *Calcutta Oriental Book Agency*, 1969 : pp. 42-43.

2. 1-10 ; 11-24 ; 25-54 ; 55-60 ; 61-71 ; 72-77 ; 78-84 ; 85-92 ; 93-108 ; 109-137 ; 138-147 ; 148-152 ; 153-169 ; 170-176 ; 177-178 ; 179-192 ; 193-224 ; 225-253 ; 254-262 ; 263-284 ; 285-320 ; 321-331 ; 332-411.

3. Cf. L. Sternbach, op. cit. fn. 4 on p. cl.

87.1.1. The Sup'hasit of P'hraḥ Rūang exists in several editions.[1] Gerini translated 158 *subhāṣita-s* which show influence of Indian thinking, but are rather composed in the form of proverbs than *subhāṣita-s.*

88. E. Lorgeou in *Bulletin de l'Athénée Oriental*[2] translated in his "Suphasit Siamois" a number of Siāmese wise sayings ; some of them were influenced by Indian thinking and are written in the style of Sanskrit *subhāṣita-s* ; however some of these Siāmese wise sayings are quite different and are not of Indian origin. According to Lorgeou their origin is obscure ; they were collected in the beginning of the nineteenth century by a monk who lived in a monastery in Bangkok.

89. Gerini quoted also some other Siāmese *sup'hasit-s*, the most important of which are the P ū s ö n L ā n (The grandfather's teaching to his grandchild) and the L ā n s ö n P ū (The grandchild's teaching to his grandfather) ; they are probably of Lāo origin but were well-known in Siām. The National Library in Bangkok has registered in its catalogue these two works in T'ai verse and the Pū sön Lān also in Sanskrit verse (*sic* !). Unfortunately these two works, despite long search, could not be found in the Library when I visited Bangkok in 1961 and consequently could not be analyzed by me. Since the Pū sön Lān was written in Sanskrit verse it may be surmised that it was also known in India and be of Indian origin. Probably then the same applies to Lān sön Pū. One text of Pū sön Lān in the National Library in Bangkok is a work of Xieng Mai literature ; it is written on palm leaves.

90. L. Finot[3] mentioned also that two additional anthologies of wise sayings existed in Siām, viz., the P i p' h e k s ö n b ü t and the Pāli S ö n n ö n.[4] however they contain teachings from the Rāmāyaṇa (Vibhīṣaṇa's to his family and Bāli's to Sugrīva). Particularly the latter one is well-known in Siām. Though undoubtedly of Indian origin, these teachings are not *subhāṣita-s par excellance.*

91. The Siāmese proverbs and wise sayings which were collected by Gerini and Gühler[5] (Gerini collected 208[6] and Gühler 276) are, similarly as the P'hraḥ Rūang's maxims, short sentences and were probably of local origin,

1. Cf. G. E. Gerini. fn. 2 on p. cxlviii.

2. Cf. of 1881 : pp. 59-65, 123-135, 260-279 ; and of 1882 : pp. 102-114, 187-205, 250-253.

3. *Recherches de la littérature laotèenne*, BEFEO XVII : 5.148.

4. Unfortunately I was not able to consult these treatises.

5. W. Gühler, *Uber Thai Sprichwörter* in the *Journal of Siam Society* 34 ; pp. 97-144 ; Cf J. Kasem Sibunruang and Ann B. Darling, *Siāmese Proverbs* in *Thought and Word* 1, No. 2 : pp. 46-9.

6. Op. cit. (fn. 2 on p. cxlviii) : pp. 69-105.

although some of the thoughts coincided with Western ideas.[1] Some of the wise sayings were of Indian origin ; that can be seen from the fact that they often refer to the Rāmāyaṇa and the Mahābhārata and heroes of these two epics, as well as mention of Indian gods, in particular Garuḍa ; it seems also that they were influenced by the Pañcatantra and the Hitopadeśa tales, but most of them were adapted to the local daily life.

92. In the twentieth century the Sanskrit Vyāsa-subhāṣita-saṁgraha became also known in Siām as the V y ā k ā r a ś a t k a. It was probably brought from Ceylon during the reign of king Rāma III and printed[2] in Siāmese characters with the help of a Brāhmaṇa, Mukupusvāmi (?) and Luāng Phirivanahorn and then distributed at the cremation ceremony of Ammart Trī P'hra Turuparkpichorn.[3]

93. Also a collection of Cāṇakya's sayings the "Sanskrit C ā ṇ a k y a ś a t a k a"[4] is known in Siām ; it is registered in the catalogue of the National Library in Bangkok,[5] but could not be traced when I visited Bangkok in 1961.[6] Also under the auspices of the Royal Institute a translation of the Cāṇakya-śataka into Siāmese was prepared by P hraḥ P'hinic hevarnakar and was published in 1922[7] ; it is the text of the Cāṇakya-nīti-śāstra version.

F. Campā, Kanbujadeśa, Lāos

94. In "Further India", Hindū-s established two powerful colonial kingdoms—Campā and Kambujadeśa which comprised today's Cambodia, southern part of South Vietnam (old Cochin-china), part of Lāos and the southern part of today's Thailand.

95. Only in today's Cambodia it was possible to find one edition of the L o k a n ī t i in Pāli with a Cambodian translation. It is the Lokanīti Pakarana (for *prakaraṇa*) by Ven. Ouk Chea. Vacirannanbhavongs, Member of the

1. Cf. Gerini, op. cit. (fn. 2 on p. cxlviii) : 18-20.

2. *Vyākāraśataka, Sanskrit Text in Siāmese translation with a preface* by H. R. H. Prince Damrong Raja anubhab, B. E. 2464 (A.D. 1920).

3. Cf. L. Sternbach, op. cit. fn. 4 on p. cxlvi (No. 3) and in *Prof. E. Sluszkiewicz Commemoration Volume*, Warszawa 1974.

4. *Cāṇakya Satakama (sic !)*.

5. Letter addressed to me of 15th February 1961, No. 483/2504.

6. Many editions of this version (Cāṇakya-nīti-śāstra) are common as Cāṇakya-śataka, while the Cāṇakya-sāra-saṁgraha (which is composed of three *śataka-s*) is unknown outside India and Nepāl.

7. **Information from His Highness Prince Dhani Nivat.**

Commission du Tripiṭaka à l'Institut Bouddhique de Phnom Penh.[1] It is not a complete edition of the Pāli Lokanīti ; it contains only 150 wise sayings, divided into 7 chapters of 36, 28, 11, 13, 18, 25 and 19 verses, respectively ; it omits particularly the wise sayings of the last chapter—miscellanea.

96. It was impossible to ascertain whether any other *subhāṣita-saṁgraha-s* of Sanskrit origin exist in this part of the world. The only additional information which was possible to secure, was to find a small publication of 26 pages in Pāli, in Khmer characters, with a Khmer translation entitled R ā j a n ī t i (for Rājanīti), *texte tiré de Sastras* (for *śāstra-s*) *sur feuilles de latanier...Première édition.* Phnom Penh. *Editions de la Bibliothèque Royale*, 1941 ; it contains political wise sayings in Pāli based on Sanskrit sources.

97. Another publication is the S u p' h a s i t e b ā p s r ī, Bāky kāby, Anāk Okña Suttant Prijā. Tén Ind. of which the title page in French reads "*Bons Conseils (pour les femmes) (Poèsie) par Oknha Suttantrarije Ind.*" *Douxisème édition.* Phnom Penh. *Editions de l'institut Bouddhique*, 1951. The booklet contains 250 verses in Khmer, dealing in particular with the beauty and charm of women, modelled probably on Sanskrit *kāvya* works, in particular on the Amaruśataka.

98. L. Finot in his "Recherches de la littérature Laotienne"[2] referred to a Pāli L o k a n ī t i which is known in Lāos ; it is composed of some 400 wise sayings[3] ; although not mentioned in the catalogue of the Royal Library in Luang Prabang it exists in the Vat That.[4]

99. L. Finot also referred to the P ū s ō n L ā n and the L ā n s ō n P ū manuals of "apophtegmatical love" held in the highest esteem "from Luang Prabang in the North to Ubon in the South" which were not only widely read but also learnt by heart.[5] The Lān sōn Pū was known to exist in Luang Prabang in manuscript form.[6]

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1. Phnon Penh, *Albert Portail*, 1936.

2. BEFEO 22.5.

3. Finot probably referred to the *Sup'hāsit Lokanīti K'am Klong*, one of the editions of the *Lokanīti* current in Siām (Bangkok 1904). Cf. para 86.

4. In the list of the Lāo MSs. Finot later mentions under No. 328 *Lokanīti* C (*Liste des MSs. conservése dans les Pagodes de Louang Prabang* pār Chao Chittarat. 1914).

5. BEFEO 17.5 : p. 148 ; Gerini, op. cit. (fn. 2 on p. cxlvii) ; p. 110.

6. L. Finot speaking about the Lāo *subhāṣita*-literature (BEFEO 17.5 ; pp. 147-8) mentioned that the *Ecole Française de l'Extrème Orient* has a MS. L. 70 which is composed of

100. L. Finot referred further to the publication of a series of Lāo adages of Xieng Mai (S u p' h a s i t L ā o X i e n) which however was not finished.[1]

101. In addition, among others, fifteen Lāo proverbs were recorded by E. G. Gerini,[2] eleven by W. Gühler[3], fifteen by P. Lévy[4] and twenty by P. S. Nginn[5]; they are of peasant, earthy type of everyday wisdom and only seldom show Indian influences.[6] However, the Laōtian Lokanīti is certainly, as other Lokanīti-s, of Indian origin.

102. My other endeavours in Cambodia, Lāos and Vietnam in 1961 and then in 1967 and 1968 to find there other sources of gnomic literature showing Indian influences were unsuccessful, particularly due to the lack of interest in this part of the world in older literatures. I am convinced, however, that many other *subhāṣita-s* of Sanskrit origin exist also there.

G. Java, Sumatra, Bali

103. The Hindū-s must have established political authority in Java by the beginning of the second century A. D. In Java there were several Hindū kingdoms; two of these called Cho-po and Ho-lo-tan by the Chinese, sent regular embassies to China in the fifth century A.D. The names of the kings of both these countries ended with "—varman", showing Indian influence. The first great Hindū empire was founded by the Śailendra dynasty in the eighth century A. D. With the Hindū acculturation came also the Sanskrit literature, including Sanskrit *subhāṣita-saṁgraha-s*. Particularly two *subhāṣita-saṁgraha-s*, viz. the Sārasamuccaya and the Ślokāntara became very popular; both are well preserved.[7]

104.1. The Old Javanese S ā r a s a m u c c a y a was well known in Java and Bali, as the book of moral precepts collected from different Sanskrit

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three distinct treatises: (1) K ō ṅ S u p'h a s i t; (2) A ṇ a c a k T h a m m a c a k, a code of offences and punishment; anb (3) S a t t a h ā r d h a m m a, duties of an official. He gave five examples of these sayings, but none seems to be of Indian origin.

1. I was not able to study any of the collections of maxims mentioned by L. Finot.

2. Gerini, op. cit. (fn. 2 on p. cxlviii): pp. 106-112.

3. W. Gühler, op. cit. (fn. 4 on p. cliv): p. 144.

4. *Proverbs* in *France-Asie* XII: pp. 1079-80.

5. *Proverbs* in *France-Asie* XII: pp. 1080-82.

6. As, for instance, No. 8 of the Laōtian *Pū sön Lān*.

7. See L. Sternbach, *On the Sanskrit Nīti-literature of Old Java and Bali in Proceedings of the Sixth Congress of the International Association of Historians of Asia*, Yogyakarta 1974,

sources, mostly the Mahābhārata (Anuśāsana-, Ādi-, Udyoga-, Strī-, Śānti- and Aśvamedha-*parvan-s*), the Pañcatantra, the Hitopadeśa and the Mānava-dharmaśāstra. It was first noticed by Dr. Friedrich in 1849; and then by H. H. Juynboll who published 117 of the wise sayings included in this anthology; it contains 517 wise sayings and, as C. Hooykaas remarked[1], is the "best source for Old Javanese literature hitherto known". Almost all *subhāṣita-s* included in this *subhāṣita-saṁgraha* could have been identified in Sanskrit sources[2]; out of 517 wise sayings quoted in this anthology 332 (or two-thirds) were borrowed from, or were influenced by, the Mahābhārata, sixty wise sayings occur in various collections of Cāṇakya's sayings, 33 occur in the Pañcatantra, 30 in the Garuḍa-purāṇa, 20 in the Hitopadésa, 24 in the Mānava-dharmaśāstra; also a number of wise sayings appear in various *smṛti-s* and in other works of Sanskrit literature, not to mention *subhāṣita-saṁgraha-s*, such as the Subhāṣita-ratna-bhāṇḍāgāra, the Subhāṣitāvalī of Vallabhadeva, the Śārṅgadharapaddhati, the Sūktiratnahāra and many others.[3]

104.2. The Sārasamuccaya was edited in the Śata-piṭaka-Series, No. 24 in Delhi in 1962. Its collator is V a r a r u c i who in the introduction stated that he collected "all the essentials of the Mahābhārata, the composition of His reverence Vyāsa" to whom he paid homage. In the explanation to the sixth verse Vararuci, referring to himself wrote: "henceforth he will say what is best in this Bhārata epic. It is designated Sārasamuccaya; *sāra* signifies essence and *samuccaya* is its accumulation." Therefore Raghu Vira who translated the whole work and wrote a preface to it remarked: "The Sārasamuccaya is the Gītā of the Balinese Hindū-s. As designed by its author Vararuci, it contains the essence of the high teachings and noble ideas set forth in the Mahābhārata."

104.3. On the basis of the edition of the Sārasamuccaya in the Śata-piṭaka-Series and additional two *lontars* (which do not contain any important variants) Tjokorda Rai Sudharta published in mimeographed form the first 255 verses of the Sārasamuccaya in Sanskrit and Old Javanese transcriptions as well as the Indonesian translation of the Old Javanese text; it appeared in the Parisada Hindu Dharma Pusat in Denpasar (Bali) 1968. The whole Sārasamuccaya so edited and translated was expected to appear in printed form in 1972, but did not appear yet.

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1. C. Hooykaas, *Kāmandakīya Nītisāra etc. in Old-Javanese* in *Journal of the Greater India Society*, Vol. 15: p. 18 sqq.

2. Cf. L. Sternbach, *Sanskrit Subhāṣita-saṁgraha-s in Old-Javanese and Tibetan* in *Annals of the Bhandarkar Oriental Research Institute*, Poona XLIII: pp. 115-158.

3. Obviously some *Subhāṣita-s* occur in more than one primary source.

105.1. The existence of the Old Javanese Ś l o k ā n t a r a was known for a very long time[1]; it was however brought to light in a critical edition only in 1957; it was then published in the International Academy of Indian Culture and critically edited by Sharada Rani.[2]

105.2. The Ślokāntara contains 83 sayings which are followed by an Old Javanese prose-explanation which, as its editor stated, "though usually close to the origianl stanza, is at times quite prolix. This style of exposition is still to be seen in India, where the religious preachers and *purānic* narrators explain the Sanskrit *śloka-s* and further elaborate them by their own explanations.[3]" Ślokāntara verses, similarly as Ceylonese Pratyayaśataka verses, contain often paraphrases of known *Subhāṣita-s*.[4]

105.3. The Ślokāntra does not correspond "to the *nīti*-text of Sanskrit literature", as Sharada Rani suggested; it is somewhat an unusual text of a *subhāṣita-saṁgraha* because of the preponderance of purely *dharmaśastra* verses; such verses are sometimes included in *subhāṣita-saṁgraha-s*, but never occupy as much as one-fourth of the whole *subhāṣita-saṁgraha*, as is the case of the Ślokāntara. Otherwise, however, it can be considered as a *subhāṣita-sāṁgraha*. If we do not count some twenty verses, which are *dharmaśastra* verses, half of the rest, i.e., 27 verses are of Cāṇakya origin or were influenced by the so-called Caṇakya's sayings.

105.4. The importance of the Ślokāntara, similarly as the importance of the Sārasamuccaya, is enhanced by the preservation of "lost" texts; the Ślokāntara contains the same "lost" Mānava-dharmaśāstra verse which we find in the Sārasamuccaya,[5] as well as an additional "lost" Mānava-dharmaśāstra verse.[6]

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1. The MS. of the *Ślokāntara* was mentioned by H. H. Juynboll in his *Supplement op den catalogus van de Javaansche en Madoereesche Handschriften der Leidsche Universiteits Bibliotheek II*, Leiden 1911: p. 200 sqq.

2. *Dvīpāntara-Piṭaka*, vol. 2, *International Academy of Indian Culture*, Delhi. The edition is divided into three parts: the first contains the text in transcription; the second the English translation; and the third the text with extensive notes. It also contains a preface and an Index of "new and notable words".

3. Introduction, p. 5.

4. Cf. para 79.2.

5. Ślokāntara 1=Sārasamuccaya 136.

6. Ślokāntara, verse 30. The first "lost" *Mānava-dhasmaśastra* verse appears in V. N. Mandlik's edition of the *Mānava-dharmaśāstra* after VIII. 82 (p. 929), the second appears also exclusively in V. N. Mandlik's edition after VIII. 102 (p. 934); both verses are often quoted in *nibandha-s* (cf. L. Sternbach, op. cit. (fn. 2 on p. clviii): paras 14 and 19).

106.1. Less popular, but also important is the Old Javenese N ī t i-ś ā s t r a of N ī t i s ā r a,[1] composed, according to Dr. Poerbatjaraka the editor of this Old Javanese *subhāṣita-saṁgraha*, in the last years of Mahapahit[2]; it contains 120 verses in fifteen chapters.

106.2. Dr. C. Hooykaas was of the opinion that the Old Javanese Nītiśāstra gave the impression of being purely Indian in origin. The garb, however, in which the maxims have been clad, though also of Indian origin, did not favour exact translation ; its metres must at times have driven the poet to some abbreviations, at other times to enlargements and additions. He also very rightly concluded that it was doubtful whether it would be possible to detect one definite treatise as a source ; the Javanese may only have rearranged the contents of the work, but also may have omitted from or/and added to it ; the work may also have been an anthology from the very beginning. U. N. Ghoshal characterised it as "a collection of wise sayings, moral precepts and so forth of the Cāṇakya-nīti-class".[3]

106.3. It seems that it would have been better to characterise this work as an Old Javanese *subhāṣita-saṁgraha*, since many of those sayings which could be identified are found exclusively in some Sanskrit *subhāṣita-saṁgraha-s* and not in primary sources. This anthology might have been, as Dr. C. Hooykaas suggested, a work rearranged by a Javanese compiler with omissions or additions ; it must be added, however, that it is far from a purely Sanskritized text ; the wise sayings are, generally speaking, not translations of the Sanskrit text into Old Javanese but a paraphrase of the Sanskrit sayings written very often in corrupt Sanskrit.[4]

106.4. A great number of *subhāṣita-s* included in this anthology are so-called Cāṇakya's sayings ; many other *subhāṣita-s* originated in the Mānava-dharmaśāstra, the Rāmāyaṇa, the Pañcatantra, the Mahābhārata, the Hitopadeśa and other Sanskrit sources.

107.1. Also the Pañcatantra with many of its *subhāṣita-s* became very popular in Java, Bali and Madura ; it was known there as T a n t r i K ā m a n d a k a ; it is quite different from most of the versions of the

1. *Nītiśāstra. Oud-Javaansche tekst met vertaling uitgegeven* door R. Ng. Dr. Poerbatjaraka *Bibliotheca Javanica*, No. 4, Bandoeng 1933.

2. Cf. U. N. Ghoshal, *Progress of Greater India Research during the last twenty-five Years* in *Journal of the Greater India Society*, IX. 2 : p. 124 ; C. Hooykaas *Bibliotheca Javanica* in *Djāwa*, 20, 1940 : pp. 42-46.

3. Cf. U. N. Ghoshal, op. cit.

4. Cf. paras 79.2 and 105.2.

Pañcatantra ; it seems to be nearest to the Pañcatantra of Durgasiṁha[1]. We find in this part of the world at least twelve different recensions of the Pañcatantra, of which the oldest three are written in a sort of Old Javanese, several in Middle Javanese and Balinese, two in New Javanese and two others in Madurese.[2]

107.2. The best text of the Old Javanese Tantri Kāmandaka was edited and translated by C. Hooykaas[3]. The Old Javanese text, written in prose with some added verses, which are mostly *subhāṣita-s*, contains only 83 such verses[4], not all of which can be found in the different texts of the Pañcatantra ; most of those verses which could not be traced to the Sanskrit Pañcatantra could be found in the Mahābhārata, Bhartṛhari's *Śataka-s*, or among wise sayings attributed to Cāṇakya.

108. Also the Udyoga-Bhīṣma-*parvan-s* of the Mahābhārata which contains a great number of wise sayings were known well in Old Javanese ; so also was the Ādi-*parvan*.[5]

109. It is well-known that many Indian fables—with hundreds of inserted *nīti*-sayings—were incorporated into the literatures not only to the East of India but also to the West of India. The Pañcatantra, for instance, became known not only in the whole of South-East Asia, but was also translated into Pehlevi by A.D. 570 ; this text was then translated into Old Syriac and old Arabic, as the Kalīlah wa-Dimna (later called also the fables of Bidjpai). The text spread through Hebrew, Greek and other translations such as of Rabbi Joël, Symeon Seth, Giulio Nutti, Johannes di Capua, A. von Pforr, Abu'l Maīli Nushrallāh ibn Muḥammad ibn Abdul Ḥamīd, Anwāri Suhaili, etc. to the West of India. The Hitopadeśa has been known in the West for a very long time ; a translation of this collection of fables was already made into English in 1787 and from then into most European languages. The Śukasaptati served as the basis for the 14th century Nakshabi version of the Persian Ṭūṭī-nameh and the 17th century version of Muḥammad Qadiri ; it spread then to Turkey as the Turkish version of the Ṭūṭī-nameh with additions from the Vetālapañcaviṁśatikā. Motifs of the Śukasaptati are found in the 'Arabian Thousand and One Nights' and parti-

1. Published by A. Venkatasubbiah in *Zeitschrift für Indologie und Iranistik*, 6.255 sqq.

2. Cf. C. Hooykaas, *Tantri Kamandaka. Een Oudjavaansche Pañtjatanra-Bewerking in tekst en vertaling uitgegeven door ... Bibliotheca Javanica*, No. 2. Bandoeng 1931 : p. 14 sqq. : A. Venkatasubbiah, *A Javanese Version of the Pañcatantra* in ABORI 47 : pp. 59-100 H. B. Sarkar, *India's Influences on the Literature of Java and Bali*, Calcutta 1934 ; p. 237 sqq. ; L. Sternbach, op. cit. fn. 2 on p. clviii.

3. *Tantri Kāmandaka*, op. cit. fn. 2.

4. The Pañcatantra in its different versions contains from 341 to 1134 verses.

5. Texts of the Javanese versions of the Udyoga-*parvan*, as edited by H. H. Juynboll Ādi- and Bhīṣma- (Bhagavadgītā) *parvan-s*, as edited by J. Gonda appear in Appendices II of the appropriate *parvan-s* of the Poona edition of the Mahābhārata.

cularly in the Kitāb el-Sindbād and even in Gottfried's *Tristan und Isolde*, not to mention many translations of Śukasaptati into European languages. The Vikramacarita was not only translated into Newārī and as Sib-songliang into Siāmese but also in 1574 by order of the Emperor Akbar into Persian. By name of Arji-Borji Chan (Rāja Bhoja) it was absorbed into the Tibetan and the Mongolian literatures. Also translations, though of a later date, were made into European languages. Finally the Vetālapañcaviṁśatikā was early translated into Newāri, Tibetan and Mongolian-Kalmuck, and through Braj-bhāṣā, Hindī and other modern Indian languages has greatly influenced under the name Baitāl-pachīsī, particularly in the nineteeth century, the English literature with Richard Burton's Vikram and the Vampire, or Tales of Hindu Devilry. It also became partly known in Turkey through the Turkish version of Nakshabi's Ṭūṭī Nameh, where some stories of the Vetālapañcaviṁśatikā were also incorporated. In this way, that is through translations into foreign languages the Sanskrit *kathā*-literature, which is full of *nīti*-sayings, became widely known not only in the East but also in the West and were often quoted in Europe.

110. Some Sanskrit *nīti*-sayings were also included in the Old and New Testament. For instance Mahābhārata's *subhāṣita-s* such as "You see the faults of others even if they are as small as a grain of mustard, but you do not want to see your own faults even if they are as big as the *bilva*-fruit' (MBh. 1.69.1) are found in St. Mathews 7.3 and in the Talmud 'Arakhin 16 ; or the Mahābhārata *subhāṣita* "Do not do to others what is disagreeable to yourself : that is *dharma* ; the other proceeds from desire" (MBh. 5.39. 57) is found in St. Mathews 7.12, St. Luke 6.31 and in the Rabbi Hillel's dictum ; or the saying (*nyāya*) of the Mahābhārata "do not react evil with evil" (MBh. 3.198.43) and "whatever one has sown that one reaps" (MBh. 12.287.44) are also found respectively in the Epistle of Paul, the Apostle to the Romans, (12.17) and in the Epistle of Paul, the Appostle to the Galatians, (6.7) ; and in many others. It must, however, be emphasised that the ascriptions of these maxims to Sanskrit texts should be made with great care for they may belong to the floating mass of oral tradition being the property of the whole of mankind.[1]

111. Undoubtedly many more collections of *nīti*-sayings of Sanskrit origin exist in 'Greater India' but with so many works still burried in the various lands of South-East Asia and difficulties in getting the needed information, it is impossible to ascertain the existence of other treasures of Sanskrit *nīti*-literature which spread over 'Greater India'. It is certain that with the progress of Indian studies in 'Greater India' this important branch of Sanskrit literature will become better known in the nearest future.

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1. Cf. L. Sternbach, *Similar Thoughts in the Mahābharata, the Literature of "Greater India" and in the Christian Gospels* in JAOS 93.3 : pp. 438-42.

महा-सुभाषित-संग्रहः

MAHĀ-SUBHĀṢITA-SAṀGRAHA

Volume I

SUHĀṢITA-S Nos. 1—1873

(अ°—अन्वे°)

अ

अंधं तम इवेवं स्यान् see No. 4138.
अंधः संहरदखिलं see No. 13
अंब तुष्यति see No. 2578
अंशत्यागात् पापकृताम् see No. 3622

1*

अंशवस्तव निशाकर नूनं
कल्पितास्तरुणकेतकखण्डैः ।
येन पाण्डुरतरद्युतयो नः
कण्टकैरिव तुदन्ति शरीरम् ॥

(अ) Śrikaṇṭhacaritam 11.57
(आ) VS 1123 (a. Maṅkha).
Rathoddhatā metre.

Surely, Oh moon, your rays are made of the young leaves of the *ketakī* flowers : hence your very white rays pain my body as if with thorns (of the flowers). (A.A. R.).

2*

अंशुकं हृतवता तनुबाहु-
स्वस्तिकापिहितमुग्धकुचाग्रा ।
भिन्नशङ्खवलयं परिणेत्रा
पर्यरम्भि रभसादचिरोढा ॥

(अ) Śiś 10.43.
(आ) SR 316.3 (a. Śiś 10.43), SSB 173.8 (a. Māgha)

The newly married damsel covered her charming breasts crosswise with her slender hands when the upper silk was pulled by the husband and was embraced ardently with the snapping of her conch bracelets. (A.A. R.).

3*

अंशुकमिव शीतभयात्
संस्त्यानत्वच्छलेन हिमधवलम् ।
अम्भोभिरपि गृहीतं
पश्यत शिशिरस्य माहात्म्यम् ॥

(आ) ŚP 3935 (a. Amṛtavardhana), AP p. 8, VS 1851 (a. Amṛtavardhana), SR 347.4 (a. VS), SSB 225.5 (a. Amṛtavardhana).
(b) त्वच्छलेन ŚP; हिमवलयं ŚP, VS (*contra metrum*)
Āryā metre.

Look at the greatness of the cool season, as even the waters, as if afraid of the cold, have put on a white silken garment in the guise of a thick fall of snow. (A. A. R.).

4*

अंशुकेन जघनं तिरोदधे
कञ्चुकेन च कुचौ मृगीदृशाम् ।
पीयमानमनिशं प्रियेक्षणैः
क्षामतामिव जगाम मध्यमम् ॥

(आ) JS 185.58 (a. Mādhavamāgadha).
Radhodhatā metre.

The hips of the deer-eyed damsels were concealed by the silk dress and the bosom by the jacket (and, being unconsumed, grew in size); but the waist became thin as it was drunk in (gazed at) frequently by the glances of the lovers. (A. A. R.).

5*

अंशुपाणिभिरतीव पिपासुः
पद्मजं मधु भृशं रसयित्वा ।
क्षीबतामिव गतः क्षितिमेष्यँल्
लोहितं वपुरुवाह पतङ्गः ॥

(अ) Kir 9.3.
(आ) SR 294.23, SSB 135.25.
(d) अवाप Kir (var.).
Svāgatā metre.

The sun, very eager to drink lotus-honey enjoyed the same, taking it with hand-like rays : then as if intoxicated he reached the earth bearing a reddened body. (A.A. R.).

6*

अंशुमानपि विपाकपिशङ्गं
रूपमाप परितो दिवसान्ते ।
कः परोऽत्र न विकारमुपेयाद्
ध्वान्तभीमपरिवेल्लितमूर्तिः ॥

(आ) VS 1894 (a. Jayamādhava).
(c) उपेया VS
(d) भीम...परि° VS (2 *akṣara-s* missing)
Rathoddhatā metre.

The sun (one having a dress on) put on a reddish hue all around at the end of the day[or:was overcome with passion]. Who will not become passionate when his body is encircled by dense darkness (only)? (A. A. R.)

अंशेन see No. 12

7

अंशो दण्डसमः पूर्वः प्रयाससम उत्तमः ।
विलोपो वा यथालाभं प्रक्षेपसम एव वा ॥

(अ)K (K(K) 7.4, 22; K(S) 274.10-1; K(V) 214; K(J) 162.15-6; K(G) 259.6-7).
(c) विलोपे (K(S), K(V),

A share in conformity with troops is of the first type, in conformity with efforts is best ; or plunder, as abstained (by each), (should be the share), or a share in conformity with the amount lent. (R. P. Kangle's translation).

8

अंशोऽपि दुष्टदिष्टानां परेषां स्याद् विनाशकृत् ।
बाललेशोऽपि व्याघ्राणां यत् स्याज् जीवितहानये ॥

(आ) Subh 253, IS 1.

Even the most insignificant thing can bring the destruction of others if one is pursued by bad luck. Similarly the loss of a hair from the tail of a tiger can cause the loss of life.

अंसके स्कन्धनामा च see कैशिकः केशमूले
अंसाकृ(हृ०)ष्टदुकूलया see No. 287

9*

अंसाववष्टब्धनता समाधिः ।
शिरोधराया रहितप्रयासः ।
धृता विकारांस्त्यजता मुखेन
प्रसादलक्ष्मीः शशलाञ्छनस्य ॥

(अ) Kir 16.21.
(आ) Almm 65.
(a) अवष्टम्भ० Kir (var.); ०नतौ Almm.
(c) विकारम् Kir (var.).
Upajāti metre (Indravajrā and Upendravajrā).

His[1] shoulders are firm and bent (in drawing the bow); effortless is the special pose of the neck; his face puts on the clear beauty of the moon as he shows no emotion (of anger, etc.) of any kind. (A. A. R.).

[1] of Śiva, disguised as a hunter.

10*

अंसालम्बितवामकुण्डलधरं मन्दोन्नतभ्रूलतं
किंचित् कुञ्चितकोमलाधरपुटं साचिप्रसारोक्षणम् ।
आलोलाङ्गुलिपल्लवैर्मुरलिकामापूरयन्तं मुदा
मूले कल्पतरोस्त्रिभङ्गललितं ध्याये जगन्मोहनम् ॥

(अ) Kṛṣṇakarṇāmṛta, 2.101.
(आ) SR 25.182, RJ 1394, PG 47 (anonymous; in some texts a. Sri Nārada or Puruṣottamadeva).
(b) सारेक्षणम् PV.
Śārdūlavikrīḍita metre.

I meditate on (Śrī Kṛṣṇa) the darling of the world, playing on the flute under the wish-granting tree with dexterous fingers, adopting the *tribhaṅga* pose, with ear pendants hanging to the shoulders, with eyebrows slightly raised, with lips slightly curved (in playing on the flute) and with eyes a little turned (sideways). (A. A. R.).

11*

अंसासक्तकपोलवंशवदनव्यासक्तबिम्बाधर-
द्वन्द्वोदीरितमन्दमन्दपवनप्रारब्धमुग्धध्वनिः ।
ईषद्वक्रिमलोलहारनिकरः प्रत्येकरोकानन-
न्यञ्चच्चञ्चदुदञ्चदङ्गुलिचयस्त्वां पातु राधाधवः ॥

(आ) Skm (Skm (B) 285, Skm (POS) 1.57, 5) (a. Keśarakoliyanāthoka or Keśarakoṇiya), PG 261 (a. Nāthoka or Nāthaka or Nāthadhava)
(*c*) हारनिकरप्रत्ये० PG (var.).
(*d*) न्यञ्चञ्चञ्चदुञ्चदङ्गु० Skm; राधाधरः PG (var.).
Śārdūlavikrīḍita metre.

May Śrī Kṛṣṇa[1] protect you—he, who produced sweet sounds (on his flute) by blowing air very gently with his *bimba*-like lips having the flute placed in his mouth and closely touching the cheek and shoulder, who was having the mass of

garlands (*vanamālā*-s) swaying ond curving slightly (while playing on the flute), and whose fingers were moving up and down along the holes of the flute. (A. A. R.)

1. Husband of Rādhā

12*

अंसेन कर्णं चिबुकेन वक्षः
करद्वयेनाक्षि तिरोदधानाम् ।
संताडयामास हरिः समेत्य
चकोरनेत्रां चलुकोदकेन ॥

(आ) PV 543 (a. Gaṇapati), Pad 63.24 (a. Gaṇapati).
(*a*) अंशेन PV.
(*b*) तिरोदधानः Pad.
(*c*) समेताश् Pad.
(*d*) नेत्राश् Pad; चुलु Pad.
Upajāti metre (Upendravajrā and Indravajrā).

Śrī Kṛṣṇa approaching the damsel (having eyes like the *cakora* bird) let fly a handful of water[1] at her, who screened her ears with her shoulders, her breasts with her chin, and her eyes with her hands. (A.A. R.).

1. or mouthful of water.

13*

अंहः संहरदखिलं
सकृदुदयादेव सकललोकस्य ।
तरणिरिव तिमिरजलधिं
जयति जगन्मङ्गलं हरेर्नाम ॥

(अ) Lakṣmīdhara's Bhagavannāmakaumudī 1, Caitanya-caritāmṛta Anty. 3.180.
(आ) PG 16 (a. Lakṣmīdhara).
(*a*) अंघः (अं) PG (var).
(*b*) सकृदुच्चरणादेव or सकृदुदयादिव PG(var).
(*c*) तरणिवितरणिजलधिं PG (var).
Gīti-āryā metre

The universally auspicious name of Lord Viṣṇu, which completely destroys the sins of all people by being muttered but once conquers the ocean of darkness (the *ajñāna* of *saṁsāra*) by the ship of the sun. (A. A. R.).

अंह्रि रविर्वहति त्वयि see अह्नि रविर्वहति

14

अकण्टका पुष्पमही वेश्यायोषिदमातृका ।
मन्त्रिहीना च राज्यश्रीर् भुज्यते विटचेटकैः ॥

(अ) Sam 1.45.

A terrace without thorns, a public girl without a matron, a king without his ministers : it is through these that sycophancy and flunkeydom grow fat. (E. Powys Mathers's translation).

15

अकण्ठस्य कण्ठे कथं पुष्पमाला
विना नासिकायाः कथं धूपगन्धः ।
अकर्णस्य कर्णे कथं गीतनृत्यम्
अपादस्य पादे कथं मे प्रणामः ॥

(आ) Subh 7 and 155; IS 2.
(*b*) नासिकायां Subh; धूपगन्धं Subh.
(*c*) नेत्रे [कर्णौ] Subh.
(*d*) पादं Subh; प्रणामं Subh.
Bhujaṅgaprayāta metre.

How to offer (in worship) on the neck a garland of flowers of one who is without a neck[1]; how to offer smell of incense when one is nose-less, how to sing and dance when one does not have ears, how to prostrate (at one's feet) when one has no feet to prostrate at[2]? (A.A.R.)

1. who is formless
2. God is formless.

16

अकपर्दकस्य विफलं
जनुरिति जानीमहे महेशोऽपि ।
शिरसि कृतेन कपर्दी
भवति जटाजूटकेनापि ॥

(अ) SMH 4.2.
Āryā metre.

We know that one's existence is frustrating when there is no money even though one may be a great lord. But he[1] is rich even with matted hair on the head. (A. A. R.).

1. Śiva.

17*

अकरवमधिमौलि पादपद्माव्
अपनय मानिनि मानितामकाण्डे ।
यदि पररमणीं गतस्तवाथ
स्तनयुगलिङ्गयुगं स्पृशामि तन्वि ॥

(आ) JS 199.9.
Puṣpitāgrā metre.

O angry lady, I have placed on my head your charming (lotus like) feet; abandon this jealous anger which is unmerited. If I had gone to another woman, then I would bear the mark of her pair of breasts. (I did not : I swear touching the tips of your pair of breasts resembling Śivaliṅga). (A. A. R.).

18*

अकरुण कातरमनसा
दर्शितनीरा निरन्तरालेयम् ।
त्वामनुधावति विमुखं
गङ्गेव भगीरथं दृष्टिः ॥

(आ) SR 351.25.
Āryā metre.

O pitiless man, with an agitated mind my eyes shed a continuous flow of tears and follow you with your face averted, like Gaṅgā following Bhagīratha. (A. A. R.).

19

अकरुणत्वमकारणविग्रहः
परधनापहृतिः परयोषितः ।
स्वजनबन्धुजनेष्वसहिष्णुता
प्रकृतिसिद्धमिदं हि दुरात्मनाम् ॥

(अ) BhŚ 61 (Cf. विपदि धैर्यम्)
(आ) SR 59.217, Sskr. 62, SRK 26.53, IS 3, SSg 95.
(a) कारणत्वम् [अक°] BhŚ (var.) ; °निग्रह: BhŚ (var.)
(b) परधनाय (°ने च) रतिः परयोषिति BhŚ (var.), IS(var.); परधने स्पृहते परदोषतः BhŚ (var.). परधनापरतिः परयोषितां BhŚ (var.) ; परधने परयोषिति च स्पृहा BhŚ (var.), IS, SR, SRK, SSg; परधनाय हृतिः (रतिः or हृतः or भृतिः) BhŚ (var.) परयोषितां (°तः) BhŚ (var.), IS (var.); परधने च स्पृहा परयोषिति IS (var.); परधनोपहृति BhŚ (var.), IS (var.).
(c) सुजन° BhŚ (var.), IS (var.), SR, SRK, SSg; °जनेपि BhŚ (var.).
(d) प्रकृतसिद्धम् BhŚ (var.); ह्यमहात्मनां BhŚ (var); दुरात्मनः IS (var.).
Drutavilambita metre.

Want of compassion, wanton pugnacity/plunder of other men's wealth and wives, impatience with good men and kinsmen alike; all are in the nature of wicked men. (B. S. Miller's translation).

20*

अकरुण मृषाभाषासिन्धो विमुञ्च ममाञ्चलं
तव परिचितः स्नेहः सम्यङ्मयेत्यभिधायिनीम् ।
अविरलगलद्बाष्पां तन्वीं निरस्तविभूषणां
क इह भवतीं भद्रे निद्रे विना विनिवेदयेत् ॥

(अ) BhV (BhV (POS) 2.20, BhV (C) 2.19).
(a) मृषा वाचं ब्रूषे वि° BhV. (C).
(d) इव BhV (C).
Hariṇī metre.

O happy sleep, who indeed but you can win over to me the slender-bodied one who hast cast off her ornaments, who is continuously shedding tears, and who reproaches me with words : "Oh you, ruthless and ocean of false words, leave off the end of my garment, I have well seen what your love is". (H. D. Sharma's translation).

21*

अकरोः किमु नेत्रशोणिमानं
किमकार्षीः करपल्लवावरोधम् ।
कलहं किमधाः कृधा रसज्ञे
हितमर्थं न विदन्ति दैवदष्टाः ॥

(आ) SR 308.3, SSB 160.5, Pad 53.5.
(b) करपद्मतर्जनम् (क) Pad. (*contra metrum*).
(d) नष्टभाग्याः [दै°] SSB (var.).
Aupacchandisika metre.

Did you in anger redden your eyes, and offer resistance with your tender hands or quarrel, O you, who can appreciate taste ? Those who are smitten by adverse fate do not see their own welfare. (A. A. R).

22

अकर्णमकरोच्छेषं विधिर्ब्रह्माण्डभङ्गधीः ।
श्रुत्वा रामकथां रम्यां शिरः कस्य न कम्पते ॥

(अ) SSg 132.

Who does not nod his head (in delight) on hearing the pleasing story of Śrī Rāma ? Hence Lord Brahmā, afraid of the crumbling of the universe made Śeṣa

(the supporter of the earth) devoid of ears. (A. A. R.).

23*

अकर्णधाराशुगसंभृताङ्गतां
गतैररित्रेण विनास्य वैरिभिः।
विधाय यावत्तरणेर्भिदामहो
निमज्ज्य तीर्णः समरे भवार्णवः॥

(अ) Naiṣ 12.71.
(आ) VS 2559.
(b) विना तवारिभिः VS.
Upajāti metre (Vaṁśastha and Indravaṁśa).

Lo, without any armour, his enemies, pierced by unbarbed arrows, crossed the ocean of existence, sinking low in battle, and piercing their way through the entire solar orb. (K.K. Handiqui's translation.)

24

अकर्तव्यं न कर्तव्यं प्राणैः कण्ठगतैरपि।
कर्तव्यमेव कर्तव्यं प्राणैः कण्ठगतैरपि॥

(अ) Cr 1 (CS II.98), PdP, Uttarakhaṇḍa 17.8. (Cf. No. 102.)
(आ) IS 7425.
(b) प्राणि (णौ°) CS (var.); कण्ठगतेरपि CS (var.); अपी CS (var.).
(c) कर्तव्यम् PdP.
(d) इति धर्मविदो विदुः PdP; प्रणै CS (var.); कण्ठगतेरपि CS (var.); अपि: CS (var.).

Whatever is not right to be done, must never be done even on pain of death; and what is right to do, must be done even if one should die for the same (B. C. Dutt's translation).

25

अकर्तव्यव्यवसाध्वीव तृष्णा प्रेरयते जनम्।
तमेव सर्वपापेभ्यो लज्जा मातेव रक्षति॥

(आ) VS 3245, SR 76.21, SSB 348.23, SRHt 225.13 (a. Pratāparudra).
(इ) SS (OJ) 460.
(a) °सद्वीव SS (var.).

Avidity is like a fallen woman; it instigates a person into wrongful activities. Modesty is like a mother; it guards a person against all sins. (Raghu Vira's translation in SS(OJ)).

26

अकर्मणां वै भूतानां वृत्तिः स्यान् न हि काचन।
तदेवाभिप्रपद्येत न विहन्यात् कथंचन॥

(अ) MBh (MBh (Bh) 3.115* *ad* 3.33, 7; MBh (C) 3.1209).
(आ) IS 4, Pr 361.
(a) अकर्मणा° MBh (var.).
(b) तृप्तिः [वृ०] MBh (var.); नैव [नहि] MBh (var.).
(c) °येरन् or येयुः MBh (var.)
(d) विहन्युः MBh (var.); हि हन्यात् MBh (var.); कदाचन [क०] MBh (C).

If a creature acteth not, its course of life is impossible. In the case of a creature, therefore, there must be action and not inaction (P. C. Roy's translation).

27

अकर्मशीलं च महाशनं च
लोकद्विष्टं बहुमायं नृशंसम्।
अदेशकालज्ञमनिष्टवेषम्
एतान् गृहे न प्रतिवासयीत॥

(अ) MBh (MBh (Bh) 5, 37, 31, MBh (C) 5. 1368).
(आ) IS 5, SR 380.141.
(इ) SS (OJ) 238.
(a) अधर्म° MBh (var.).
(b) लोकद्वेष्टं (°द्वेषं; °द्वेषं; °द्वेषी) SS (OJ) (var.).
(c) अनिष्टवेगं (°वेश°; °वेषं; °वंशं) MBh (var.); °वेषनम (°वेश°) (SS (OJ) (var.).
(d) एनं [ए°] MBh (var.); गृहेषु (गृ°न) MBh (var.); प्रतिवासयेत (°तं; °तां) MBh (C), SR, SS (OJ); °वेशयेत (°वशयेतां) SS (OJ) (var.).
Upajāti metre (Upendravajrā and Indravajrā).

One who is lazy, who eats much, who is hated by the people, who is crafty and cruel, who knows neither time nor place, who dresses in an undesirable way—these are not to be lodged in one's home. (Raghu Vira's translation in SS (OJ)).

28*

अकलङ्कचन्द्रकलया
कलिता सा भाति वारुणी तरुणी।
भालस्थलीव शम्भोः
संध्याध्यानोपविष्टस्य॥

(आ) SR 303.123, SSB 151.130, RJ 1086.
Āryā metre.

The damsel of the western direction shines with the moon without the black spot.[1] It looks like the fore-head of Lord Śiva seated at his evening twilight meditation. (A. A. R.).

1. with the setting sun.

29*

अकलङ्कान्तिके कान्तिः केति कालङ्कलङ्किनः।
अरुणे तरुणे मस्या धावं कामयते शशी ॥

(आ) SMH 11.33.
(a) कान्ति SMH

The moon desires to cleanse his dark spot in the young (morning) sun, as otherwise his brilliance is nowhere near one who is spotless. (A. A. R.).

30*

अकलङ्का पुलकवती
सस्नेहा मुक्तकञ्चुकी श्यामा।
पततु तवोरसि दयिता
खड्गलता वैरिणः शिरसि ॥

(आ) SuM, Appendix II, 13.
Āryā metre.

May the sweetheart and the sword fall respectively on your chest and on the head of the enemy—they who are spotless (without defect) bristling with eagerness, loving (and well oiled) with the upper silk removed (and taken out of the scabbard) and youthful (and of dark steel). (A. A. R).

31*

अकलङ्को दृढः शुद्धः परिवारी गुणान्वितः।
सद्वंशो हृदयग्राही खड्गः सुसदृशस्तव ॥

(आ) VS 2471.

Your sword befits you like your noble family—they who are free from stain, firm, pure, protecting, and of good merits and pleasing to the mind (reaching the enemy's heart. (A. A. R.).

अकलिततपस्ते see No. 34

32*

अकलितनिजपररूपः
स्वकमपि दोषं परस्थितं वेत्ति।
नावास्थितस्तटस्थान्
अचलानपि विचलितान् मनुते ॥

(आ) SkV 1283.
(a) अकलितनिपररूपः SkV (MS).
Āryā metre.

Not judging rightly between himself and others, he sees his own vice in his neighbour's heart. Though they upon the bank are motionless, a man aboard a riverboat supposes, that it is they who move. (D. H. H. Ingalls's translation).

33*

अकलियुगमखर्वमत्र हृद्यं
व्यचरदपापघनो यतः कुटुम्बी।
मम रुचिरिह लक्ष्मणाग्रजे न
प्रभवति शर्मदशास्यमर्दने ॥

(अ) Ras 5.
(a) Version A : अ-कलि-युगम् अखर्वम् अत्र हृद्यं
Version B : अकलि-युगम् अखर्वम् अत्र, हृद्यं
(b) Version A : व्यचरद् अ-पाप-घनो यतः कुटुम्बी
Version B : व्यचरद् अपाऽपघनो यतः कुटुम्बी
(d) Version A : प्रभवति शर्म दशास्य-मर्दने
Version B : प्रभवति शर्मदशाऽस्य मर्दने
Puṣpitāgrā metre (in *b* and *d* defective).

My interest is in the elder brother of Lakṣmaṇa (Rāma) who destroyed the ten-faced monster (Rāvaṇa) by which happiness will come in as much as he led a householder's life, resplendent without any sin attached, pleasing and full as if it were not the Iron age. (Or : My liking is to rub faces with rich people whence prosperity springs and which will lead to a happy life charming and full as if it were not affected by the troubles of the Iron age (*kaliyuga*). (A. A. R).

34*

अकलिलतपस्तेजोवीर्यप्रथिम्नि यशोनिधा-
ववितथमदध्माते रोषान्मुनावभिधावति।
अभिनवधनुर्विद्यादर्पक्षमाय च कर्मणे
स्फुरति रभसात् पाणिः पादोपसंग्रहणाय च ॥

(अ) Mahāvīracarita 2.30.
(आ) Kpr. 7.251 (p. 374).
(a) अकलित° Kpr.
(b) °मदाध्माते Kpr.; °भिगच्छति Kpr.
Hariṇī metre.

When the saint, the greatness of whose penance, splendour, and prowess cannot be told, and who is a treasury of penance, incited with not undue pride attacks me in anger, then my hand with excitement throbs for the act worthy of the pride which arises from recent instruction in the bow, and also to embrace his feet.[1] (J. Pickford's translation).

1. quoted as an example of the violation of the uniformity of sequence.

35

अकल्पः स्वाङ्गचेष्टायां शकुन्त इव पञ्जरे ।
अनुच्छ्वसन्स्मरन् पूर्वं गर्भे किं नाम विन्दते ॥

(आ) SRK 113.4, SR 372.141, IS 7614; SSB 269.27.
(a) अकल्यं IS

What does one get when in the womb (of one's mother), unable to breathe, remembering previous experiences, and unable to move about—like a bird in cage ? (A. A. R.).

अकस्मात् कस्यचिद्योर्थं see No. 37

36

अकस्मात् प्रक्रिया नृणाम्
अकस्माच्चापकर्षणम् ।
शुभाशुभे महत्त्वं च
प्रकर्तुं बुद्धिलाघवात् ॥

(अ) MBh (MBh (Bh) 12.112, 84, MBh (C) 12.4170).
(आ) SR 380.140, IS 6.
(a) प्रक्रिया (°तिधा) MBh (var.); नूनम् [नृ०] MBh (var.); नृणाम् MBh (var.).
(b) अकस्माश् MBh (var); ०कषणां (कर्मणां) MBh (var.).
(c) महत्त्वे MBh (var.).
(d) प्रतु° MBh (scribe's error); प्रवृ° (०हृ°) MBh (var.); प्रकर्तुर् MBh (var.); बुद्धिलाघवं MBh (C), SR.

The prosperity of men, as also their fall comes of itself. Prosperity and adversity, and greatness, all proceed from weakness of undersanding. (P.C. Roy's translation).

37

अकस्मादपि यः कश्चिद्
अर्थं प्राप्नोति पूरुषः ।
तं हठेनेति मन्यन्ते
स हि यत्नो न कस्यचित् ॥

(अ) MBh (MBh (Bh) 3.33, 14, MBh (C) 3.1217).
(आ) IS 7.
(a) अकस्मात्कस्यचिद्योर्थं MBh (var.); अकस्माद्धेवधः कश्चित् MBh (var.); इह [अपि] MBh (var.).
(b) प्राप्नोत्यनयपू° MBh (var.); फलमाप्नोति पू० MBh (var.); मानवः [पू०] MBh (var.).
(c) हठादिति MBh (var.). मन्येत MBh (var.).
(d) तु [हि] MBh (var.).

If any person accidentally acquireth any wealth, it is said he deriveth it from chance, for no one's effort hath brought about the result. (P. C. Roy's translation).

38*

अकस्मादुन्मत्त प्रहरसि किमध्वक्षितिरुहं
द्रुवं हस्ताघातैर्विदलसि किमुत्फुल्लनलिनम् ।
तदा जानीमस्ते करिवर बलोद्गारमसमं
सटां सुप्तस्यापि स्पृशसि यदि पञ्चाननशिशोः ॥

(आ) SkV 1072 (a. Nārāyaṇa), Skm, (Skm(B) 1831, Skm (Pos) 4.39,1) (a. Nārāyaṇa), Any 36.88.
(a) उन्मत्तः Skm, Any; किमुच्च° Any; °रुहान् Any
(b) द्रुतं [हृ°] Any; दन्ताघातैर् Skm SkV (var.); दलयसि SkV (var.), Any; सलिलम् Skm, SkV (var.).
(c) वयं [त०] Any. करिकर SkV (var.); मदोद् Skm, SkV (var.); धार° [गा०] Any. Śikhariṇī metre.

It is in vain, when mad, that you uproot the way-side tree; and wherefore thrash the lake that blooms with lotuses ? Oh best of elephant, we shall admit your strength/when you touch the mane of sleeping lion cub. (D. H. H. Ingalls's translation).

39*

अकस्मादेकस्मिन् पथि सखि मया यामुनतटं
व्रजन्त्या दृष्टोऽयं नवजलधरश्यामलतनुः ।
स दृग्भङ्गया किं वाकुरुत न हि जाने तत इदं
मनो मे व्यालोलं क्वचन गृहकृत्ये न लगते ॥

(आ) PG 163, Bhakti-rasāyana (ed. Benaras, 1928) p. 92, Bhakti-rasāmṛta° p. 828 (a. PG), SR 287.6.
(a) यामुनतटीं PG (var.); मयमु वनतटं SR; यामुनतटे PG (var.)
(b) दृष्टो यो SR, Bhakti-rasāmṛta°
(d) गृहकृत्यै PG (var.); वलति or वसति or वलते [ल०] PG (var.); लगति [व०] PG (var.).

Bhakti-rasāmṛta⁰.
Śikhariṇī metre.
'Friend, while going along a path on (river) Yamunā's bank, unexpectedly I saw him[1] with his body dark like a fresh (raining) cloud.' 'What did he with his glances ?' 'I do not know, but ever since my mind has been disturbed and unable to concentrate on housework.' (A. A. R.).

1 Kṛṣṇa

40

अकस्मादेव कुप्यन्ति प्रसीदन्त्यनिमित्ततः ।
शीलमेतदसाधूनाम् अभ्रं पारिप्लवं यथा ॥

(अ) MBh (MBh (Bh) 5.36, 39, MBh (C) 5.1300).
(आ) SR 54.31, SRK 25.35, IS 8.
(a) अथ [एव] MBh (var.).
(d) अभ्र MBh (C); मित्रं MBh (var.); अब्दं MBh (var.); अप्सु MBh (var.); अभूत MBh (var.).

This is the nature of the wicked, viz., they are moved to anger unexpectedly (suddenly) and are likewise pleased without cause, like the changing sky. (P. N. Menon's translation).

41*

अकस्मादेव तन्वङ्गी जहास यदियं पुनः ।
नूनं प्रसूनबाणोऽस्यां स्वाराज्यमधितिष्ठति ॥

(आ) Sāh *ad* 3.151 (p. 58), IS 9.

Since the slender-limbed one has again laughed without a reason, surely he of the flower-tipped arrows is establishing his rule within her. (Translation in Bibl. Ind. 9).

42*

अकस्मादेव ते चण्डि स्फुरिताधरपल्लवम् ।
मुखं मुक्तारुचो धत्ते घर्माम्भःकणमञ्जरीः ॥

(अ) KāD 2.71.

O angry one, your sproutlike lip is throbbing without cause and your face has drops of perspiration which are shining like pearls. (A. A. R.).

43

अकस्मादेव यः कोपाद् अभीक्ष्णं बहु भाषते ।
तस्मादुद्विजते लोकः सस्फुलिङ्गादिवानलात् ॥

(अ) KN (BI) 14.9, KN (ĀnSS) 15.10).
(आ) IS 10.
(*ab*) कोपात् पुरुषं KN (ĀnSS).

He that by fits and starts, often speaks too much in anger, causes thereby much anxiety to his subjects, like a fire shooting numerous sparks (M. N. Dutt's translation).

44

अकस्माद्द्वेष्टि यो भक्तम् आजन्मपरिसेवितम् ।
न व्यञ्जने रुचिर्यस्य त्याज्यो नृप इवातुरः ॥

(आ) SR 146.175, (a. Kt), SRK 124.25 (a. Prasaṅgaratnāvalī), Kt 37, KtR 37, IS 11, SSB 468, 63.
(a) अकस्माद्व्येष्टि SRK.
(b) °सेविनम् KtR.
(d) त्यज्यो Kt.

That sick person is to be given up (for lost) who hates food accustomed to from birth onwards and who has no relish for seasoning articles (condiments), as a king who hates a devoted follower who has been serving him for ever so long and who has no taste for suggestive ideas. (A. A. R.).

अकस्माद्वेधः कश्चित् see No. 37
अकस्माद्युवती वृद्धं see नाकस्माद्युवती वृद्धं

45

अकाण्डकोपिनो भर्तुर् अन्यासक्तेश्च योषितः
प्रशान्तिश्चेतसः कर्तुं ब्रह्मणापि न शक्यते ॥

(आ) Subh 83, IS 12.
(b) योषिति Subh.

Even Brahmā cannot comfort a man who became angry without cause, or a woman who is attached to a man.

46*

अकाण्डधृतमानसव्यवसितोत्सवैः सारसैर्
अकाण्डपटुताण्डवैरपि शिखण्डिनां मण्डलैः ।
दिशः समवलोकिताः सरसनिर्भरप्रोल्लसद्-
भवत्पृथुवरूथिनीरजनिभूरजःश्यामलाः ॥

(आ) VS 2504 (a. Prakāśavarṣa-sūnodarśanīya), SR 106. 169, SSB 399. 184.
(a) अकालधृतमानसव्यतिकरोत्सवैः VS.
(c) °किता VS.
Pṛthvī metre.

(Oh King), when the quarters were darkened by the dust raised by your huge army marching in high spirits, untimely, the cranes were eager to move towards the Mānasa lake and the groups of peacocks to their hilarious dance.[1] (A.A.R.).

1. i. e. rain-clouds had come.

47*

अकाण्डपातजातानाम् अस्त्राणां मर्मभेदिनाम् ।
गाढशोकप्रहाराणाम् अचिन्तैव महौषधम् ॥

(अ) H (HJ 4.86, HS 4.82, HM 4.83, HK 4.88, HP 4.86, HN 4.86, HH 112, 23-4, HC 151. 9-10), Prab (NSP) 5.29, Prab (TSS) 5.25, Prab (V) 5.26 Cf. भैषज्यमेतद्दुःखस्य
(आ) SR 158.237, IS 13, SSB 488, 244, Sama 1. अ 77.
(*a*) °पत्र° [°पात°] HS.
(*b*) अद्रीणां HP, Prab, SR; गात्राणां HS, HM.
(*d*) अचिन्तेव H (var.); महौषधि: (°हो°) HS, Prab (var.); महौषधी HM

For (those) intensely grevious wounds caused not by the fall of arrows (but) by missiles which pierce the inmost soul, the grand remedy truly (is) not to think (about them). (F. Johnson's translation).

48*

अकाण्डे वक्षोजस्खलितवसनव्यापृतकरं
मृषा जृम्भारम्भोन्नमितभुजबन्धोन्नतकुचम् ।
वृथा यातायातैः कपटकलितान्योन्यहसितं
हरन्त्येताश्चित्तान्यहह जगतां वारवनिताः ॥

(आ) PV 323 (a. Madhusūdana-Sarasvatī).
(1) wrongly marked 322.
Śikhariṇī metre.

Alas ! Prostitutes captivate the hearts of men by unnecessary (feigned) movements of their hands towards the breasts, as if to set right the upper silk; (or) with the raising of breasts by moving the hands upwards to suppress a pretended yawn; or with their false laughter and premeditated graceful movements. (A. A. R.).

49

अकामस्य क्रिया काचिद् दृश्यते नेह कर्हिचित् ।
यद्यद्धि कुरुते किंचित् तत्तत् कामस्य चेष्टितम् ॥

(अ) Mn 2.4.
(आ) SR 380.138, IS 14.

Not a single act here (below) appears ever to be done by a man free from desire, for whatever (man) does, it is (the result of) the impulse of desire. (G. Bühler's translation).

50

अकामां कामयानस्य शरीरमुपतप्यते ।
इच्छन्तीं कामयानस्य प्रीतिर्भवति शोभना ॥

(अ) R (R (B) 5.22, 42-3; R (R) 5.22, 42-3; R (G) 5.24, 37-8).
(आ) SR 380.137, IS 15,
(*a*) अकामो SR; काममानस्य R (G).
(*b*) परिपीड्यते R (G), SR.
(*c*) इच्छतीं IS; काममानस्य R (G).
(*d*) रतिर्भवति R (G), SR.

The body emaciates to no purpose when we enjoy one who does not respond; but there is healthy satisfaction when the love is heartily reciprocated. (T.S. Rāghavācharya's translation).

51

अकामान् कामयति यः कामयानान् परिद्विषन् ।
बलवन्तं च यो द्वेष्टि तमाहुर्मूढचेतसम् ॥

(अ) MBh (MBh (Bh) 5.33, 32, MBh (C) 5,1002).
(आ) SR 380. 135, IS 16, SRHt 29, 17 (a. [?] Bhāravi).
(इ) MBh (ju) p. 238.
(*a*) अकामां MBh (var.); यः कमयते (MBh (var.)
(*b*) कामयानां MBh (var.).
(*c*) परित्यजेत् MBh (C), SR.
(*d*) मूढलक्षणम् MBh (var.).

He who aspires for objects that should not be aspired for [or : he who loves a woman who has no reciprocal love], forsakes those that can be fairly desired after [or : discards her who loves him] and who bears hatred against the mighty is said to be possessed of a foolish soul. (P. N. Menon's translation).

अकामो काम° see No. 50

52

अकारणं रूपमकारणं कुलं
महत्सु नीचेषु च कर्म शोभते ।
इदं हि रूपं परिभूतपूर्वकं
तदेव भूयो बहुमानमागतम् ॥

(अ) BhPañ 2.33.
Vaṁśastha metre

It is neither the personality, nor the family that matters; amongst the high or the low, it is only the deed that shines. This very personality which was despised at first, has now gained great honour. (S. Rangachariar's translation).

53

अकारणं व्याकरणं तन्त्रीशब्दोऽप्यकारणम् ।
अकारणं त्रयो वेदास् तण्डुलास्तत्र कारणम् ॥

(अ) Śto Intr. 41 (p. 326,3-4), Cr 1120 (CnT II 23.2, CnT III 56.7).
(*b*) तन्त्रिशाब्दो Śto (var.).
(*c*) दा [वेदस्] Śto (scribe's error).

The world does not turn around the grammar, does not turn around the sound of a string, does not turn around the three Vedas, but it does turn around every day's bread.

54

अकारणाविष्कृतकोपदारुणात्
खलाद्भयं कस्य न नाम जायते ।
विषं महाहेरिव यस्य दुर्वचः
सुदुःसहं संनिहितं सदा मुखे ॥

(अ) Cr 2. (CR V.20, CPS 116.22), GP 1.112, 16; Bāṇa's Kādambarī Pr. 5; PP 1.275. (Cf. तावन्मौनेननीयते and द्विजिह्व सुखसंस्कारं)
(आ) SR 59.221, SkV 1258, SSB 323. 229.
(*a*) अकारणविष्टकृत° CR (var.); अकारणाविष्कृतवैरदारुणात् (°पधारिणः GP; °णद् Kād°) CR (var.), CPS, Kād°, PP, SR, GP, SkV, SSB.
(*b*) स्तलाद् CRT (printer's error); बलाद्(ख°) CR (var.), असज्जनात् [ख° भ°] Kād°, PP, SkV, SR,SBS; यस्य [क°] CR (var.); कंप० SkV (var.) भयं न [न ना°] Kād°, PP, SkV, SSB, SR (with अस°); सदा न [न ना°] CR (var.).
(*c*) विषमस्य [इ° यस्य]GP.
(*d*) सुदस्सहं CR (var.); सन्निपतेत् GP; सभदा CR (var.); सुखौ CR (var.).
Vaṁśastha metre.

Who does not fear the scoundrel's art, / the causeless hate, the flinty heart ? / For ever ready venom drips / resistless from his serpent-lips. (A. W. Ryder's translation).

55

अकारणेन विप्रेभ्यो यः कुप्यति नराधिपः ।
कृष्णसर्पं स गृह्णाति शिरसा बलदर्पितः ॥

(अ) Cr 1120A (CRB 4.26, CRP 4.21, CRBh I 4.21, CRBh II 4.23, CRCa I 4.15).
(*b*) ग: कुर्याप्यति नराधत: CRP (sic!).
(*c*) कृस्मसर्पं CRBh I; कुलसर्पं CRCa I.
(*d*) सिसा CRBh II; वालदर्पितं CRBh II.

That king who, out of pride of power, gets angry with Brāhmaṇas without cause, holds a black serpent (which is extremely poisonous) on his head. (A. A. R.)

अकार्पण्यमसंरम्भः see **क्षमा धृति°**
अकार्यं तथ्यं वा see No. 60

56

अकार्यकरणाद्भीतः कार्याणां च विवर्जनात् ।
अकाले मन्त्रभेदाच्च येन माद्येन्न तत् पिबेत् ॥

(अ) MBh (MBh(Bh) 5. 34, 41, MBh (C) 5.1136).
(आ) SR 380, 134, SRHt 80.1 (a.MBh); IS 17.
(*b*) तु [च] MBh (var.); विसर्ज° MBh(var.)
(*d*) येन माद्येत तत्पिबेत् MBh (var.).

One who is afraid of doing what ought not to be done, of omitting to do what ought to be done and of divulging a close-kept secret counsel out of season, should never take anything that leads to intoxication. (P. N. Menon's translation).

57

अकार्यप्रतिषेधश्च कार्याणां च प्रवर्तनम् ।
प्रदानं च प्रदेयानाम् अदेयानामसंग्रहः ॥

(अ) KN (KN (ĀnSS) 14.52, KN (BI) 13.52)[1]
(*d*) अदेयानाञ्च सं० KN (BI).
(1) इति वृत्तं महीपतेः

Prohibition of evil deeds and the promotion of good ones, the giving away of things fit to be given, and the accumulation of those that should not be parted with (are the functions of the king). (M. N. Dutt's translation).

58

अकार्यमसकृत् कृत्वा दृश्यन्ते ह्यधना नराः ।
धनयुक्तास्त्वधर्मस्था दृश्यन्ते चापरे जनाः ॥

(अ) MBh (MBh (Bh) 13 149.5; MBh (C) 13: 7602-3; MBh (R) 13.163, 5-6).
(आ) IS 19.

(*a*) अशक्कृत् MBh (C).
(*b*) ह्यधमा MBh (var.); सधना MBh (var.); ह्यनया MBh (var.); जना: [न°] MBh (var.).
(*c*) अनुरक्ता स्वधर्मेषु MBh (var.). धनहीनास्तु धर्मस्था MBh (var), युक्ता:स्वकर्म MBh (C); MBh (R); स्वधर्मस्था (var.)
(*d*) हि [च] MBh (var.); ऽधना: MBh), (C) MBh (R):

Small people who are performing improper acts are often enjoying wealth, while others who observe their duties are without wealth.

59

अकार्यण्यपि पर्याप्य कृत्वापि वृजिनार्जनम् ।
विधीयते हितं यस्य स देहः कस्य सुस्थिरः ॥

(अ) RT (RT (S) 4.383; RT (T) 4.383; RT (VVRI) 4.383).
(आ) SR 380.132, IS 20.
(*b*) वृजिनार्जवम् SR.
(*d*) देहं तत्कस्य सुस्थिरम् RT (var.).

That body, for the benefit of which ill-deeds are accomplished and sinfulness earned, for whom is it lasting ? (M. A. Stein's translation).

अकार्ये तथ्ये वा see No. 60

60

अकार्ये तथ्यो वा भवति वितथः कामम्थवा
तथाप्युच्चैर्धाम्नां हरति महिमानं जनरवः ।
तुलोत्तीर्णस्यापि प्रकटनिहताशेषतमसो
रवेस्तादृक्तेजो न हि भवति कन्यां गत इति ॥

(आ) SkV 1338, Subh 295, IS 18 (Cf. परीवादस्तथ्यो)
(*a*) अकार्यं (°र्ये) तथ्यं (थ्ये) ...... वितथं (°थे) Subh; किमपरं Subh; काममथपरा SkV (var.).
(*b*) प्रतीते लोकेऽस्मिन् [त°] Subh.
(*c*) पुनोत्तो [तु°] Subh., प्रगट° Subh.
(*d*) भवति om, Subh.; कन्यगत Subh; वत: [इ°] IS. Śikhariṇī metre.

Whether there is truth in the scandal or whether it is quite untrue, still the cry of the multitude pulls down the greatness of those of high station, for of the sun who has passed beyond Libre [who is beyond comparison] and who has clearly cast out all darkness his brightness is not the same (now that people say) "he has entered Virgo [he has slept with his daughter]. (D.H.H. Ingall's translation.).

61

अकालचर्या विषमा च गोष्ठी
कुमित्रसेवा न कदापि कार्या ।
पश्याण्डजं पद्मवने प्रसुप्तं
धनुर्विमुक्तेन शरेण भिन्नम् ॥

(अ) P (PP 1.280, PS 1.93, PD 305.82).cf. Ru 61.
(आ) Subh 21, IS 21.
(*c*) अकालचार्या विषयेषु गोष्ठीं PD.
(*b*) कुमित्रसर्वा PD; कदाचिदूह्या [क° का°] PS; कुयात् [का°] PD.
(*c*) यस्याण्डजं पद्मवनेन प्रसुक्: Subh; पश्यण्डजः IS; प्रसुतं PD; प्रसुप्तो IS.
(*d*) ताडितम [भि°] PS (*contra metrum*); विद्धम् [भि°] PD; भिन्न: IS.

Upajāti metre. (Upendravajrā and Indravajrā).

Harsh talk, untimely action, / false friends—are worse than vain : / the swan in lilies sleeping, / was by the arrow slain. (A. W. Ryder's translation).

अकालजलदश्लोकैश् See No. 63

62** and 63**

अकालजलदेन्दोः सा हृद्या वदनचन्द्रिका ।
नित्यं कविचकोरैर्या पीयते न च हीयते ॥
अकालजलदश्लोकैश् चित्रमात्मकृतैरिव ।
जातः कादम्बरीरामो नाटके प्रवरः कविः ॥

(अ) IS 46. 83-4 (a. Rājaśekhara). (Cf. Bhandarkar's Report 1897, pp. X sqq. (B. 23a.), SSB 280.1 (No. 62 only).
(*e*) °जलदे° IS (var.).

That charming light of poetry of the moon of the poet Akālajalada is always enjoyed by *cakora* birds in the form of poets who never get satiated. (A.A.R.)

The poet Kādambarīrāma, O wonder, became reputed as a great dramatist, by using the verses of the poet Akālajalada, as if they had been composed by himself. (A. A. R.).

64*

अकालजलदच्छन्नम् आलोक्य रविमण्डलम् ।
चक्रवाकयुगं रौति रजनीभयशङ्कया ॥

(आ) VS 1723.

Pairs of *cakravāka* birds observing the orb of the sun screened by unseasonable clouds began to wail, apprehensive of the coming of the night. (A. A. R.).

65

अकालमृत्युं परिहृत्य जीवितं
ददाति यो देहसुखं च देहिनाम् ।
न तेन धात्रास्ति समः कुतोऽधिको
न जीविताद्दानमिहातिरिच्यते ॥

(आ) JS 400.117 (a. Karaṇāda).
Vaṁśastha metre.

There is no one who is equal to that Creator who rescues people from untimely death and restores them to good health: how can there be a superior one ? There is no greater gift than giving one's life.[1] (A. A. R.).

1. Rescue from death.

66

अकालमृत्युर्विश्वासो विश्वसन् हि विपद्यते ।
यस्मिन् करोति विश्वासं स जीवत्यपरो मृतः ॥

(आ) SRHt 134.8 (a. MBh).

(Implicit) trust in (unworthy) people is untimely death ; trusting, one faces danger; but the person trusted lives, while the other dies. (A. A. R.).

अकालयुक्तसैन्यस्तु see No. 68

67

अकालसहमत्यल्पं मूर्खव्यसनिनायकम् ।
अगुप्तं भीरुयोधं च दुर्गव्यसनमुच्यते ।

(अ) H (HJ 3.141, HS 3.135, HM 3.137, HK 3.138, HP 3.134, HN 3.134, HH 96.1-2, HC 127.15-6).
(आ) SR 380.131, IS 23.
(a) अत्यल्प (°ल्प) IS.
(c) स्वगुप्तभीरुयुद्धं च IS; सुगुप्तभीरुयुद्धं च IS; सुगुप्तं (अगु°) भीरुयोधश्च IS.

The defect of a citadel is pronounced (when it is) unable to hold out for a (long) time; very small; commanded by a blockhead (or) a profligate; unprotected; (and) garrisoned by timid warriors. (F. Johnson's translation).

68

अकालसैन्ययुक्तस्तु हन्यते कालयोधिना ।
कौशिकेन हतज्योतिर् निशीथ इव वायसः ॥

(अ) KN (KN (BI) 9.40, KN (ĀnSS 9.41), H (HJ 4.51, HS 4.47, HM 4.47, HK 4.52, HP 4.50, HN 4.50, HH 107, 17-8, HC 143.18-9).
(आ) IS 22.
(a) अकालयुक्तसैन्यस्तु KN.

He who has arrayed his army unseasonably, is slain by him who fights at a fit time; as a crow in a starless night (is killed) by the owl. (F. Johnson's translation).

अकालसैन्ययुक्तस्य see No. 68

69

अकाले कृत्यमारब्धं कर्तुं नार्थाय कल्पते ।
तदेव काल आरब्धं महतेऽर्थाय कल्पते ॥

(अ) MBh (MBh (Bh) 12.136, 89, MBh (C) 12, 5006).
(आ) SR 380.129, IS 24.
(a) अकाल° MBh (var.); कृत्यमधिकं MBh (var.); कृतमारब्धं MBh (var.).
(b) कर्तुर् MBh (var.), IS, SR; जातु; [कर्तुं] MBh (Bh); मर्तुं [कर्तुं] MBh (var.); कल्प्यते MBh (var.).
(c) काले SR; आरब्धो° MBh (var.).
(d) महतोऽर्थाय MBh (var.); कर्तुरर्थाय [म°] MBh (var.); कल्प्यते MBh (var.).

When an act is begun at an improper time, it never becomes profitable when accomplished. That act, on the other hand, which is begun at the proper time, always produces sweet fruits. (P. C. Roy's translation).

70*

अकाले गर्जिते देवे दुर्दिनं वाथवा भवेत् ।
पूर्वकाण्डहतं लक्ष्यम् अनध्यायं प्रचक्षते ॥

(आ) ŚP 1825.

A holiday is declared when there is untimely thunder or the sky is completely overcast with clouds or when the target fixed (in archery) has been already hit by an arrow. (A. A. R.).

71

अकिंचनः परिपतन् सुखमास्वादयिष्यसि ।
अकिंचनः सुखं शेते समुत्तिष्ठति चैव हि ॥

(अ) MBh (MBh (Bh) 12.170, 7, MBh (C) 12.6568).
(आ) SR 380. 128, IS 25.
(a) परितपन् MBh (var.).
(b) सुखमासादयिष्यसि (°स्वाद°; °ति) MBh (var.).
(d) सुखं तिष्ठति [स॰] MBh (var); ह [हि] MBh (C), SR

If thou goest about, having renounced home and desirable possessions, thou shalt taste real happiness. A person divested of every thing sleepeth in happiness, and awaketh in happiness (P. C. Roy's translation).

72

अकिंचनत्वं राज्यं च तुलया समतोलयत् ।
अकिंचनत्वमधिकं राज्यादपि जितात्मनः ॥

(अ) PdP, Sṛṣṭikh. 19.249.
(d) हितात्मनः PdP (var.); यतात्मनः

If poverty and kingship would be weighed against each other, to a self-controlled poverty would be superior to kingship. (A.A.R.).

73

अकिंचनस्य दान्तस्य शान्तस्य समचेतसः ।
मया संतुष्टमनसः सर्वाः सुखमया दिशः ॥

(अ) BhŚ 353, BhPn 11.14, 13.
(आ) SR 75.10, IS 26, PWW 291, PAn 629, SSB 347.10, SMa 1.90.
(c) सदा [म॰] IS, SR; सं॰ शश्वत् SSB.
(d) सुखमय्यो दिशोऽखिलाः SSB.

The whole world is full of happiness to a humble one, whose passions are curbed, who is self-controlled, even-tempered and who is always satisfied.[1] (J. M. Sanyal's translation).

1. who gets delight in me.

74

अकिंचनस्य शुद्धस्य उपपन्नस्य सर्वशः ।
अवेक्षमाणस्त्रीँल्लोकान् न तुल्यमुपलक्षये ॥

(अ) MBh (MBh (Bh) 12.170, 9, MBh (C) 12.6570).
(आ) SR 380, 126, IS 27.
(a) नकिंचनस्य MBh (var.); सर्वस्य [शु॰] MBh (var.).
(b) सर्वतः [स॰] MBh (var), MBh (C) SR.
(c) अवेक्षमानस् (MBh (var.); अवेदयमानस् MBh (var.) MBh (C). ताल्ँ [त्रील्ँ] MBh (var.); त्रींल् SR.
(d) °इह MBh (C), SR °इति [उप॰] MBh (var.)

Casting my eyes on every part of the three worlds, I do not behold the person who is equal to a poor man of pure conduct and without attachment (to worldly things). (P. C. Roy's translation).

75

अकिंचनाश्च दृश्यन्ते पुरुषाश्चिरजीविनः ।
समृद्धे च कुले जाता विनश्यन्ति पतंगवत् ॥

(अ) MBh (MBh (Bh) 12.28, 28, MBh (C) 12.860-1).
(आ) IS 7426.

One born in an ignoble race may have a very long life while one sprung from a noble line perishes soon like an insect. (P. C. Roy's translation).

76

अकिंचित्कारिणां वीनैर् आकृष्टगुणकर्मणाम् ।
अधाय गतसत्त्वानां दर्शनस्पर्शनादिकम् ॥

(आ) SNi 3.10.

It is sinful to see or touch corpses and lazy people, that are devoid of action, that are drawn towards the low by their vile actions (that are being tied with ropes prior to burial) and that are bereft of life (and *sattva*— good qualities). (A.A.R.).

अकिंचिदपि कु॰ see न किंचिदपि कु॰

77

अकीर्तिं चापि भूतानि कथयिष्यन्ति तेऽव्ययाम् ।
संभावितस्य चाकीर्तिर् मरणादतिरिच्यते ॥

(अ) MBh (MBh (Bh) 6.24, 34; BhG 2.34).
(आ) Sama 2 स 24.
(b) तेऽव्ययं MBh (var.).
(c) साकीर्तिर् MBh (var.).

Disgrace, too, will creatures / speak of thee, without end; / and for one that has been esteemed, disgrace / is worse than death. (F. Edgerton's translation).

अकीर्तिं विनयो see No. 3414.

अकीर्तिं विनयो हन्ति see No. 3414.

अकीर्तिः कीर्त्यते यस्य see No. 78

78

अकीर्तिर्यस्य गीयेत लोके भूतस्य कस्यचित् ।
पतत्येवाधमाँल्लोकान् यावच्छब्दः प्रकीर्त्यते ॥

(अ) R (R (Bar.) not yet issued; R (B) 7.45, 12-3; R (R) 7.45, 12-3).

(आ) IS 30, SRHt 171.2 (a. MBh).

(*a*) अकीर्तिः कीर्त्यते यस्य SRHt.

Whoever it may be, if his ill fame be current in the world, he falls to a lower state, so long as the defamatory rumours exist. (H. P. Shastri's translation).

79

अकीर्तिर्निन्द्यते देवैः कीर्तिर्लोकेषु पूज्यते ।
कीर्त्यर्थं तु समारम्भः सर्वेषां सुमहात्मनाम् ॥

(अ) R (R (Bar) not yet issued; R (B) 7.45, 13-4; R (R) 7.45, 13-4).

(आ) IS 29.

Dishonour is condemned by the Gods; honour is revered in the world and, it is on account of fair repute, that great souls act. (H. P. Shastri's translation).

80

अकीर्तेः कारणं योषिद् योषिद्वैरस्य कारणम् ।
संसारकारणं योषिद् योषितं वर्जयेत्ततः ॥

(आ) Subh 164, 185, IS 31.

Woman is the cause of dishonour; woman is the cause of hostility; woman is the cause of mundane existence; therefore one should shun a woman.

81*

अकुण्ठोत्कण्ठया पूर्णम् अकण्ठं कलकण्ठि माम् ।
कम्बुकण्ठ्याः क्षणं कण्ठे कुरु कण्ठार्तिमुद्धर ॥

(आ) Kpr. 7.207 (p. 327), Amd. 131.303, 197.525 and 334.966.

(*a*) अकुंडो Amd 303 (var.); अकंठो॰ Amd 303 (var.).

(*c*) कलं [कृ॰] Amd 525 (var.); क्षणे Amd 966.

O thou sweet-voiced ! Bring about my embrace with that conch-necked one, even for a moment, and thus remove the pain of my neck,—of me who am full to my very throat with longing for her. (G. Jhā's translation).[1]

1. Quoted as an example of discord of letters.

82**

अकुबेरपुरीविलोकनं
न धरासूनुकरं कदाचन ।
अथ तत्प्रतिकारहेतवे-
ऽदमयन्तीपतिलोचनं भज ॥

(आ) SR 189.61, SSB 539.72, SRK 152.14 (a. Sphuṭaśloka).

Viyoginī metre.

The sight of a widow is never auspicious (when setting out on a journey). As remedy for the same one should worship the fiery-eyed (God Śiva).[1] (A.A.R.).

1. Kuberapurī—Alakā. Na alakā—analakā, one without hair, widow. Dharāsūnu—Maṅgala, the planet. Na Dharāsūnukara =Amoṅgalakara inauspicious. Damayantīpati=Nala. Hence—Analalocana=the fiery-eyed Śiva.

अकुर्वतो ऽपि पापानि see No. 83

83

अकुर्वन्तोऽपि पापानि शुचयः पापसंश्रयात् ।
परपापैर्विनश्यन्ति मत्स्या नागह्रदे यथा ॥

(अ) R (R (Bar.) 3.36, 27, R (B) 3.38, 26, R (G) 3.42, 50 and 3.45.13).

(आ) IS 32.

(*a*) अकुर्वतो R (B); अकुर्वन्नपि: R (var.); हि [ऽपि] R(G) (var.).

(*b*) पापसंचयात् R (var.).

(*c*) °दोषैर [पापैर्]R (G) (var.).

Innocent persons, though they may not commit any sinful acts, are punished as a consequence of their mere association with evil-doers. Even so the fishes in a serpent-pond are destroyed by the snake-destroyers along with the snakes (T.S. Raghavāchārya's translation).

अकुर्वन्तो हि पापानि see No. 83

84

अकुलानां कुले भावं कुलीनानां कुलक्षयम् ।
संयोगं विप्रयोगं च पश्यन्ति चिरजीविनः ॥

(अ) MBh (MBh (Bh) App. I, 21 to the Āraṇyakaparvan, 1.21, MBh (R) 3.193, 20, MBh (C) 3.13231).

(आ) IS 33.

(*a*) कुलीभावं MBh (var.); कुलीनत्वं MBh (var.).

(*b*) कुलानां च कुलक्रियां MBh (var.).

(*c*) संयोगान्विप्रयोगांश्च MBh (var.

The acquisition of family dignity by those who have it not, the loss of family dignity by those that have it, unions and dis-unions—these all are noticeable by those that lead deathless life. (P.C. Roy's translation).

85

अकुलीनः कुलीनश्च मर्यादां यो न लङ्घयेत्।
धर्मापेक्षी मृदुर्दान्तः स कुलीनशतैर्वरः ॥

(आ) VS 3051 (a. Vyāsamuni) SR 84.11 (a. VS), SSB 361.11 (a. Vyāsa).

(*c*) मृदान्तो SR.

(*d*) न [स] SR.

One who does not transgress good conduct is nobly born, though born of a low family. He who seeks righteousness, is gentle and self-controlled is preferable to hundreds of nobly born persons (without virtues). (A.A. R.).

86

अकुलीनस्तु पुरुषः प्रकृतः साधुसंक्षयात्।
दुर्लभैश्वर्यसंप्राप्तो गर्वितः शत्रुतां व्रजेत्।

(आ) SRHt 130.10.

A person born of low family, vulgar becomes extremely prosperous by the downfall of the good; an arrogant (person) may become inimical (to all good people). (A.A.R.)

87

अकुलीनोऽपि मूर्खोऽपि भूपालं योऽत्र सेवते।
अपि संमानहीनोऽपि स सर्वत्र प्रपूज्यते ॥

(अ) P (PP 1.111, Pts 1.148, Pts K 1.164, PM 1.67).

(आ) SR 149.278, IS 34, SSB 412.184.

(*d*) सर्वत्रापि पूज्यते Pts, SR, SSB.

Though foolish, base, and lacking pride, / a servant at the monarch's side / will have his honour satisfied. (A. W. Ryder's translation).

88

अकुले पतितो राजा मूर्खपुत्रो हि पण्डितः।
निर्धनस्य धनप्राप्तिस् तृणवन्मन्यते जगत् ॥

(अ) Cr 1121 (CNI II 59).

(आ) SR 158.247, SSB 184.254.

(*a*) अधनः [अकु०] CNI II.

(*b*) मूर्खपुत्रस्तु CNI II.

(*c*) निर्धनेन धनं प्राप्य CNI II.

A king born of a low family, the learned son of a fool, and one who has become rich while born poor—these the world considers as straw. (A.A.R.).

89

अकूपाराद् वारि प्रचुरतरमादाय जलदः
स दानाध्यक्षोऽपि प्रकिरति जलं नाद्भुतमिदम्।
स मेघो धन्यो यत् परिकिरति मुक्ताफलतया
यदीयासौ कीर्तिर्नटति नृपनारीकुचतटे ॥

(अ) Ava 408

(आ) Pad 104.74, SR 213.54.
Śikhariṇī metre.

A cloud taking plenty of water from the sea gives back (rains) the same (water) liberally : this is no wonder. That cloud is fortunate which drops the waters which become pearls worn on the breasts of queens and his is the glory. (A.A. R.).

90*

अकूर्चारम्भोऽपि प्रतिचुबुकदेशं करतलं
प्रतिज्ञायां कुर्वन् युवतिषु दृशं स्निग्धतरलाम्।
कुमारोऽहंकारात् परिषदि समानानगणयन्
भुजौ वक्षः पश्यन्नवयसि कान्तिं वितनुते ॥

(आ) ŚP 577 (a. Śārṅgadhara), SR 208.37, SRK 235.49.

(*a*) प्रति चिबु० Sp.
Śikhariṇī metre.

In self-assertion, a youth, though hair does not yet grow on his face, caresses his chin with his hand and casts loving glances at damsels; in his pride he ignores his equals (in age) in an assembly and looks at his hands and chest (proudly) in the freshness of youth. This is charming. (A. A. R.).

91*

अकृतकवलारम्भैर्वक्त्रैर्भयस्थगितेक्षणाः
किमपि वलितग्रीवं स्थित्वा मुहुर्मृगपङ्क्तयः ।
गगनमसकृत्पश्यन्त्येतास्तथाश्रुघनैर्मुखैर्
निपतति यथा शृङ्गाग्रेभ्योऽक्रमं नयनोदकम् ॥

(आ) JS 326.2.
(*d*) ऽक्रमं [ऽक्र०] JS (var.).
Hariṇī metre.

Groups of deer look with tearful eyes at the sky frequently without eating the mouthfuls of grass, with eyes motionless with fear and slightly bending their necks : the tears drop down copiously from the roots of their antlers. (A.A.R.).

92

अकृतज्ञमनार्यं च दीर्घरोषमनार्जवम् ।
चतुरो विद्धि चाण्डालाञ्जात्या जायेत पञ्चमः॥

(अ) GP 1.114, 71. (Cf. Cr 1122). Cf. कूटसाक्षी मृषा°
(आ) ŚP 703, VS 2991, IS 35..
(*a*) अकृतज्ञमकार्यज्ञं ŚP, SV, IS
(*c*) चाण्डालान् GP, ŚP, VS (MS).
(*d*) जन्मना सह (चैव VS)) पञ्चमम् ([मः VS [MS])ŚP. VS, IS; जायति GPy;

The dishonest, the wicked, the crooked and the invalid, form the four classes of *cāṇḍāla-s* the fifth being by the accident of birth. (M. N. Dutt's translation).

93

अकृतत्यागमहिम्नां
मिथ्या किं राजराजशब्देन ।
गोप्तारं न निधीनां
महयन्ति महेश्वरं विबुधाः ॥

(अ) P (PtsK 2.72, Pts 2.69).
(आ) IS 36.
(*a*) हिम्नो Pts; हिम्ना PtsK.
(*d*) कथयन्ति [महः०]Pts.
Āryā metre.

What is the use of the empty title of king of kings (Kubera, the lord of wealth) when he has no greatness born of liberality ? Wise men honour a great king (a great god) and not a mere guardian of treasures. (A. A. R.)

94

अकृतद्विषदुन्नतिच्छिदः
श्रितसंरक्षणवन्ध्यकर्मणः ।
पुरुषस्य निरर्थकः करः
किल कण्डूयनमात्रसार्थकः ॥

(अ) Jāna 4.40.
Viyoginī metre.

It is said that the hand of a man who has not effected the stopping of the growth of enemies and whose efforts have become useless in preserving the refugees, is simply useless and serving only the purpose of scratching (G. R. Nandargikar's translation).

95

अकृतप्रेमैव वरं
न पुनः संजातविघटितप्रेमा ।
उद्धृतनयनस्ताम्यति
यथा हि न तथेह जातान्धः ॥

(आ) SkV 805, VS 1389 (a. Ravigupta), Kav 498[1] Cf. स्नेहो हि वरम०) Prasanna 168b. Cf. ABORI 48.147; No. 1.
(*b*) °विघ्नितप्रेमा VS.
(*c*) °नयनो हि यथा VS.
(*d*) ताम्यत्येव न जात्यन्धः VS.
Āryā metre.

(1) Kav. also quotes Bhojaprabandha 136 (Bombay 1869) but not quoted in other editions (Cf. Bps 137.)

Better never to have loved / than to break a love that's grown; / as one born blind is tortured less / than one whose eyes are gouged. (D.H.H. Ingalls's translation).

96*

अकृत विशदधाम्नो बिम्बसारं गृहीत्वा
दयित युवतिवक्त्रं लोकधात्रेति विद्मः ।
न हि न हि भवदीयो मोह एवैष मित्र
सितगरलनिधानं तत्त्वतो निश्चिनु त्वम् ॥

(आ) SSB 277.11.
Mālinī metre.

I know that the face of the beloved damsel is fashioned by the Creator with the essence of the orb of the moon (the white-rayed one)." "No, not so, friend ! this is merely your delusion.

Know for certain the truth, that it is the abode of white poison." (A.A.R.).

97

अकृतस्यागमो नास्ति कृते नाशो न विद्यते ।
अकस्मादेव लोकोऽयं तृष्णे दासीकृतस्त्वया ॥

(आ) JS 438.3 (a. [Bhāgavata] Vyāsa).

There can be no gain of what was not done; and the result of what was done cannot be destroyed. Oh greed, the world is enslaved by you accidentally. (A.A.R.)

98

अकृतात्मानमासाद्य राजानमनये रतम् ।
समृद्धानि विनश्यन्ति राष्ट्राणि नगराणि च ॥

(अ) R (R (Bar) 5.19.10, R (B) 5.21, 11; R (R) 5.21, 11-2.)

Wealth, kingdom and cities—all are brought to naught when they are placed at the hands of a vicious and illiterate king (M.N. Dutt's translation).

99

अकृतेऽप्युद्यमे पुंसाम् अन्यजन्मकृतं फलम् ।
शुभाशुभं समभ्येति विधिना संनियोजितम् ॥

(अ) P (PP 2.61, Pts 2.74, PtsK 2.78, PY 65).
(आ) IS 37.

The fruit of actions good or bad / in each preceding state, / without a further effort, comes / upon us, brought by fate. (A. W. Ryder's translation).

100

अकृतेष्वेव कार्येषु मृत्युर्वै संप्रकर्षति ।
युवैव धर्मशीलः स्याद् अनिमित्तं हि जीवितम् ॥

(अ) MBh (MBh (Bh) does not contain it, since it is a repetition of 12.169, 13 *cd*+12.169, 15 *ab*; MBh (R) 12.276, 15, MBh (C) 12.9942).
(आ) SR 380.123, IS 38.
(*a*) अकृतेषु च का° MBh (var.); अकृत्ये चैव कार्ये सुखं MBh (var.) *contra. metrum*; कामेषु MBh (var.); कार्ये मे MBh (var.).
(*b*) सम्प्रयच्छति MBh (var.).
(*c*) यश्चैव MBh (var.); यदैव [युo] MBh (var.); कर्म [धर्म°] MBh (var.).
(*d*) अनित्यं खलु जी° MBh (var.).

Before one's acts are completed, Death drags one away. One should, therefore, commence to practice virtue while one is still young (without waiting for one's old age), for life is uncertain. (P. C. Roy's translation).

101

अकृतोपद्रवः कश्चिन् महानपि न पूज्यते ।
पूजयन्ति नरा नागान् न तार्क्ष्यं नागघातिनम् ॥

(अ) P (PtsK 1.474). Cf. No. 2352.
(आ) SR 156. 129, SRK 225.43 (a. Prasaṅgaratnāvalī), IS 39, SSB 484.131.
(*c*) अर्चयन्ति [पू°] SR, SRK; नागं SRK.
(*cd*) नागान्नं PtsK. (See Benfey's Pañcatantra, Vol. II, note 501).
(*d*) न तार्क्ष्यं न गजादिकम् SR, SRK,

Who does not cause harm, even great, is not revered; one revers serpents, but does not rever their enemy—*Tārkṣya*.

102

अकृत्यं नैव कृत्यं स्यात् प्राणत्यागेऽप्युपस्थिते ।
न च कृत्यं परित्याज्यम् एष धर्मः सनातनः ॥

(अ) P (PP 4.36, Pts 4.40, PtsK 4.42, PM 4.28), Cf. No. 24
(आ) IS 40.
(*a*) कर्तव्यं [कृ° स्या°] PtsK.
(*b*) °ऽपि संस्थिते Pts, PtsK.
(*c*) विमुञ्चेत [प°] Pts;
(*d*) धर्मं एष [ए°ध°] PtsK.

No man may plead the death-god's might / for doing wrong, or shirking right. (A. W. Ryder's translation).

103

अकृत्यं मन्यते कृत्यम् अगम्यं मन्यते सुगम् ।
अभक्ष्यं मन्यते भक्ष्यं स्त्रीवाक्यप्रेरितो नरः ॥

(अ) P (PP 2.148, Pts. 2.144, PtsK 2.151, PM 2.56)
(आ) IS 41, SR 165.535, SSB 497.535.

In action, should-not is as should, / in motion, cannot is as can, / in eating, ought-not is as ought / when woman's whispers drive a man. (A. W. Ryder's translation).

अकृत्य मौरवं वा श्रीः see No. 109
अकृत्ये चैव कार्ये सुखं see No. 100

अकृत्येषु च कार्येषु see No. 100

104*

अकृत्रिमप्रेमरसा विलासालसगामिनी ।
असारे दग्धसंसारे सारं सारङ्गलोचना ॥

(आ) ŚP 3090, VS 1453, SR 251.7 (Aufrecht and SR wrongly ascribes this verse to Kir. (3.37))

In this worthless painful world, the essence (worthwhile thing) is a deer-eyed damsel with pleasing unfeigned love and with gentle graceful movements. (A. A. R).

105*

अकृत्रिमविलासाङ्कम् अशिक्षितकलाक्रमम् ।
अविभागाङ्गसुभगं बभूव सुरतं तयोः ॥

(अ) KṣB 2.9, 126 *cd*—127 *ab*.

(आ) JS 279, 19 (a. Kṣemendra).

The enjoyment of love (dalliance) of those two (lovers) was marked by unfeigned amorous pastimes uninstructed (spontaneous) flow of art and sweet in its indivisible wholeness. (A. A. R).

106

अकृत्वा कर्म यो लोके फलं विन्दति विष्ठितः ।
स तु वक्तव्यतां याति द्वेष्यो भवति प्रायशः ॥

(अ) MBh (MBh (Bh) 10.2, 17, MBh (C) 10.86)

(आ) IS42.

(*a*) अकृत्वा MBh (var.); नाकृत्वा MBh (var.); लोके (°को) हि [यो लो°] MBh (var.); काले [लो°] MBh (var.).

(*b*) विंद्यत्° MBh (var.); इच्छति [वि°] MBh (var.); विंदति MBh (var); विष्ठित: (ष्ठी°) MBh (var.); विष्ठित: MBh (var.), MBh (C); दिष्टत: MBh (Var); धिष्वित: MBh (var.); कर्हिचित् [विष्टि°] MBh (var.);

(*c*) सोनुषक्तवता याति MBh (var.); यति MBh (var.).

(*d*) श्रेष्ठो [द्वे°] MBh (var.); द्वेष्यो यो [द्वे°] MBh (var.); नैव स: [प्रा°] MBh (var.); प्रायस:[°शः]MBh (var.); सर्वत:[प्रा°] MBh (var.); भूयश: [प्रा°]MBh (var.). MBh (C).

If anyone in the world is seen to luxuriously enjoy the fruits of action without doing any action, he is generally seen to incur ridicule and become an object of hatred. (P. C. Roy's translation).

107

अकृत्वा निजदेशस्य रक्षां यो विजिगीषते ।
स नृपः परिधानेन वृतमौलिः पुमानिव ॥

(आ) ŚP 1295, SR 150.341, IS 43, SSB 474.247.

(*c*) नृप ŚP (MS).

(*d*) वृतौ ŚP (MS).

A sovereign who undertakes an invasion, before he had protected his own kingdom, is like a man who had wrapped his head in his underwear.

108

अकृत्वा परसंतापम् अगत्वा खलनम्रताम् ।
अनुत्सृज्य सतां वर्त्म यत् स्वल्पमपि तद् बहु ॥

(अ) Cr 1123 (CVNS 11.19).

(आ) ŚP 307 (a. Vyāsa), VS 2660, SR 75.2, SRK 53.1 (a. Prasaṅgaratnāvalī), IS 44, SSB 346.2, SMa 88.

(इ) Cf. ShD (T) 42.

(*a*) अकृत्वारपरसं° ŚP (MS).

(*b*) अकृत्वा खल° VS (var.); खलु ŚP (MS).

(*c*) अनुश्रित्य मता ŚP (MS); मार्गं [व°] VS, SR SMa.

(*d*) स्वल्पामपि तद्वहः ŚP (MS).

One who does not cause pain to others; one who does not degrade himself in view of wickedness; one who does not leave the path of excellence, does not have much, but even that this trifle is a lot.

109

अकृत्वा पौरुषं या श्रीः किं तयालसभाग्यया ।
कुरङ्गोऽपि समश्नाति दैवादुपनतं तृणम् ॥

(अ) P (PP 4.66, Pts 4.188 and 3.147, PtsK 4.84, PM 4.74).

(आ) SR 158.240, IS 45, SSB 488.247, SSg 25.

(*a*) अकृत्य PtsK; श्रीर् SSg.

(*b*) तयापि सुभोग्यया Pts 4.118, PtsK; विकासिन्यापि किं तया Pts 3.147, SR, SSg.

(*c*) जरगवोऽपि चाश्नाति (समश्नाति PtsK (*contra metrum*); नाश्नाति IS) Pts 4.118 and 3.147, PtsK, SR, SSg.

(*d*) उपगतं Pts 4.118 and 3.147, PtsK, SR.

Shun pleasant days that listless pass, / the joy that hides in sloth. / For deer can eat the grass / that fate provides. (A. W. Ryder's translation).

110

अकृत्वा मानुषं कर्म यो दैवमनुवर्तते ।
वृथा श्राम्यति संप्राप्य पतिं क्लीबमिवाङ्गना ॥

(अ) MBh (MBh (Bh) 13.6, 20; MBh (R) 13.6, 20; MBh (C) 13.314).
(आ) IS 46.
(b) देवम् [दै°] MBh (var.).
(c) तथा [वृ°] MBh (var.); भ्राम्यति [श्रा°] MBh (var.); दुर्मेधाः [सं°] MBh (var.).
(d) क्लीवम् MBh (R); ङ्गनां MBh (var.).

He who, without pursuing the human modes of action, follows Destiny only, acts in vain, like unto the woman that has an impotent husband. (P. C. Roy's translation).

अकृत्वारपरसं॰ see No. 108

111

अकृत्वा हेलया पादम् उच्चैर्मूर्धसु विद्विषाम् ।
कथंकारमनालम्बा कीर्तिर्द्यामधिरोहति ॥

(अ) Śiś (Śiś (NSP) 2.52, Śiś (DN) 2.52).
(आ) SRHt 121.18 (a. Māgha), SR 78.7, SSB 352.7 (a. Śiś).
(d) कार्ति° Śiś (GN).

How can fame, without any foothold, ascend to heaven without having planted, with ease, her foot on the high heads of enemies (M. S. Bhandare's translation).

112

अकृपणमशठमचपलं
योगिनमविषादिनं बुधं शूरम् ।
यदि नाश्रयति नरं श्रीः
श्रीरेव हि वञ्चिता भवति ॥

(अ) P (PP 2.114).
Āryā metre.

The brave, wise, hopeful, and persistent, / from tricks, freaks, meanness equidistant—/ if such there be, / and Fortune flee, / the joke on Fortune falls, insistent. (A. W. Ryder's translation).

113

अकृशं कुचयोः कृशं वलग्ने
विततं चक्षुषि विस्तृतं नितम्बे ।
अरुणाधरमाविरस्तु चित्ते
करुणाशालि कपालिभागधेयम् ॥

(आ) SR 251.23; SSB 58.31 (a. Jagannātha), Kuv *ad* 7.23 (p. 23)
(b) विपुलं Kuv.
(c) अधरेऽरुणमा Kuv.
Aupacchandisika metre.

May the good fortune[1] of the skull-bearing lord[2] reside with compassion in my mind—the goddess who is stout at the chest but thin at the waist, elongated at the eyes, but broadened at the hips and with lips that are ruddy. (A. A. R).

(1) Pārvatī
(2) Śiva.

114*

अकृशं नितम्बभागे
क्षामं मध्ये समुन्नतं कुचयोः ।
अत्यायतं नयनयोर्
मम जीवितमेतदायाति ॥

(आ) ŚP 3376 (a. Kālidāsa), AP 36 p. 15, SR 270.8 (a. ŚP), RJ 747, SSB 93.8 (a. Kālidāsa) (Cf. Mālavikāgnimitrā 3.7) (Cf. Bhandarkar Report 1884-7. No. 417; Sabhyālaṅkaraṇa Saṁyogaśṛṅgāra 8 (29a). (Cf. ZDMG 394.306, Kav. 33 and IX *ad* p. 33; A. Scharpé's Kālidāsa Lexicon 1, 3; p. 207).
Āryā metre.

Here comes my life (the sweet-heart), broad in the region of her hips but thin at the waist, with towering bosom and very well extended eyes. (A. A. R).

115

अकृष्टफलमूलेन वनवासरतः सदा ।
कुरुतेऽहरहः श्राद्धम् ऋषिर्विप्रः स उच्यते ॥

(अ) Cr 3 (CVr 11.11, CPS 285.37).
(आ) IS 47, Sama 1 अ 1.89.
(a) °मूलानि (°शी °दौ) CV (var.), CPS.
(b) °सरतिः CV (var.), CPS, °सरत CV (var.).
(c) ऽहरह CV (var.); ऽरह CV (printing error).
(d) ऋषि CV (var.).

The Ṛṣi is one who eats only the fruits and roots which grow of themselves, and who makes offerings to the manes of such things only. (K. Raghunathji's translation).

116*

अकेकी किं केकी वचसि चतुरः किन्न कुररः
शुकः किंवा मूकः स च कलरवः किं क्षतरवः ।
त्वयागण्यैः पुण्यैः पिकमधुरिमा धीरगरिमा
यतो लब्धः स्तब्धः किमसि रुचिरं नेह सुचिरम् ॥

(आ) JS 71.6 (a. Andha[Vaidya]nātha(.
(a) कुरवः JS (var.).
Śikhariṇī metre.

Is the peacock devoid of his (pleasing) note or the osprey of his sweet voice ? Is the parrot dumb or the dove with a sore throat ? Why are you, cuckoo, inactive with the sweetness of your voice, the acme of pleasure, which had been obtained by you with countless good deeds. Or nothing good (sweet) ever lasts ! (A. A. R).

117*

अकौसुमी मन्मथचापयष्टि-
रनंशुका विभ्रमवैजयन्ती ।
ललाटरङ्गाङ्गणनर्तकीयम्
अनञ्जना भ्रूरनुयाति दृष्टम् ॥

(आ) Skm (Skm (B) 817, Skm (POS) 2.69, 2) (a. Rājaśekhara))
Upendravajrā metre[1]
(1) S.C. Banerji wrongly marks it as Upajāti metre.

This is her eye-brow, the bow of Cupid but not made of flowers, the victorious banner of amorous movements but without the silken cloth, a dancer on the stage of the fore-head but without collyrium, follows the (movements of the) eyes. (A. A. R).

118**

अकृत्वङ्गमतस्तक्रं न शतक्रतुना हुतम् ।
नादत्तमिति वाक्यार्थात् तक्रं शक्रस्य दुर्लभम् ॥

(आ) SR 181.15, SRK 239.85 (a. Prasaṅgaratnāvali), SSB 520.2 (last), (Cf. No. 119 and घतं न श्रूयते
(a) अथशाङ्गम् [अक्र०] SR. (var.).
(b) इन्द्रेण [श°] SR (var.).

Butter milk is not prescribed (as offering) in sacrifices and hence is not being offered by the intelligent man. As the sentence means that it is not taken up (offered), butter-milk is beyond the reach of Indra. (A. A. R).

119**

अक्रत्वर्थमिति ज्ञात्वा शक्रे न हुतवान् पुरा ।
नादत्तमिति शास्त्रार्थात् तक्रं शक्रस्य दुर्लभम् ॥

(आ) Sama 2 त 3. Cf. No. 118.

Knowing that it (butter-milk) is not prescribed in sacrifices, Indra was not invoked. As the meaning of the *śāstra* is that it has not been taken up, butter-milk is beyond the reach of Indra. (A.A. R).

120

अक्रमेणानुपायेन कर्मारम्भो न सिध्यति ।
दधिसर्पिःपयांसीव शबरस्य यथा हि गोः ॥

(अ) P (PTu 26.26-7).
(इ) Tantri (OS)68.
(b) कर्या° Tantri (OS.)

An undertaking does not result in success if begun improperly and without the correct means, as curd, ghee and milk from a hunter's cow.[1] (A.A.R).

(1) Since the hunter knows only to eat the cow but not to utilise it properly.

अक्रुश्यन् क्रुश्यमानस्य see No. 2878.

121

अक्रोधं शिक्षयन्त्यन्यैः क्रोधना ये तपोधनाः ।
निर्धनास्ते धनायैव धातुवादोपदेशिनः ॥

(अ) Naiṣ 17.80.
(आ) VS 2323 (a. Harṣa).
(a) अन्यान् VS.
(b) तपस्विना VS.
(c) निधना ये VS.

The hot-tempered ascetics teach others abstention from anger. Themselves poor, they teach alchemy for money. (K. K. Handiqui's translation).

अक्रोधनः क्रुध्यतां वै see No. 122

122

अक्रोधनः क्रोधनेभ्यो विशिष्टस्
तथा तितिक्षुरतितिक्षोर्विशिष्टः ।
अमानुषेभ्यो मानुषाश्च प्रधाना
विद्वांस्तथैवाविदुषः प्रधानः ॥

(अ) MBh (MBh (Bh) 1.82, 6 and 12.288, 15; MBh (C) 1.3556 and 12.11006).
(आ) Matsya-purāṇa 36.6, SR 380.122, IS 48., PWW 646, PAn 257.
(इ) SS (OJ) 107.

(*a*) अक्रोधनं MBh 12.288 अक्रोधतां (°ता; क्रो; क्रध्यतो) वै [क्रो°] (but K7 B7 as above)
(*b*) वरिष्टः [विशि] MBh 1.82 (var.).
(*c*) अमानुषान्मनुषो (°षाणां, मानुषश्च °मानुषो) वै विशिष्टस (मानुषश्च प्रधानाम्)MBh 12.288. अमानषा मानुषेभ्यः प्र० MBh 1.82 (var.); मानुषश्च Matsya, PWW, PAn. प्रधानो Matsya, PWW, PAn.
(*d*) तथाज्ञानाज्ज्ञानवान्वै प्र० (°ज्ञाना; °ज्ञानां; ज्ञानविद् वै प्रधानं; संप्रधनः वै or यो विशिष्टः) MBh 12.288; विशिष्टः (व०) or पुराणः[प्र०] MBh 1.82 (var.).
Epic Upajāti metre.

One who does not get angry is superior to the angry ones. A tolerant person is superior to the intolerant. Men are superior to non-humans. And similarly a learned one is superior to one without learning. (Raghuvira's translation in SS(OJ)).

123

अक्रोधनः सत्यवादी भूतानामविहिंसकः ।
अनसूयः सदाचारो दीर्घमायुरवाप्नुयात् ॥

(अ) MBh (MBh (Bh) 13. 107.14; MBh (R) 13.104, 14; MBh (Cit) 13.104, 114,
(इ) SS(OJ) 153.
(*b*) अप्यहिं [अवि०] MBh (var.).
(*c*) अनसूयुरजिह्मश्च (हिंसश्च) MBh (R), MBh (Bh); श्रद्धानोनसूयश्च MBh (var.); अनुसूयुर् MBh (var.). (°त)
(*d*) शतं (°त) वर्षाणि जीवति MBh(R), MBh (Bh); दीर्घ्याम° MBh(var.); दिर्घ्यम० MBh (var.).

Not given to wrath, truthful, not hurting any creatures, not slandering, following the right conduct —thereby one lives long. (Dr. Raghuvira's translation in SS(OJ).

124

अक्रोधनश्च राजेन्द्र सत्यशीलो दृढव्रतः ।
आत्मोपमश्च भूतेषु स तीर्थफलमश्नुते ॥

(अ) MBh (MBh (Bh) 3.80,33, MBh (C) 3.4054).
(इ) SS (OJ) 283.

Free from wrath, truthful habits, resolute vows, treating others in his own measure—such a one enjoys the fruits of pilgrimage. (Raghuvira's translation) in SS (OJ).

125

अक्रोधवैराग्यजितेन्द्रियत्वं
क्षमादयाशान्तिजनप्रियत्वम् ।
निर्लोभदाता भयशोकहारी
ज्ञानस्य चिह्नं भयलक्षणानि ॥

(अ) BhŚ 354 (doubtful).
(आ) SL f. 57c.
(इ) Prś (C),
(*a*) अक्रोधमारोग्य० PŚ(C)
(*b*) दयाक्षमा सर्व० PrŚ(C)
(*c*) निर्लोभि° PrŚ(C) युक्तिर् [°हारी] PrŚ(C)
(*d*) ज्ञानप्रभेदा दशलक्षणानि PrŚ(C)

The marks of wisdom are freedom from anger, dispassion, mastery of senses, forgiveness, compassion, quietude and love of the people, giving of gifts without avarice, and removing fear and sorrow as well as the symptoms of fear. (A. A. R).

126

अक्रोधस्य यदा क्रोधः सर्वनाशाय कल्पते ।
राघवस्य प्रकोपेन बद्धो नदनदीपतिः ॥

(ι) Bahudarśana 142, IS 7427.
(*b*) कल्प्यते Bah°

If one who usually does not become angry, becomes (really) angry, he destroys everything; because Rāma became angry, the ocean was captivated.

127

अक्रोधेन जयेत् क्रोधम् असाधुं साधुना जयेत् ।
जयेत् कदर्यं दानेन जयेत् सत्येन चानृतम् ॥

(अ) MBh (MBh (Bh) 5.39, 58; MBh(C) 1518-9)
Cf. जयेत्कदर्यं दानेन
(आ) SR 380.120, IS 49, BrDh 2.8, 2.
(इ) LN (P) 129, NKy (B) 157.
(*a*) आक्रोशो जनयेत्क्रोधं MBh (var.); °क्रुद्धम् MBh (C); °क्रद्धम् SR (printing error).
(*d*) सत्येनानृतिकं जयेत् MBh (var.).

With meekness conquer wrath, and ill with ruth,/by giving niggards vanquish, and lies with truth. (J. Muir's translation.)

अक्रोशो जनयेत् क्रोधं see no. 127

128*

अक्लान्तद्युतिभिर्वसन्तकुसुमैरुत्तंसयन् कुन्तलान्
अन्तः खेलति खञ्जरीटनयने कुञ्जेषु कञ्जेक्षणः ।
अस्मन्मन्दिरकर्मतस्तव करौ नाद्यापि विश्राम्यतः
किं ब्रूमो रसिकाग्रणीरसि घटी नेयं विलम्बक्षमा ॥

(आ) PG 209 (in some texts a. Rūpa or Samāhartr̥ = Rūpa Gosvāmin).
Śārdūlavikrīḍita metre.

The lotus-eyed one, O charming girl (wag-tail eyed one) is sporting in the arbours adorning his hair with spring flowers of undiminished hue. Your hands never take rest from house-hold cores even now. What need I say ? You are fond of enjoyment (foremost among appreciators of beauty). This hour brooks no delay. (A.A.R).

129*

अक्लिष्टबालतरुपल्लवलोभनीयं
पीतं मया सदयमेव रतोत्सवेषु ।
बिम्बाधरं दशसि चेद् भ्रमर प्रियायास्
त्वां कारयामि कमलोदरबन्धनस्थम् ॥

(अ) Śāk 6.20 (in some editions, 6.22 or 6.23), (Cf. A. Scharpé's Kālidāsa Lexicon I.1, p. 85).
(आ) JS 240.9 (a. Kālidāsa).
(b) रसोत्सवेषु Śāk (var.).
(c) स्पृशसि [द०] Śāk (var); प्रियायाः JS.
Vasantatilakā metre.

My beloved's lip, red as the *bimba*-fruit, alluring as the virgin blossoms of a young tree, was drunk by me just tenderly in festivals of love; if, O bee, you bite it, I'll make you prisoner in the hollow of a lotus flower. (M. B. Emeneau's translation).

130

अक्लेशादिव चिन्तितम्
उपतिष्ठति सिद्धमेव पुण्यवताम् ।
उड्डीयापुण्यवतां
गच्छन्ति कपोतकाः पश्य ॥

(अ) P (PtsK 2.9, Pts Hamb. MS. 1.8).
(आ) IS 50.
Āryā metre.

Who lived a pious life will get effortlessly whatever he desired; but see ! a not pious (will not get the desired; it will) flee away like pigeons.

131*

अक्षत्रारिकृताभिमन्युनिधनप्रोद्भूततीव्रभ्रुवः
पार्थस्याकृत शात्रवप्रतिकृतेरन्तः शुचा मुह्यतः ।
कीर्णा बाष्पकणैः पतन्ति धनुषि व्रीडाजडा दृष्टयो
हा वत्सेति गिरः स्फुरन्ति न पुनर्निर्यान्ति वक्त्राद्बहिः॥

(आ) ŚP 4009 (a. Niśānārāyaṇa), JS 315.16 (a. Niśanārāyaṇa), SR 362.34, Sar *ad* 5.151 (p. 586), Amd 78.165, (not in Veṇīsaṁhāra).
(a) अक्षद्वारिकृताभिमन्युनिधन° ŚP Sar; °कृताभिमन्युहननप्रो° SR; °क्रुधः [°भ्रु°] SR, JS, Sar.
(b) क्रुधा [शुचा] JS.
(d) कण्ठद्बहिः [व°] JS.
Sardūlavikrīḍita metre.

The glances of Arjuna, whose eyebrows are heavily knit at the death of (his son) Abhimanyu by unwarlike means employed by the enemy, who is overcome with suppressed sorrow at not having retaliated against them, are dulled by shame and tears that well in the eyes fall on the bow. The words 'Alas ! my son' are throbbing on the lips but do not come out of the mouth. (A. A. R).

132*

अक्षदेवनपणीकृतेऽधरे
कान्तयोर्जयपराजये सति ।
अत्र वक्तु यदि वेत्ति मन्मथः
कस्तयोर्जयति जीयतेऽपि वा ॥

(आ) VS 2048 (a. Jayavardhana), Skm (Skm(B) 1069, Skm (pos) (2.119, 4) (a. Kāśmīraka-Jayavardhana), AB p. 512), JS 172.8 (Bhāgavata-Jayavardhana) (Cf. No. 133)
(a) अक्षदीवन° VS (MS).
(c) वेत्ति यदि वक्ति Skm.
(d) जीयतेथवा VS.
Rathoddhatā metre.

When the lover or the beloved has won or lost the wager in a contest of dice-play with the lower lip [kiss] as the winner's prize, let Cupid say, if he knows, who has won and who has lost ? (A.A. R).

133*

अक्षद्यूतजिताधरग्रहविधावीशोऽसि तत्खण्डना-
दाधिक्ये वद को भवानिति मृषा कोपाञ्चितभ्रूलतम् ।
स्विद्यत्स्विन्नकरा[प्रकुड्म]लपरायत्तीकृतास्यस्य मे
मुग्धाक्षी प्रतिकृत्य तत् कृतवती द्यूतेऽपि यन्नार्जितम्॥

(आ) JS 272.6 (a. Gopāditya); VS 2110 (a.

Gopāditya), ŚP 3662 (a. Gopāditya), SR 316.4 (a. VS), SSB 172.5 (a. Gopāditya). See No. 132.

(a) अद्य ध्रु° VS, ŚP, SR, SSB.
(b) °भ्रूलता ŚP, SR. SSB.
(c) °सद्यः स्विन्नकरात्तकुन्तलकरा° VS; °द्रुकुन्त [°प्रकुड्म°] JS (var.); °तस्यास्यते [त० मे] JS (var.); तस्या VS.
(d) मुक्ताक्षी [म०] JS (var.).
Śārdūlavikrīḍita metre.

You have the right to take my lip [kiss] as winner in dice-play, but who are you to inflict an excessive injury (to the lip) ?—saying thus and feigning anger with the knitting of the eye-brows, and holding my face forcibly with her bud-like (tender) fingers that were tired and sweating, the charming-eyed damsel retaliated [gave joy] in a way that was not acquired in the dice-play [was much better than that agreed upon as the wages]. (A.A.R).

134

अक्षमः क्षमतामानो क्रियायां यः प्रवर्तते।
स हि हास्यास्पदत्वं च लभते प्राणसंशयम् ॥

(आ) SR 380.119, Skrt 39, Kt 72, KtR 72, IS 51.
(b) यः क्रियायां KtR, IS.
(c) हास्यास्पदं चापि KtR.
(d) °शंसयं IS.

One who is incapable but considers himself capable to do a certain work and starts to do it, becomes a laughing-stock and perils his own life.

135

अक्षमालापवृत्तिज्ञा कुशासनपरिग्रहा ।
ब्राह्मीव दौर्जनी संसद् वन्दनीया समेखला ॥

(अ) Damayantīkathā 1.7.
(आ) SRK 29.78 (a. Sphuṭaśloka). IS 52, SSS 32 (a Subandhu), SR 55.53, SSB, 316.55

The assembly of learned Brāhmaṇa-s who are proficient in counting the rosaries and seated on mats of darbha grass and wearing the holy girdles is to be respected like the assemblage of wicked men who talk roughly without patience, give unworthy orders and are well armed with sword belts. (A. A. R.)

136

अक्षमा ह्रीपरित्यागः श्रीनाशो धर्मसंक्षयः ।
अभिध्याप्राज्ञता चैव सर्वं लोभात् प्रवर्तते ॥

(अ) MBh (MBh (Bh) 12.152.5, MBh (C) 12. 5881).
(आ) SR 380.117, IS 53, SRHt 87.4 (a. MBh).
(a) ह्री० MBh (var.); श्रीपरित्यागोSRHt (see b)
(b) हीनाशोऽथ धनक्षयः SRHt (See a), धनक्षयः [ध०] MBh (var.); धर्मसंचयः MBh (var.); धनसंक्षयः MBh (var); (5)थ (हि) धनक्षयः [ध°] MBh (var.).
(c) अभिध्याप्रख्यता (°प्राज्ञता; °प्रेष्यता) MBh (var.), MBh (C), SR; अभिध्याच्च भयाच्च MBh (var.); अविद्या प्राज्ञत MBh (var.). अविद्या (°भिज्ञाः°ज्ञा) प्रज्ञता MBh (var.); चाज्ञताSRHt; चैवं MBh (var.).
(d) सर्वो MBh (var.); प्रवर्धते MBh (var.).

Envy, shamelessness, loss of property, loss of sense of duty, desire for goods of others and infamy spring from greed.

137

अक्षमोऽसत्यसंधश्च परदारी नृशंसकृत् ।
पच्यते नरकेष्वेव दह्यमानः स्वकर्मणा ॥

(अ) R (R (Bar.) Araṇyakāṇḍa 98*, (R (G) 3.57, 20).
(आ) IS 54.
(a) आः क्रूरो [अ०] R (var); अक्षयो R (G)
(b) परदार°° R (var.).
(c) नरके घोरे R (G); नरके चैव R (var.).
(d) दशग्रीव R (var.).

One who is intolerant, untrustworthy, coveting others' wives and cruel in action is burnt by his own actions in hell fire. (A.A.R.)

138

अक्षरद्वयमभ्यस्तं नास्ति नास्तीति यत् पुरा ।
तदिदं देहि देहीति विपरीतमुपस्थितम् ॥

(अ) Vet 12.4 (Vet Hu[1] does not quote this stanza)
(आ) Parāśara-dharmasaṁhitā 1.1; 178 (a. Vyāsa); SR 156.133, SRK 226.52 (a. Prasaṅgaratnāvalī) IS 7615, SRHt 217.3 (a. Vallabhadeva), SSB 484.135, Vyās 33.
(a) ध्वक्षरं पदमभ्यस्तं Vyās (var.)
(b) नास्मि नास्ति Vet. (var.).
(d) विपर्ययम् Vyās (var) उपास्थितम् Vet. (var.).

If first two words[1] I do not have anything", "I do not have anything" are dropped, then the contrary "give after all", "give after all" is near.

1. literally "two syllables."

139*

अक्षरमैत्रीभाजः सालंकारस्य चारुवृत्तस्य ।
किं ब्रूमो सखि यूनो न हि न हि सखि पद्यबन्धस्य॥

(आ) SR 186.12, SSB 532.12.

Āryā metre.

Possessed of a closeness that is firm [of friendship, syllables], well decorated [with ornaments, figures of speech] and charming style [good conduct, pleasing metres]—"Friend, are we speaking of a youth ?" No, not indeed, friend; of poetry." (A. A. R.).

140**

अक्षराणामकारोऽहम् इति विष्णुः स्वयं ब्रुवन् ।
भवता सोऽपि यत् सत्यम् आकारेण लघूकृतः ॥

(आ) VS 2460 (a. Bhāskarasena) (Cf. BhG 10.33)

Lord Viṣṇu said (in the Gītā) that he was the letter "a" among the syllables; but truly, he too has been slighted in form by you (by being the letter "ā"). (A.A.R.).

141**

अक्षराणि परीक्ष्यन्ताम् अम्बराडम्बरेण किम् ।
शंभुरम्बरहीनोऽपि सर्वज्ञः किं न जायते ॥

(आ) SR 158.244, SSB 488.251, Sama 2.अ 81, SMa 20.

(c) शंभुर° SMa.

Let (proficiency in) letters be examined, what is the use of a show of dress ? Has not Lord Śiva, though devoid of any clothing, become omniscient ? (A.A.R).

142

अक्षराणि विचित्राणि येन जानन्ति मानवाः ।
बलीवर्दसमास्ते तु खुरशृङ्गविवर्जिताः ॥

(अ) Cr 1124 (CLṢ 7.13, CnT II 14.9, CnT III 7.68, CnT V 108).

(b) जनंति CLṢ.

(d) खुरश्रृग CL .

Those people who do not understand striking letters [or : have no proficiency in speech] are equal to oxen but without hoofs and horns. (A.A.R).

143

अक्षराणि समानानि वर्तुलानि घनानि च ।
परस्परविलग्नानि तरुणीकुचकुम्भवत् ॥

(आ) Sama 2 अ. 77.

Closely related [or : resembling] like breasts of young ladies, are letters [hand writing], which are even and round, and wealth (coins) imperishable, even and round in shape. (A.A.R).

144**

अक्षिपक्ष्म कदा लूनं छिद्यन्ते हि शिरोरुहाः ।
वर्धमानात्मनामेव भवन्ति हि विपत्तयः ॥

(आ) VS 2746.

When are eye-lashes cut ? (Not at all). But hair is cut. Dangers happen only to those who have growth in them [or : capacity to prosper]. (A. A. R).

145*

अक्षिभ्यां कृष्णशाराभ्याम् अस्याः कर्णौ न बाधितौ ।
शङ्के कनकताडङ्क- पाशत्रासवशादिव ॥

(आ) Skm (Skm (B) 824, Skm (POS) 2.70,4) (a. Vaṅgāla).

Her ears were not hindered by her eyes that were black and variegated like spotted deer; I suspect that it is due to the fear of the (chain) of the golden ear-ornament. (A. A. R).

146

अक्षीणकर्मबन्धस्तु ज्ञात्वा मृत्युमुपस्थितम् ।
उत्क्रान्तिकाले संस्मृत्य पुनर्योगित्वमृच्छति ॥

(अ) Mārk.pur. 42.16 *cd*-17*ab*

(आ) ŚP 4564.

(b) मृत्युमरिष्टतः Mārk-pur.

A person who has not exhausted his bondage of the result of his previous actions, seeing that the time of death has approached and remembering (the Lord) at the specified time gets the state of a *Yogin* once again. (A.A.R).

अक्षीणदोषाद्वि° see No. 147

147

अक्षीणभोगाद्विषमाद् इष्टानिष्टभयोज्झितात् ।
दुर्जनाद्धत देवा अप्य् अशक्ता इव बिभ्यति ॥

(अ) KSS (KSS (AKM) 18.121, 95, KSS (NSP) 18.121, 95), (Cf. Pr. 361). Cf. उद्यमः साहसं

(आ) IS 55.

(a) अक्षीणदोषाद् KSS (NSP).

(b) धृष्टानिष्ट (दृष्ट_द्वा०) ऽभयोर्जितात् KSS (AKM).

Even gods, alas !, as if helpless, are afraid of a wicked person who is insatiable in low enjoyments, artful and devoid of a sense of right and wrong.[1]

1. The text in AKM was translated by C.H. Tawney as follows : Even gods...like feeble persons are afraid of a thoroughly self-indulgent ruffianly scoundrel, flushed with impunity.

अक्षुण्वन्नपि बोद्धव्यो see No. 3507.
अक्षुद्रारिकृताभि° see No. 131

148

अक्षेत्रे बीजमुत्सृष्टम् अन्तरेव विनश्यति ।
अबीजकमपि क्षेत्रं केवलं स्थण्डिलं भवेत् ॥

(अ) Mn (MnJ 10.71; MnJh 10.71).
(आ) SR 380.116.

Seed, sown on barren ground, perishes in it; a (fertile) field also, in which no (good) seed (is sown), will remain barren. (G. Buhler's translation).

149

अक्षेषु मृगयायां च स्त्रीषु पाने वृथाटने ।
निद्रायां च निबन्धेन क्षिप्रं नश्यति भूपतिः ॥

(अ) Cr 4 (CPr 4.20, CPS 88.16, Crn 95).
(इ) Cf. RN(P) 66.
(d) सक्तौ (°क्तो) [नि°] CR(var.); भूमिपः CR (var.).

A King who is attached to the play of dice, to hunting, to women, to drinking, to pleasures of life, or to sleep, is lost.

150

अक्षेष्वियं व्यसनिता हृदये यदेते
रागो घनो मधुमदोत्कटमाननं च ।
पद्मस्तथापि परमास्पदमेव लक्ष्म्यास्
तद्दैन्यमेव किल दुर्भगता यदेभिः ॥

(आ) VS 924 (a. Luṭṭaka).
Vasantatilakā metre.

This fondness for gambling [presence of seeds], heavy passion in the heart [having bright colour], and intoxicated with wine [with the surface full of honey]—in spite of these, Padma [lotus or Jain monarch] is the abode of Lakṣmī (prosperity). Absence of these causes indeed a great depression. (A.A.R).

151

अक्षोठशुण्ठिमरिचार्द्रकदाडिमत्वक्
कुस्तुम्बुरूलवणतैलसुसंस्कृतान् यः ।
मत्स्यान् सुशीतसितभक्ततले दधाति
स ब्रह्मलोकमधिगच्छति पुण्यकर्मा ॥

(आ) ŚP 2357. (Cf. No. 388.
Vasantatilakā metre.

That man of good deeds goes to the world of Brahmā who places (before a guest) a plate of white cooked rice with fish well cooked in oil, salt, coriander, pomegranate, wet ginger, pepper, dry ginger and walnut. (A.A.R).

152**

अक्षौरेऽपि च नक्षत्रे कुर्वीत बुधसोमयोः ।
युक्तेऽपि तिथिनक्षत्रे न कुर्याच्छनिभौमयोः ॥

(आ) Sama 2अ.36
(a) तिथिक्षरे [अ°] Sama(var.).

Even if the planets are not good for tonsure, one may have it done on Mondays and Wednesdays. One should not have it on Tuesdays and Saturdays even though the lunar day and the planets are auspicious. (A.A.R).

153

अक्षौहिणी रिपुं हन्यात् स्वयं वा तेन हन्यते ।
ब्राह्मणो मन्त्रविद्धन्यात् सर्वानेव रिपून् क्षणात् ॥

(आ) SRHt 98.3 (a. MBh).

The Akṣauhiṇī (a huge army) may kill the enemy or may be destroyed by him. A Brāhmaṇa knowing *mantra-s* may kill all the enemies in a moment. (A.A.R).

154*

अक्ष्णोर्निक्षिपदञ्जनं श्रवणयोस्तापिञ्छगुच्छावलीं
मूर्ध्नि श्यामसरोजदाम कुचयोः कस्तूरिकापत्रकम् ।
धूर्तानामभिसारसंभ्रमजुषां विष्वङ्निकुञ्जे सखि
ध्वान्तं नीलनिचोलचारु सुदृशां प्रत्यङ्गमालिङ्गति ॥

(अ) GG (GG(NSP) *ad* 11.20(3); GG (RS) 71)
(c) °सारसाहसकृतां or °सारसत्वरहृदां GG (var.); विष्वङ्किकुञ्जे GG (var.) (*contra metrum*)
Śārdūlavikrīḍita metre.

Dear my friend, this raven darkness within the Nikuñja envelopes all round like a sable mantle, and as it were, hugs the wantons close as they stealthily approach their gay paramours. And, like a gallant, the Darkness paints the lashes of the wantons ebon with collyrium, adorns their ears with the dark sprays of the *tamāla*, bedecks their locks with wreaths of dark-blue lilies, lays on their bosoms the black unguent concocted of musk —in short, so wraps them up in its folds that they are rendered

totally invisible to curious prying eyes! (S. Lakshminarasimha Sastri's translation).

155

अक्ष्णोर्मञ्जुलमञ्जनं चरणयोर्नीलाश्मजौ नूपुरा-
वङ्गे नीलपटः स्फुटं मृगमदन्यासः कपोलस्थले।
यत्प्रीत्या परिशीलितं परदृशां रोधाय तत्सांप्रतं
नेपथ्यस्य विधावपीदमसतीजातस्य जातं तमः॥

(आ) Skm (Skm (B) 1206, Skm (POS) 2.147,1) (a. Vāpīka).
(b) स्फुते [स्फु°] Skm (var.).
Śārdūlavikrīḍita metre.

When unchaste women put on fine collyrium in the eyes, and anklets in the form of black decorations at the feet, black dress on the body, and unguent of musk on the cheeks, there came on darkness (to further help them) in their disguise intended to deceive the eyes of others. (A.A.R).

156

अक्ष्णोर्युग्मं विलोकान्मृदुतनुगुणतस्तर्पयन्ती शरीरं
दिव्यामोदेन वक्त्रादपगतमरुता नासिकां चारुवाचा।
श्रोत्रद्वंद्वं मनोज्ञाद्रसनमपि रसादर्पयन्ती मुखाब्जं
यद्वत्पञ्चाक्षसौख्यं वितरति युवतिः कामिनां नान्यदेवम्॥

(अ) AS 104.
(a) °तनु° AS (var.).
(b) वक्त्रादुथ (°प) AS (var.).
(c) मनोज्ञा दशनमपि रसा तर्पयन्ती AS (var.); मनोज्ञा° (°ज्ञा) AS (var.); रसादतीमुखाब्जं AS (var.); रशन° AS (var.).
(d) नान्यदेव AS (var.).
Sragdharā metre.

Nothing else can give so much pleasure to the five senses of lovers as a young woman who pleases the eyes by her (loving) glances, the body by the softness of her person, the sense of smell by the fragrance of her mouth and the ears with pleasing words and the sense of taste by offering her lotus face passionately (to be kissed). (A.A.R.)

157*

अक्ष्णोर्विपक्ष इति सानुशयं लुलाव
नीलोत्पलं यदबला कलमस्य गोप्त्री।
भूयस्तदेव शिरसावहदुन्नतानां
वैरं विरोधिषु दृढं न पराजितेषु॥

(आ) VS 1820 (a. Bhaṭṭācārya).
Vasantatilakā metre.

A girl guarding a field of rice plucked in anger (in intense enmity) a blue lily as it was a rival to her eyes (in beauty). Later she wore the same on her head. In the case of the great, enmity is (directed) towards the hostile, not at the vanquished. (A.A.R.).

158

अखण्डमण्डलः श्रीमान् पश्यैष पृथिवीपतिः।
न निशाकरवज्जातु कलावैकल्यमागतः॥

(आ) Kpr 10.467 (p. 650), Amd 277.783; SR 103.62 (a. Sar.), SSB 393.69 (a. Kpr.). (Not found in Sar.).
(a) °मण्डलश्री Amd (var.).
(d) कलावकैक° SSB.

Lo! this wealthy Lord of the Earth, with a compact and perfect kingdom, is never deprived of his splendour, like the moon (full and bright). (G. Jhā's translation).

159*

अखण्डितं च क्रमुकं चूर्णं तु रसवर्जितम्।
भूमौ निपतितं पत्रं शक्रस्यापि श्रियं हरेत्॥

(आ) NBh 86.

Arecamut that is unbroken, and lime-powder devoid of moisture and the (betel) leaf picked up from the ground—these (if used) will deprive even Indra of his prosperity. (A.A.R).

160*

अखण्डिता शक्तिरथोपमानं
न स्वीकृतं न च्छलरीतिरस्ति।
अस्पृष्टसंदेहविपर्ययस्य
कोऽयं तव न्यायनये निवेशः॥

(आ) SR 104.99, SSB 395.107.
Upajāti metre (Upendravajrā and Indravajrā)

Great (unbroken) is your strength, there is no comparison with you, nor do you practise deceptive ways. When you are untouched by a particle of doubt of reverse, what is this adoption of righteous means? (There is pun on words *śakti*, *upamāna*, etc. being technical terms in Nyāya philosophy). (A.A.R).

161**

अखर्वपर्वगर्तेषु विच्छिन्नो यस्य वारिधिः।
स एव हि मुनेः पाणिर् अधस्ताद्विन्ध्यभूभृतः ॥

(आ) ŚP 1075, SR 217.43, SSB 600.2, JS 363.14, Any 24.195.
(a) अखर्वखर्वगर्तासु Any; °तर्तेस ŚP.
(c) हा (हि JS) स एव [स ए० हिं] SR, SSB, JS.

That same hand of the sage (Agastya) is below (southward) the Vindhya mountain, in whose mighty hollow the ocean was broken up [hidden]. (A.A.R).

162

अखिलं विदुषामनाविलं
सुहृदा च स्वहृदा च पश्यताम् ।
सविधेऽपि नसूक्ष्मसाक्षिणी
वदनालंकृतिमात्रमक्षिणी ॥

(अ) Naiṣ (Naiṣ (NSP) 2.55; Naiṣ (D) 2.55).
Viyoginī metre.

To the wise seeing everything clearly with the aid of friends or their own heart, the eyes which cannot grasp minute objects even at close quarters are merely ornaments of the face. (K. K. Handiqui's translation).

163

अखिलेषु विहंगेषु हन्त स्वच्छन्दचारिषु ।
शुक पञ्जरबन्धस्ते मधुराणां गिरां फलम् ॥

(आ) SR 227.181, IS 57 (in IS and SR also quoted as derived from Kuv 162a), SRK 191.2, AIK 407, AP 58, Can 108, SSB 617.1.

While all other birds can live in freedom, you , oh parrot, as reward for your sweet voice, are put in a cage !

164*

अगजाननपद्मार्कं गजाननमहर्निशम् ।
अनेकदं तं भक्तानाम् एकदन्तमुपास्महे ॥

(आ) SR 2.5, SSB 3.4, SRK 3.1 (a. Sphuṭaśloka), SSpr 2.

I worship day and night the one-tusked god[1], the giver of plenty to the devotees, the elephant-faced, who is the sun to the lotus of the face of the goddess Pārvatī[2] (A. A. R).

(1) Gaṇeśa.
(2) The daughter of the Mountain.

165*

अगणितगुणेन सुन्दर
कृत्वा चारित्रमप्युदासीनम् ।
भवतानन्यगतिः सा
विहितावर्तेन तरणिरिव ॥

(अ) Ārs 2.47.
(आ) SR 288.17, SSB 123.21.
(d) °नैकेव SSB (var.).
Āryā metre.

O good looking man, by your countless virtues, she (my mistress) has bet aside even good conduct and is brought to a position of helplessness (without you) like a boat by a whirlpool. (A.A.R.)

166*

अगणितगुरुर्याच्ञालोलं पदान्तसदातिथिः
समयमविदन् मुग्धः कालासहो रतिलम्पटः।
कृतककुपितं हस्ताघातं त्रपारुदितं हठा-
दपरिगणयन् लज्जायां मां निमज्जयति प्रियः ॥

(आ) Skm (Skm (B) 665, Skm (BI) 2.38, 5, Skm (POS) 2.38, 5). (a. Gopika).
(a) °लोल: Skm (BI), Skm (POS)
(b) कालासही Skm (B).
Hariṇī metre.

The dear one [lover: anklet] plunges me forcibly into shame, ignoring my feigned anger, clapping of hand and cry of shyness—the one who ignores, the *guru* [elders : weight], even a guest at my feet with requests, not minding the time, the simple-minded [charming], unable to brook delay and full of desire for enjoyment. (A.A.R).

167*

अगणितनिजश्रमाणां
परकृत्येऽभ्येत्य वर्तमानानाम् ।
सुजनघनदिनमणीनां
परोपकारार्थमजनि जनिः ॥

(आ) SuM 6.3.
(a) अवगणित° SuM (var.) (*contra metrum*).
(c) °दिन० om. SuM (var.).

The birth [existence] of good people,

clouds and the sun, who ever remain doing work for others, ignoring their own fatigue [in the good cause], is for rendering help to others. (A.A.R).

168

अगणितयशसा त्यक्त-
स्थितिना क्रियतेऽथ याकृतज्ञेन ।
स्निग्धे सुहृदि सरागे
मित्रे तव वञ्चना न युक्ता सा ॥

(अ) Kal (Kal (KM) 2.61, Kal (RP) 2.61).
Gīti-āryā metre.

What deceit an ungrateful person practises without caring for his good name and abandoning decency is not proper in your case towards me who am affectionate, good hearted, in love and friendly. (A. A. R.)

169

अगतित्वमतिश्रद्धा ज्ञानाभासेन तृप्तता ।
त्रयः शिष्यगुणा ह्येते मूर्खाचार्यस्य भाग्यजाः ।

(अ) Kalivi 9.
(आ) SRK. 251.5 (.a. Sphuṭaśloka)
(*d*) भाग्यतः Kalivi.

Three characteristics of students viz. the absence of other teachers, excessive faith (in the teacher) and satisfaction at imperfect knowledge obtained—are found by the good luck of foolish teachers. (A.A.R).

170

अगतीनां खलीकाराद् दुःखं नैवोपजायते ।
भवन्त्यशोकाः प्रायेण सांकुराः पादताडिताः ॥

(आ) VS 792.

Insult offered to the helpless does not result in harm; on the other hand they generally remain free from worry. The *aśoka*-tree puts forth buds when kicked. (A.A.R).

171**

अगदैः सर्वसामान्यैर् व्यन्तराणां विषं हरेत् ।
धूपो देवीसहापिच्छ- खण्डनैस्तद्विषापहः ॥

(आ) ŚP 2925.

Very common medicines can remove the poison that is deep inside. The smoke produced by pieces of *devisahā* and peacock's tail removes that poison. (A. A. R.)

172*

अगम्यगमनात् प्रायः प्रायश्चित्तीयते जनः ।
अगम्यं त्वद्यशो याति सर्वत्रैव च पावनम् ॥

(आ) VS 2462.

Generally, when people misbehave with forbidden women they perform expiatory acts. But your fame (O King) goes to places difficult of access and it is purifying everywhere[1] (A.A.R).

(1) There is a pun in the word *agamya*.

173

अगम्यानि पुमान् याति योऽसेव्यांश्च निषेवते ।
स मृत्युमुपगृह्णाति गर्भमश्वतरी यथा ॥

(अ) P (PtsK 1.415, Pts 1.370)[1]
(आ) IS 58.
(*a*) अगम्याःयः Pts, IS.
(*b*) असेव्यांश्च Pts.
(1) Cf. Weber's Indische Studien 1.40.

That man who consorts with undesirable woman and resorts to those who are unworthy of company invites his death, as a she-mule when she becomes pregnant. (A. A. R.)

पुमान्याति Cf. No. 173.

174

अगम्यार्थं तृणप्राणाः पृष्ठस्थीकृतभीह्रियः ।
शम्भलीभुक्तसर्वस्वा जना यत्पारिपार्श्विकाः ॥

(अ) Naiṣ 17.15.
(*a*) अगम्यार्थतृणप्राणाः Naiṣ (var.).

Cupid's companions are people who despise their lives for the sake of forbidden women. They disregard fear and shame. All their wealth is consumed by bawds. (K. K. Handiqui's translation).

अगम्यो मन्त्राणां न see न गम्यो मन्त्राणां

175

अगम्यो मन्त्राणां प्रकृतिभिषजामप्यविषयः
सुधासारासाध्यो विसवृशतरारम्भगहनः ।
जगद्भ्रामीकर्तुं परिणतधियानेन विधिना
स्फुटं सृष्टो व्याधिः प्रकृतिविषमो दुर्जनजनः ॥

(आ) SkV 1270.
Śikhariṇī metre.

It is beyond reach of charms, / beyond the skill of born physicians, / beyond ambrosia's cure, / so strange and secret

are its workings. / Clearly it took no less an intellect than God's / to make for the confusion of the world / a plague so contrary to nature / as is a villain. (D. H.H. Ingall's translation).

176 **

अगस्तितुल्याश्च घृताब्धिशोषणे
दम्भोलितुल्या वटकाद्रिभेदने ।
शाकावलीकाननवह्निरूपास्
त एव भट्टा इतरे भटाश्च ॥

(आ) SRK 237.66 (a. Sphuṭaśloka), SR 96.2, SSB 382.2.
(b) वटिकाद्रिभेदने SR.
(c) °वन्हि° SRK.

Upajāti metre (Vaṁśastha and Indravaṁśa),

They only are Bhaṭṭa-s [a class of good eaters] who are similar to the sage Agastya in drying up the ocean of ghee, and thunderbolt in breaking [munching] the mountain of Vaṭaka-s [savowries] and of the form of fire in burning [consuming] the forest of vegetable [dishes]. Others are merely Bhaṭa-s [common fighters], (A. A. R).

177*

अगस्तिहस्तचुलुक- मितेऽब्धौ वाहनाकृतौ ।
मग्नः समुद्रो वेलायाम् इति देवास्तदा जगुः ॥

(अ) MK (MK (S) 117, MK (P) 94, MK (G) 63. 7-8).
(a) अगस्तिहश्चुलुकम् MK (P); °चुलुकौ MK(G); °चुलुके MK(S) (var.); °चुलुको MK (S) (var.); °चुलक MK(S) var.
(b) इतेऽब्धो MK (P); मितौ (°तो) द्वौ (द्वौ) MK (G), MK (S) (var); वाहनौ क्रमात् MK (S) (var.), ऽधौ MK (S) (var.); वाहनाक्रान्तौ MK (S) (var.); वारणाकृतौ MK (S) (var.).
(c) समुद्रवे° MK (P).
(d) देवाः MK (G).

When the sea resembling a small vehicle was contained in the hollow of the palm of the sage Agastya the gods sang that the sea was sunk in the sea shore. (A. A. R.)

178*

अगस्त्य इव यस्यासिर् न्यञ्चितक्षितिभृद्बभौ ।
चित्रं सोऽप्यकरोन्नृत्यत् कबन्धं समरार्णवम् ॥

(आ) JS 3.21.

His sword, like sage Agastya, shone by cutting down (enemy) kings [mountains]. Oh wonder, he also made the ocean of battle-field full of dancing billows of headless trunks. (A.A.R.)

179*

अगस्त्यस्य मुनेः शापाद् ब्रह्मयन्दनमास्थितः ।
महासुखात् परिभ्रष्टो नहुषः सर्पतां गतः ॥

(आ) SR 195.6, SSB 549.2.

King Nahuṣa seated in a palanquin borne by Brahmin sages fell from great happiness due to the curse of sage Agastya and was changed into a python. (A.A.R.)

180*

अगस्त्येन पयोराशेः कियत् किं पीतमुज्झितम् ।
त्वया वैरिकुलं वीर समरे कीदृशं कृतम् ॥

(आ) SR 198.8, SSB 554.8

How much of the water of the ocean was drunk and left out by the sage Agastya ? O hero, what was done by you of the race of enemies at the battle-field[1] ? (A. A. R).

1. The enemies were made the guests of the god of death.

181*

अगा गाङ्गाङ्गकाकाक- गाहकाघककाकहा ।
अहाहाङ्क खगाङ्काग- कङ्कागखगकाकक ॥

(अ) KāD (KāD (B) 3.91, KāD (Bh) 391, KāD (R) 3.91).
(a) गां गाङ्गका° KāD (B)
(c) अहाहाङ्ग KāD (B), KāD (Bh) (var), KāD (R); खगङ्का ग° KāD (Bh) (var.).
(d) कङ्गाग° KāD (B); °काकक: KāD (Bh) (var); °काकुक: KāD (Bh) (var.).

The one who dived in the rippled water of the Gaṅgā, who destroyed crow-like [black] sins, had no wailing of "ha, ha", had travelled Sumeru mountain marked with sun, and who had not been restlless with fickle sense, has rightly travelled over the Earth. (K. Ray's translation).[1]

1. Example of a stanza composed exclusively of guttural letters.

182

अगाधजलसंचारी विकारी न च रोहितः ।
गण्डूषजलमात्रे तु शफरी फर्फरायते ॥

(अ) Cr 1125 (CNF 73, CNL 44), Vararuci's Nitiratna 10 (KSH 503), Ava 388.
(आ) SR 235.2, IS 59, SSB 632.1.
(b) वीकानचरोहित CNF (MS); विकारिनंचरो° CNF (MS B); न गर्वं याति रो° Vara-, SR, SSB, Ava.°
(c) अङ्गुष्ठोदकमात्रेण Vara°, Ava, SR, SSB; गण्डुष जलमात्रेण CNF (MS B); न (तु) CNL.
(d) सफरी Vara°; फरफरा°CNL.

The large fish *rohita* who swims in bottomless water does not become presumptuous; but the small *śapharī* loafs about frantically in water not deeper than a few inches.

183

अगाधहृदया भूपाः कूपा इव दुरासदाः ।
घटका गुणिनो नो चेत् कथं लभ्येत जीवनम् ॥

(आ) SR 146.172, SRK 233, 36 (a. Sphuṭaśloka), IS 7617.
(c) घटका-कार्यसाधक and कुम्भ; गुणिन्-गुणवन्त and रज्जुयुक्त IS
(d) जीवन=जीवनोपायभूतं द्रव्यम् and उदक =IS

Kings are deep like wells and are difficult to penetrate. If there are no helping pots with merit-ropes, how can livelihood—water be obtained ?[1] (A.A.R.)

(1) Here is a pun on the words *ghaṭaka* and *jivana*.

184

अगाधेनापि किं तेन तोयेन लवणाम्बुधेः ।
जानुमात्रं वरं वारि तृष्णाच्छेदकरं नृणाम् ॥

(आ) SuB 9.6.

What is the use of that water, though in abundance, of the saline sea ? Knee-deep water which assuages the thirst of people is preferable. (A. A. R).

185*

अगारेऽस्मिन् कान्ते गिरिशमनिशानाथशकलं
भुजंगानुतुङ्गान् सकलमपि वातायनपथे ।
निकुञ्जेषु श्येनानधिगृहशिरो राहुवलयं
लिखन्त्या नीयन्ते शिव शिव तया हन्त दिवसाः ॥

(आ) SR 276.31, SSB 103.33.
(a) अगृहे (अ°) SSB (var.).
Śikhariṇī metre.

Alas ! O Lord Śiva, the days are spent by her in the charming mansion by drawing the single digit of the moon resting on Śiva and big snakes in the path of the windows (to absorb the breeze) and the encircling head of Rāhu in the house and hawks in the bowers (so that she may be free of all excitants of love). (A. A. R).

186

अगुणकणो गुणराशिर्
द्वयमपि दैवेन खलमुखे पतितम् ।
प्रसरति तैलमिवैकः
सलिले घृतवज्जडत्वमेत्यन्यः ॥

(आ) ŚP 466, SR 58.195, SSB 322. 203 (In the index wrongly marked 332.20)
(b) इह (अपि) ŚP, SR; दैवात् (दै°) ŚP, SSB.
(d) शुण्ठीखण्डे SSB (var.)
Gīti-āryā metre.

Fate has placed two things in the mouth of the wicked : a particle of badness and a heap of goodness. The former spreads like a drop of oil in water and the latter shrinks like ghee (in the water). (A. A. R).

अगुणस्य हतं रूपम् see निर्गुणस्य हतं रूपं
अगुरुति वदतु see No. 187.

187

अगुरुरिति वदतु लोको
गौरवमत्रैव पुनरहं मन्ये ।
दर्शितगुणैकवृत्तिर्
यस्य जने जनितदाहेऽपि ॥

(आ) ŚP 1000 (a. Vallabhadeva), SR 238.62, SRK 205.1, IS 60, JS 113.3 (a. Vallabhadeva), SSB 636.1 (a. Vallabhadeva), Any 122.117. (Cf. Pr 361),
(a) अगुरुति ŚP (MS), वदति ŚP (MS), JS, कोलो (लो°) ŚP (MS) (scribe's error).
(b) गौरमत्रैव ŚP (MS).
(c) गुणैव ŚP , SR, SRK, SSB, JS, Any.
Āryā metre.

Let the world say that it is *aguru* (without respect : a fragrant incense), but I consider that there is very great

weight in it, for it shows one great merit (as a rope : excellent fragrance) when it is kindled in fire (when it helps thirsty people to draw water). (A.A.R.)

188*

अगुरुसुरभिधूपोशोभितं केशपाशं
गलितकुसुममालं धुन्वती कुञ्चिताग्रम् ।
त्यजति गुरुनितम्बा निम्ननाभिः सुमध्याप्य्
उषसि शयनवासः कामिनी कामशोभा ॥

(अ) Ṛtu (Ṛtu (NSP) 5.12; Ṛtu (ES) 5.12). (Cf. A. Scharpé's Kālidāsa-Lexicon 1.3; p. 192).

(a) मोदितं Ṛtu (NSP); केशपाशान् Ṛtu (NSP) (var.)

(b) °कुसुमालन् Ṛtu (NSP) (var.); तन्वती [धु०] Ṛtu (NSP) कु० वहन्ती tr. Ṛtu (NSP) (var.); कुञ्चताग्राम् Ṛtu (NSP) (var.).

(c) निम्नमध्यावसाना Ṛtu (NSP); त्य् om Ṛtu (NSP) (var.).

(d) शयनमन्या Ṛtu (NSP); शयनवासम् (नमध्या) Ṛtu (NSP) (var.); चारुशोभाम् (का०) Ṛtu (NSP); कामशोभाम् Ṛtu (NSP) (var.). Mālinī metre.

While another youthful maid, / with navel deep and ample hips, / and lovely slender waist, is just about to leave the bed / in the early morning hour / she is loosely binding the ends / of her gorgeous curly hair perfumed with *aguru* / in which the chaplet of flowers is fading. (R. S. Pandit's translation).

189

अगुरोरपि सत उच्चैः
प्रशंसनं तद्गुणा वितन्वन्ति ।
अगुरुर्ज्वलनेऽप्यस्तः
सौरभमिषतो गुणान् वमति ॥

(आ) SSB 306.149.
Āryā metre.

Merits spread widely, if they exist, even in one who is not great (as also in the case of incense); the *aguru* (incense) though thrown in fire discloses merits in the form of its fragrance. (A.A.R).

190

अगूढविभवा यस्य पौरा राष्ट्रनिवासिनः ।
नयापनयवेत्ता यः स राजा राजसत्तमः ॥

(आ) SRHt 60.2 (a. MBh)
(b) पुरा SRHt.

That king is the best of kings in whose kingdom the citizens have no need to conceal their wealth and who understands well right and wrong. (A.A.R.)

191

अगूढहासस्फुटदन्तकेसरं
मुखं स्विदेतद्विकसन्नु पङ्कजम् ।
इति प्रलीनां नलिनीवने सखीं
विदाम्बभूवुः सुचिरेण योषितः ॥

(अ) Kir 8.36.
(आ) Almm. 2.
Vaṁśastha metre.

Is this our friend's face with the teeth visible in her broad smile or is it a well blossomed lotus with its filaments visible ? Thus did the young ladies recognize their friend after a long time when she was concealed in the forest of lotus flowers. (A. A. R.)

अग्निं (°ग्नि°) प्राप्तं हि पुरुषं see No. 218.

192

अग्निं प्राप्य यथा सद्यस् तूलराशिर्विनश्यति ।
तथा गङ्गाजलेनैव सर्वपापं विनश्यति ॥

(अ) VC (var). 15.4 (Cf. No. 217.
(आ) SR 380.114, IS 63.
(a) अग्नी VC (var).
(c) गङ्गाप्रवाहेण VC (var.), SR, IS; गङ्गाजलनेव VC (var.).
(d) सर्वं पापं VC (var.), SR, IS; व्यपोहति VC (var.).

All evil is destroyed merely by the water of the Ganges, as surely as a heap of cotton is straightway destroyed when it is thrown into the fire (F. Edgerton's translation).

193

अग्निं स्तोकमिवात्मानं संधुक्षयति यो नरः ।
स वर्धमानो ग्रसते महान्तमपि संचयम् ॥

(अ) MBh (MBh (Bh) Ādi-parvan, App. I, 81 l. 176-7; MBh (R) 1.142, 86; MBh (C) 1.5628) Cf. क्लेशैस्तीव्रैर्युज्यमानः
(आ) IS 61.

(*a*) अग्निस्तोकम् MBh (var.); अग्निस्तोमम् MBh (R) (printing error).
(*b*) पण्डितः [यो न०] MBh (var.).

A man who blows himself into a flame as one blows fire into flame, entangles, when he grows, even a great pile.

अग्नि: क्रियावतां see No. 215.

194

अग्नि: स्तोको वर्धते चाज्यसिक्तो
बीजं चैकं बहुसाहस्रमेति ।
क्षयोदयौ विपुलौ संनियम्य
तस्मादल्पं नावमन्येत वित्तम् ॥

(आ) SRHt 113.10 (a. Kāmandaki, but not found in KN).
Irregular metre.

A small fire blazes forth when fed with ghee; a single seed multiplies in thousands. Rise and fall (in the condition of man) may be great : it matters not. Hence one should not look down upon one's little fortune. (A. A. R).

195

अग्निकुण्डसमा नारी घृतकुम्भसमो नरः ।
संगमेन परस्त्रीणां कस्य नो चलते मनः ॥

(आ) Subh 228, IS 61 (Cf. Pr 361), Cf. घृतकुम्भसमा नारी and Nos. 196, 302, 303
(*d*) नश्चलते Subh (MS).; न IS.

The woman resembles a jar with glowing coal; a man resembles a pot with butter; whose heart does not become agitated when meeting a strange woman ?

196

अग्निकुम्भसमा नारी घृतकुम्भसमो नरः ।
उभयोरपि संयोगः कस्य विश्वासकारकः ॥

(अ) Cr 1126 (CNP II 263, CM 1). Cf. Nos. 195, 302, 303
(इ) PrŚ (C) 26
(*c*) जातु जह्वे नरं दृष्ट्वा PrŚ (C)
(*d*) विश्वजितं मनः PrŚ (C)ते नरः [°स°]CNP II.

The woman resembles a jar with glowing coal; a man resembles a pot with butter, who trusts the union of these two elements ?

197

अग्निदाहे न मे दुःखं छेदे न निकषे न वा ।
यत्तदेव महद्दुःखं गुञ्जया सह तोलनम् ॥

(आ) SR 246.18, SSB 651.1, Any 92.55
(*b*) न दुःखं प्रावघर्षणे Any.
(*c*) एकमेव Any.

Pain have I none when burnt by fire or cut or rubbed violently. But great is my pain when weighed against worthless *guñjā* (berry). (A.A.R).

198

अग्निदो गरदश्चैव शस्त्रपाणिर्धनापहः ।
क्षेत्रदारापहारी च षडेते ह्याततायिनः ॥

(अ) Cr 5 (CSr II.14, CRr VIII.46, CPS233.35, CKI 44.)
(आ) Śridharasvāmin on BhG 1.33, Commentary *ad* Hemacandra 372, IS 7428.
(इ) Ślt (OJ) 32.
(*a*) अग्निदो °(ग्निर्चौ) CS (var.); गरलश्चैव CS (var.); गर्दभश्चैव CR (var.).
(*b*) शस्त्रपाणि CS (var.); धनापहाः (°पहा; °प्रहाः) CS (var.).
(*c*) क्षेत्रदाराप्रहारे (°हाप्रहारि; °हापहरि; °हरश्चैव °रहश्चैव CR [var.])CS (var.), CR (var.)
(*d*) खंडेत्ये CS (var.); षडेत IS; आततायिनः CS, CR; अततार्इन CS (var.); आततायिना CS (var.).

It is the incendiary, the poisoner, and one with a threatening weapon in his hand, as also one who despoils us of our fields, wives or wealth, that are reckoned the six aggressors in law. (B. C. Dutt's translation).

199

अग्निना भस्मना चैव स्तम्भेन च जलेन च ।
अद्वारेणैव मार्गेण पङ्क्तिदोषो न विद्यते ॥

(आ) NBh 199.

One does not lose class (is not polluted) even sitting in the same row with inferiors near fire, or ashes, pillars or waterways and in pathless regions. (A.A.R).

200

अग्निरापः स्त्रियो मूर्खाः सर्पा राजकुलानि च ।
नित्यं यत्नेन सेव्यानि सद्यः प्राणहराणि षट् ॥

(अ) Cr, 66 CV XIV.12, Cv V.19, CS III.94, CR "S", CNN 65, CNP II.144, CNI I.112, CNT IV.117, CNM 114, CNMN 81, CNŚIV 63, CPS 188.37 and 320.10, CvL II.3.11 (partly illegible), GP 1.114, 13. Cf. Crn. 271.
(आ) SuM 23.45, IS 64, Subh 98, PWW 137, Sama 1अ. 108.
(इ) NM(T) 5.10, PrŚ (C) 42.
(a) आप (°पं CS (var.); पो CNM), Cv (var.), CR (var.), CNI I, CS (var.); CNM, GPy; अग्नितास्त्र CvL II; स्त्रियाः CPS 320.10; मूर्खः (ख; खा CS (var.), Cv (var.), CNI I; °कः CNN; °षः CNM) CV (var.); Cv (var.), CS (var.), CR (var.), CPS 320.10, CNI I, CNN, CNM, GPy.
(b) सर्पराजः (°ज) CS (var.); सर्पो (वः CS (var.); सर्प CR r(var.), Cv (var.)) CV (var.), Cv (var.); CS (var.), CR (var.), CvL II; CNI I, CPS 320; सेन (सर्पो CR (var.), CPS 188.37; राजः कुलानि CS (var.); राजकुलं तथा CR, CPS 188.37, Cv (var.); च om. CvTb 5.20.
(c) संयोगसेवनाभ्यां च (°नाद्देव) CR, CPS 188.31; नित्यसेवोचारेण (नित्ये) CS (var.), CNŚIV; नित्यमेवापचर्येण PrŚ (C); निमेकपचारेण CS (var.); यत्नोपसेव्यानि Cv (var.), SuM; परोप (य) GP; सेवन्ते Cv (var.) CNM, CNMN.
(d) सद्य (°द्यो) CS (var.), CvL II, सत्यं PrŚ (C).

We should always act with caution with fire, water (rivers), women, foolish people, snakes and members of a royal family; for they may if an occasion presents itself, at once put you to death. (K. Raghunathji's translation).

201

अग्निर्गुरुर्द्विजातीनां वर्णानां पार्थिवो गुरुः।
कुलस्त्रीणां गुरुर्भर्ता सर्वस्याभ्यागतो गुरुः ॥

(आ) Subh 114, IS 65, (Cf. Pr 361).
Cf. गुरुरग्निर्द्विजातीनाम्
(a) गुरु [गुरुर्] Subh

Fire is the object of veneration for the Brāhmaṇas; the sovereign for other castes; the husband for well-born women; and the guest for everyone.

202

अग्निर्दहति तापेन सूर्यो दहति रश्मिभिः।
राजा दहति दण्डेन तपसा ब्राह्मणो दहेत् ॥

(अ) Cr 7 (CS 3.89)
(आ) IS 7429.
(a) अग्नि CS (var.)
(b) सुर्यो CS (var.); रश्मिभि (°श्मिभी) CS (var.)
(c) चजा [रा°] CS (var.) (scribe's error); दगुन CS (var.)
(d) लायद्माग्राह्मणो (sic!) CS (var.); ब्राह्मणम् (°णो) CS (var.). तु तपो [°द्] CS (var.) Cf. Grn 99

The fire blazes by its flame, and the sun shines by his rays. The king shines with his scepter, and the Brāhmaṇa by his austerities. (B. C. Dutt's translation).

203

अग्निर्देवो द्विजातीनां मुनीनां हृदि दैवतम्।
प्रतिमास्वल्पबुद्धीनां सर्वत्र समदर्शिनः ॥

(अ) Cr 8 (CV IV.21, CPS 98.44). (Cf. Pr 362)
(आ) IS 66, Sama 1.92, Sama 2 प 25 Cf. Nos. 213, 250.
(d) समदर्शिनाम् CV (var.), CPS; CV (var.)

For the Brāhmaṇas fire is their god; wise men have their god in their hearts; for the foolish people the idol is their god; however who looks at every thing with the same eye sees God everywhere.

204

अग्निर्हि देवताः सर्वाः सुवर्णं च तदात्मकम्।
तस्मात् सुवर्णं ददता दत्ताः सर्वाः स्म देवताः ॥

(आ) SRHt 20.

Fire is (the mouth-piece of) all gods; gold is of its essence. Hence one giving gold (as gift) propitiates all gods. (A. A. R.).

205

अग्निष्टोमादिभिर्यज्ञैर् विविधैराप्तदक्षिणैः।
न तत् फलमवाप्नोति तीर्थाभिगमनेन यत् ॥

(आ) SRHt. 266.2.

One does not reap that benefit by performing various sacrifices, such as *agniṣṭoma-* (in praise of Fire-god) with liberal fees as (one does) by going on pilgrimage to a holy place. (A.A.R.).

206-208

अग्निस्तेजो महल्लोके गूढस्तिष्ठति दारुषु ।
न चोपयुङ्क्ते तद्दारु यावन्नो दीप्यते परैः ।

स एव खलु दारुभ्यो यदा निर्मथ्य दीप्यते ।
तदा तच्च वनं चान्यन् निर्दहत्याशु तेजसा ॥

एवमेव कुले जाताः पावकोपमतेजसः ।
क्षमावन्तो निराकाराः काष्ठेऽग्निरिव शेरते ॥

(अ) MBh (MBh (Bh) 5.37, 56, 57, 58 (also 5, 33, 14) MBh (C) 5.1393, 1394, 1395 (also 1411-2).

(आ) SR 380.113, 380.111 and 380.110, IS 67, 68, 69.

(a) अग्नेस् MBh (var.).

(b) गूढं MBh (var.); चरति[ति°]MBh (var.).

(c) °भुं क्ते [°यु°] MBh (var.); युक्तं [°यु°] MBh (var.).

(d) नोद्दीप्यते (°र्य°) [नो दी°] MBh (var.), MBh (C), SR

(e) एष [एव] MBh (var.); यद्दारु [दा°] MBh (var.); दारुभ्य SR

(f) यथा [य°] MBh (var.).

(g) तदाल्पभवनं चान्यत् MBh (var.); तद्दारु [तदा तच्] MBh (var.), SR; तथा [त°] MBh (var.),

(i) नित्यं सन्तः [ए°] MBh 5.33, 14 MBh (C) 5.1412.

Fire is a great power in the world. It remains hid in the wood. It never uses (consumes) that wood until it is kindled by others.

Indeed that very fire, as kindled by the rubbing together [friction] of trees, burns up quickly by its power [energy] the very wood wherein it lay hid, the entire forest and everything else (in and close to it).

Verily thus are the highborn possessed of energy like unto that of fire. Patient and formless, they remain like fire in the wood (P. N. Menon's translation).

अग्निस्तोकमिवात्मानं See No. 193

209

अग्निहोत्रं गृहं क्षेत्रं गर्भिणीं वृद्धबालकौ ।
रिक्तहस्तेन नोपेयाद् राजानं देवतां गुरुम् ॥

(आ) SR 160.318, SSB 490; 325, NT 78, IS 7430. Cf. रिक्तपाणिर्न पश्येत

(b) मित्रं भार्यां सुतं शिशुम् SR, SSB

(c) रिक्तपाणिर्न पश्येत (°च्च SSB) SR, SSB.

One should not come empty-handed near the holy fire, a house, a field, a pregnant woman, an old man, a child, a sovereign, a deity and a *guru*.

210

अग्निहोत्रं त्रयो वेदास् त्रिदण्डं भस्मगुण्ठनम् ।
बुद्धिपौरुषहीनानां जीविकेति बृहस्पतिः ॥

(अ) Prab (Prab (TSS) 2.25, Prab (NSP) 2.26, Prab (Br) 2.26), Sarvadarśanasaṁgraha 3 and 6, Bibl. In. 1858, (Cf. Naiṣadhīyacarita 17.39; in commentary the Prab, verse is quoted)

(आ) SR 380.108, SRHt 15.2, TS 70

(b) त्रिपुण्ड्रं SRHt; भस्मगुण्डनम् (°ण्ठ°) Prab (Br.); भस्मधारणम् SHRt; भस्मपुण्ड्रकम् Comm. on Naiṣ

(c) प्रज्ञापौरुष° Prab (NSP), Prab (Br.), SR

(d) जीविका धातृनिर्मिता Sar°

The teacher Bṛhaspati has declared that the performance of sacrifice, reading the Vedas, penances, and rubbing the body with ashes are the means by which ignorant weak men contrive to support themselves. (J. Taylor's translation).

अग्निहोत्रं विना वेदाः see नाग्निहोत्रं विना वेदाः

211

अग्निहोत्रफला वेदाः शीलवृत्तफलं श्रुतम् ।
रतिपुत्रफला दारा दत्तभुक्तफलं धनम् ॥

(अ) MBh (MBh (Bh) 5.39, 51 and 2.5. 101 MBh (R) 5.38, 66-7, and 2.5, 112 *ad/cb* MBh (C) 5.511-2, and 2.247 *ad/cb*; P (PP 2.150, Pts 2.147, PtśK 2.154), Cr 9 (Cv. VIII.4, CS III.88, CR III.4, CNP II.9, CNG 54 *ad/bc*. (Cf. 311), CNF 106, CNPh 19, CNI II.78, CNSap 22, CLS 3.2, CPS 58.22. GP 1.110,4. (Cf. VCsr 11.2, VCmr 5.60-1, VCjr 5.5).

(आ) VS 3428, SRHt 237.21 (a. MBh), SSSN 199. 16, SR 165. 536, SSB 497.536, NT 87, IS 71, PWW 122. Cf. No. 4508.

(इ) TK (OJ) 17 *ad/cb* NŚ (OJ) 1.14, MBh (Ju.) 237, SS(OJ) 183

(*a*) अग्निहोत्र CS (var.); °फला: CNPh; °फलो Cv (var.); °फलं CS (var.); °हला [°फ°] CS var.); वेदा MBh (where *ad/bc*), MBh (Ju.), Cv (var.), CR (var.), CNG, GP, PWW, SSR; वेदा CNPh; वेद IS; वेदं (°द, °ह °द:) CS (var.).

(*b*) नीतशास्त्रफला नृपा: CNP II; व्रतशीलफलं MBh (Ju), °शीलं Cv (var.); पुत्र° [°वृत्त°] MBh (var.), °पुण्य° [°वृत्त°] Cv (var.); °वृत्ति° [°वृत्त°] Cv (var.), CNPh, CNI II, CS (var.), GP; °वृत° [°वृत्त°] Cv (var.) व्रत [°वृत्त°] CLS;, °पुत्र [वृत्त] MBh (var); °ब्रह्म° [°त्त°] TK (OJ); °हलं [°फलं] CS (var.); धनम् [श्रु°] Cv (var.), CNI II; शुभम् [श्रु°] GP (GPy as above) PWW; स्मृति [श्रु°] CNF; स्मृत [°श्रु] Cv (var.); तप [श्रु°] Cv (var.).

(*c*) सपुत्र सुफला नारी CNF; रात्रि° [रति°] Cv (var.); °फलं [°फला] CS (var.); °हला [°फला] CS (var.); दारा: MBh (where *ad/cb*), CLS, CNG; नारी (°रि) [दा°] CR, Cv (var.); CNP II, CNPh II, CNPh, CNI II, MBh (R) and MBh (C) Udyogaparvan; नार्यो [दा°] MBh. (Udyogaparvan (var.)

(*d*) दान° [दत्त°] CR, Cv (var.), CNPh, CPS; °भोज° [°भुक्त°] Cv (var.), CNPh; °भोग° [°भुक्त] CR (but CRT as above); °भुक्ति° [°भुक्त°] CLS; °शक्ति° [°भुक्त°] CR (var.) CPS; भुक्तं [भुक्त°] CS (var.); °फला [°फलं] CS (var.); °हलं CS (var.); CS लभेत् [ध°] CNF.

Cf. JSAIL 30.18

The result of (having studied) the Veda is the fire sacrifice; the result of (having) wealth is (the possibility of) giving and enjoying (wealth); the result of (having) a wife is (the possibility of) sexual enjoyment and (of getting) sons; the result of learning is (one's own) morality and virtuous conduct.

212

अग्निहोत्रमधीतं वा दानाद्याश्चाखिला: क्रिया:।
भजन्ते तस्य वैफल्यं यस्य वाक्यमकारणम् ॥

(अ) Mārk-p. 8.19.

(आ) PAn 551.

Oblations to consecrated fire, or study, or the whole circle of good deeds, such as liberality, etc., are fruitless in him who speaks at random (F.E. Pargiter's translation).

213

अग्निहोत्रेषु विप्राणां हृदि देवो मनीषिणाम्।
प्रतिमास्वल्पबुद्धीनां सर्वत्र विदितात्मनाम् ॥

(अ) Cr 10 (CL III.4, CM 2)
Cf. अग्नौ क्रियावतां देवो (Cf. Cr. Nos. 8, 309, 345, 578, 988 and Nos. 203, 250 (Cf. Vet 17.13).

(*a*) अग्नौ (°ग्नि°) क्रियावतां देवो Vet.

(*b*) दिवि [हृ°] Vet (but *a* in Vet as above); यदि [हृ°] CL (var.); देवा CL (var.); मनिषिणाम् CL (var.).

(*c*) प्रतिमा अबुद्धीनां CL (var.); पतिमा च CL (var.).

(*d*) योगिनां (ज्ञानिनां) हृदय (सर्वतो) हरि: Vet; सेवंते CL (var).

For Brāhmaṇas god is in fire-sacrifices; for enlightened men in the heart; for narrow-minded in idols; and for those who know the *ātman* everywhere.

अग्नौ प्राप्य यथा see No. 192

214

अग्नेर्यथा दारुवियोगयोगयोर्
अदृष्टतोऽन्यत्र निमित्तमस्ति।
एवं हि जन्तोरपि दुर्विभाव्य:
शरीरसंयोगवियोगहेतु: ॥

(अ) BhPṇ 10.1, 51

(आ) PWW 621, PAn 78.
Upajāti metre (Indravaṁśa and Vaṁśasthā)

(*c*) दुर्विजाज्य : PAn.

Just as there is no cause except pure chance for fuel catching fire or escaping it, so except inconceivable fate there is no other cause for persons being connected with bodies or separated from them. (J. M. Sanyal's translation).

अग्नेस् तेजो म० see No. 206

215

अग्नौ क्रियावतां देवो दिवि देवो मनीषिणाम्।
प्रतिमास्वल्पबुद्धीनां योगिनां हृदये हरिः ॥

(अ) Vet 17.13, Vet Hu[1] 17.13, (Cf. Nos. 203, 213).
(a) अग्निः Vet Hu[1], Vet (var.)
(b) क्रियमाणां [दि° दे°] Vet. (var.); हृदि[दि°] Vet. (var.).
(d) ज्ञानिनां Vet. (var.); सर्वतो [हृ°] Vet. (var.); जिनः [हरिः] Vet Hu[1].

The god of those who offer sacrifices resides in fire; the god of the wise resides in the sky, the god of fools resides in idols; in the heart of a *yogin* Hari (or Jina; Vet Hu[1]) resides.

216

अग्नौ दग्धं जले मग्नं हृतं तस्करपार्थिवैः ।
तत्सर्वं दानमित्याहुर् यदि क्लैब्यं न भाषते ॥

(आ) SR 157.198.

Wealth that is destroyed by fire or sunk in water or robbed by robbers and kings—all that is spoken of as gifts if one does not whine [does not speak with regret]. (A.A.R.)

217

अग्नौ प्राप्तं प्रधूयेत यथा तूलं द्विजोत्तम।
तथा गङ्गावगाढस्य सर्वं पापं प्रधूयते ॥

(अ) MBh (MBh (Bh) 13, 27, 41; MBh (C) 13. 1800), Cf. Cāndogya-upaniṣad 5,24, 3, Cf. No. 192.
(आ) IS 73.
(a) प्रास्तं MBh (C)प्रदूयेत or प्रदूयते (°धू°) or प्रलीयेत or प्रभूयेत or प्रदह्येत or प्रपश्येतु or प्रदूयेत or प्रसूयेत MBh (var.).
(b) यथा MBh (C); तूले or मूलं or कालं or काष्ठं [तू°] MBh (var.)
(c) °गाहस्य or °गाधस्य° MBh (var.); °प्रवाहेन [°गा] [°व°] MBh (var.).
(d) सर्वपाप MBh (C); प्रदूयते or प्रदूयेत (°धू) or प्रणश्यति or प्रपद्यते or प्रभूयते or प्रदह्यते MBh (var.).

As cotton, when it comes into contact with fire, is burnt off without a remnant, even so the sins of the person that has bathed in the Gaṅgā becomes consumed without a remnant. (P. C. Roy's translation).

218

अग्नौ प्रास्तं तु पुरुषं कर्मान्वेति स्वयंकृतम्।
तस्मात्तु पुरुषो यत्नाद् धर्मं संचिनुयाच्छनैः ॥

(अ) MBh (MBh (Bh) 5.40, 16 *cd.*+242*; MBh (C) 5.1550)
(आ) SR 379.107, IS 72.
(a) अग्नि (°ग्नि°)प्राप्तं हि (तु) पुरुषंMBh (var.); प्राप्तं MBh (var.); प्राप्तौ MBh (var.)
(b) कर्मैवान्वेति स्वकृतं MBh (var.); धर्मः [क°] MBh (var.).

The deeds done by himself accompany the man thrown into the funeral fire. Therefore a man should at any cost store up virtue by slow degrees. (P. N. Menon's translation).

अग्नौ प्रास्तं प्रधूयेत see No. 217

219

अग्नौ प्रास्ताहुतिः सम्यग् आदित्यमुपतिष्ठते ।
आदित्याज्जायते वृष्टिर् वृष्टेरन्नं ततः प्रजाः ॥

(अ) Mn 3.76, MBh (MBh (Bh) 12.255, 11, MBh (R) 12.264.16, MBh (C). 12.2408), Maitrāyaṇiya Brāhamaṇopaniṣad C. 37 (in some texts 6.38).
(आ) SRHt 8.1.
(a) °तिब्राह्मन् MBh; °गच्छति [°प°] MBh (var.).
(b) °तिष्ठति MBh.
(d) वृष्टेनान्नं MBh.

An oblation duly thrown into the fire, reaches the sun; from the sun come rain, from rain food, therefrom the living creatures (derive their subsistence). (G. Bühler's translation).

220*

अग्न्याकारं कलयसि पुरश्चक्रवाकीव चन्द्रं
बद्धोत्कम्पं शिशिरमरुता दह्यसे पद्मिनीव।
प्राणान् धत्से कथमपि बलाद्गच्छतः शल्यतुल्यांस्
तत् केनासौ सुतनु जनितो मान्मथस्ते विकारः ॥

(अ) RŚ 2.18
(आ) Skm (Skm (B) 972, Skm (POS) 2. 100,2) (a. Rudraṭa).
(a) अग्न्यागारं Skm (POS), RŚ

Mandākrāntā metre.

Fair-bodied one, you consider (with disgust) the fire-place (hearth) as the *cakravāka* the moon; trembling, you get burnt up by cool breeze as the lotus. You sustain life with grim determination

—life that is departing and painful as a dart. Who has caused these symptoms of love in you ? (A.A.R.).

अग्न्यागारं see No. 220

221

अग्न्याधानेन यज्ञेन काषायेण जटाजिनैः ।
लोकान् विश्वासयित्वैव ततो लुम्पेद्यथा वृकः ॥

(अ) MBh (MBh (R) 1.142, 18-9, MBh (C) 1.5560).

(आ) SR 379.105, IS 74.

By maintaining the perpetual fire, by sacrifices, by brown cloths, by matted locks, and by hides of animals for thy bedding, shouldst thou at first gain the confidence of thy foes, and when thou hast gained it thou should then spring upon them like a wolf. (P. C. Roy's translation).

222

अग्रच्छाया तृणाग्निश्च नीचसेवा पटे जलम् ।
वेश्यारागः खलप्रेम सर्वं बुद्बुदसन्निभम् ॥

(अ) SHRt 198.124 (a. Vallabha), SSSN 2.135.51

Early morning shade, grass-fire, service with the low, water in a cloth, love exhibited by a prostitute and affection of the wicked—all these are similar to bubbles. (A.A.R.).

223*

अग्रतः पृष्ठतो मध्ये पार्श्वतोऽथ समन्ततः ।
विद्युच्चकितवद्भाति सूर्यकोटिसमप्रभः ॥

(आ) ŚP 4482.

Possessed of the brilliance of millions of suns, he shines like lightning on all sides—in front, at the back, in the middle and on the sides. (A.A.R.).

224

अग्रतश्चतुरो वेदान् पृष्ठतः सशरं धनुः ।
उभाभ्यां च समर्थो ऽहं शापादपि शरादपि ॥

(अ) Cr 1127 (CNPN 110).[1]

(आ) TP 470, IS 7431, Sama 2.श 18.

(a) वेदाः CNPN, Sama.

(b) इदं ब्राह्ममिदं क्षात्रं Sama.

(c) यं (ऽहं) CNPN.

1. Statement of Paraśurāma.

He (Paraśurāma) has the four Veda-s in front [in his tongue] and the strung bow (suspended) at his back. But I am quite capable of meeting both—from his curse as well as his arrow. (A.A.R.)

225**

अग्रतो वामपादं च दक्षिणं जानु कुञ्चितम् ।
आलीढं तु प्रकर्तव्यं हस्तद्वयसविस्तरम् ॥

(आ) ŚP 1790.

The left foot in front and the right knee slightly bent at a distance of two hands [36 inches] is the *ālīḍha* posture in shooting (A.A.R.)

226*

अग्रसानुषु नितान्तपिशङ्गैर्
भूरुहान्मृदुकरैरवलम्ब्य ।
अस्तशैलगहनं नु विवस्वान्
आविवेश जलधिं नु महीं नु ॥

(अ) Kir 9.7.

(आ) SR 294.26, SSR 135.28 (a. Bhāravi).
Svāgatā metre.

Has the sun, resting his gentle hands of rays which are extremely reddish brown on the trees of the mountain peaks, entered (disappeared) into the forests of the setting mountain or the earth or plunged into the ocean ? (A.A.R.)

अग्राध्वजाग्रत्रिभुतापदन्धुं see No. 1175

227*

अग्राह्यं श्रवणस्य भूषणमलंकारो न भावोचितः
कण्ठस्याञ्जनमुज्ज्वलं नयनयोः सूक्ष्मत्वमावेक्षितुम् ।
वक्त्रस्य क्षणिकोऽधिवासनविधिः कान्ते प्रिये नाभवस्
सौभाग्यप्रतिकर्मनिर्मितमहाविद्यैव येनात्मनः ॥

(आ) Skm (Skm (B) 1383, Skm (POS) 3.3,3) (a. Śukṣoka).

(a) अश्रान्तं [अग्रा°] Skm (var); भारोचितः Skm (var.).

(c) वक्त्रस्याक्षणि° Skm (POS).

(d) सौ....नय om. Skm (POS).
Śārdūlavikrīḍita metre.

Ear ornaments are not necessary; decorating the neck is unsuitable to the feelings. Bright collyrium on the eyes is necessary only if it is small. Dear one, even a hasty powdering of the face has not been done ! You are endowed

by nature by all the decorations of a happily married woman. (A.A.R.)

अग्राह्यं हृदयं यथैव वदनं यद्दर्पणान्तर्गतं see
दुर्ग्राह्यं हृदयं यथैव वदनं यद्दर्पणान्तर्गतं

228

अग्राह्या मूर्धजेष्वेताः स्त्रियो गुणसमन्विताः ।
न लताः पल्लवच्छेदम् अर्हन्त्युपवनोद्भवाः ॥

(अ) Mṛcch. (Mṛcch (NSP) 8.21, Mṛcch (K) 8.21))

So virtuous ladies may not be/insulted thus dispitefully; / nor garden creeper may not be / robbed of their leaves so cruelly. (A. W. Ryder's translation).

229

अग्रे कस्यचिदस्ति कंचिदभितः केनापि पृष्टे कृतः
संसारः शिशुभावयौवनजराभारावतारादयम् ।
बालस्तं बहु मन्यतामसुलभं प्राप्तं युवा सेवतां
वृद्धस्तद्विषयाद्बहिष्कृत इव व्यावृत्य किं पश्यति ॥

(अ) Śānt (Śānt (Sch) 2.25; Śānt (KSH) 2.24).
(आ) SR 376.262, IS 76, NT 71 SSB 276.165.
(a) अस्मि [अस्ति] Śānt (var,); किंचिद् [कं] Śānt. (var.).
(b) °जराभावात्° (°जवा°) Śānt (var.); आदयः [आ] Śānt. (var.).
(c) बालस्तत् (°लत्वं °स्तद् °स्तम्वक) Śānt (var.) प्राप्त IS ; प्राप्तो Śānt. (var.); सेव्यतां Śānt. (var.).
(d) वृद्धस्तं वि° (वद्ध त्वं वि°; °स्त्वं वि°) SR, SSB द्वि°) Śānt (var.), SR; °कृतैव Śānt. (var.); इति [इव] Śānt. (var.); व्यावृत्य (°वृत्ता) Śānt. (var.) पश्यसि Śānt (var.), SR SSR
Śārdūlavikrīḍita metre.

Worldly life (*saṃsāra*) is looked forward to by childhood, is immersed in by the young and put behind (with regrets) by the old. Let the boy think highly of it (in his inexperience), let the youth indulge in it as though things difficult are within his grasp. But what does the old man see when he looks back as if he has been banished from all enjoyments ? (A.A.R.)

230*

अग्रे कुग्रामवर्गः पिशितरसलसच्चण्डचण्डायमानः
पश्चाद्व्याधो वधार्थो निशितशरकरः पादमुद्रानपायी।
विष्वग्दीप्तो वनाग्निर्वनमतिगहनं धूमवात्या च दृष्टेः
सरोद्धी कान्दिशीको हरि हरि हरिणः कं शरण्यं प्रयातु॥

(आ) SSB 628.29. Cf. No. 282.
Sragdharā metre.

In front there are a few wretched hamlets ever quarrelling to taste fresh meat; at the back there is the hunter pursuing closely with sharp arrows in hand and intent to kill. The forest fire is spreading on all sides : the forest too is impenetrable : and there is a blinding smoke blowing towards him. Where is the helpless deer to go for protection ? (A.A.R.)

231*

अग्रे गच्छत धेनुदुग्धकलशानादाय गोप्यो गृहं
दुग्धे वस्कयणीकुले पुनरियं राधा शनैर्यास्यति ।
इत्यन्यव्यपदेशगुप्तहृदयः कुर्वन् विविक्तं व्रजं
देवः कारणनन्दसूनुरशिवं कृष्णः स मुष्णातु वः ॥

(आ) SkV 139, (a. Sonnoka) Kav 41, (a. Sonnoka) Prasanna 31a
(a) अ°ग° missing Kav.
(b) वष्कय° Kav; वष्कयिणी° SkV (var.); रस्कयनी Prasanna.
(c) विभक्तं Prasanna; विवित्या Kav (MS); °वक्तं [व्र°] Kav (MS)
(d) अनिशं Prasanna, पुष्णातु Prasanna
Śārdūlavikrīḍita metre.

"Go on ahead, milkmaids, taking home the pots already full. / Rādhā will follow later when the older cows are milked." / May Krisṇa, who by subterfuge thus made the cattle station / deserted but for Rādhā and for him, / the god, the foster-son of Nanda, / steal away your ills. (D.H.H. Ingall's translation).

232*

अग्रे गीतं सरसकवयः पार्श्वतो दाक्षिणात्याः
पृष्ठे लीलावलयरणितं चामरग्राहिणीनाम् ।
यद्यस्त्येवं कुरु भवरसास्वादने लम्पटत्वं
नो चेच्चेतः प्रविश सहसा निर्विकल्पे समाधौ ॥

(अ) BrŚ 183, Prabandhakośa 2.
(आ) AlR 474, ŚP 4176, VS 3467, SR 375.245 SRK 92.10, SSB 274. 135 (a. BhŚ. Skm (B) 2290, Skm (POS) 5. 58, 5), Pad 89. 43 (a. BhŚ) SkV 1605 (Skm and SkV a. Utpalarāja), IS 77, SK 7.18, SU 1054.
(a) सरसमधुरं VS; पार्श्वयोर् (पद्म°; °यो) BhŚ (var.), VS, SkV, SRK; दाक्षिणात्य; (त्ल्लः) BhŚ

(var.) दाक्षिणात्य: BhŚ (var.) गीतनाद: [दा°] VS.

(*b*) कष्टे [पृ°] BhŚ (var.); पश्चाल् [प°] BhŚ (var.), VS, SRK; SkV

(*c*) यद्यस्त्वेवं (°प्येवं; स्यवं) BhŚ (var.), अस्त्येवं चेत् VS; यद्येतत् स्यात् Skm, SkV; लपटत्वे (°स्वं) BhŚ (var.);

(*d*) परमब्रह्मणि प्रार्थनैषा [स°नि°सा°] Skm; भवरसेल° तदानीं SkV.

Mandākrāntā metre)

I pray that I may have before me songsters, / beside me tasteful poets from the South / and behind me girls whose graceful bracelets / jingle as they wave the flywhistle / If this should be, be greedy, heart, / to taste the world. / If it, however, should not be, / then enter highest brahma[1]. (D.H.H. Ingalls's translation of SkV).

1. The last part as in BhŚ translated by P.G. Nath : but when you cannot command the aforesaid pleasures you must not make the least delay in giving yourself to *samādhi* or absolute meditation of the Supreme Being.

233*

अग्रे तप्तजला नितान्तशिशिरा मूले मुहुर्बाहुभिर्
व्यामथ्योपरतप्रपेषु पथिकैर्मार्गेषु मध्यंदिने ।
आधारा: प्लुतबालशैवलदलच्छेदावकीर्णोर्मय:
पीयन्ते हलमुक्तमग्नमहिषप्रक्षोभपर्याविला: ।

(आ) SkV 206 (a. Yogeśvara), Kav 96 (a. Yogeśvara).

(*a*) निलान्त° Kav (MS).

(*b*) °परतप्रियेषु Kav; यदिकै° [प°] Kav (MS)

(*c*) °च्छेदाकीर्णोर्मिय: Kav (MS).

Śārdūlavikrīḍita metre.

The water of the pond is hot above/ but sharply cold beneath./ When wayside wells run dry the travellers come at noon, / and, covered though it is with floating moss / and muddy from the wallowing of buffaloes /not yet harnessed to the plow, / they stir it with their arms and drink. (D.H.H. Ingalls's translation).

234*

अग्रे तिष्ठति वारणाकृतिरसौ क्रोधोद्धत: केसरी
पश्चादुद्भटदावदूषितधरासंक्रान्तचण्डानिल: ।
किं कुर्म: सहसा विहाय कलभानेतान् व्रजाम: कथं
हंहो कूणितलोचनेति करिणी चिन्ताकुला ताम्यति ।।

(अ) Anyśat 99.

Śārdūlavikrīḍita metre.

There stands in front a lion of fearful appearance and excited with fury; behind there is a fierce wind blowing in the region, dangerous with a big forest conflagration. What are we to do ? How can we go away suddenly leaving these (helpless) young elephant cubs ? Alas ! the female elephant with eyes closed is distraught with anxiety. (A.A.R.)

235*

अग्रे धनु: शरकर: स्वयमस्ति काम:
पश्चात्त्वरा शशधरोदयसंशयोत्था ।
ध्वान्तं दिनान्तविकसद्विभवं समन्तात्
किं केवला पथि वधूर्दयिताभिसारे ।।

(आ) JS 258.11 (a. Sūktiratnākara)

Vasantatilakā metre.

In front there is Cupid himself with bows and arrows in his hand (to give protection). At the back there is the compelling speed lest the moon arise (destroying all privacy). There is darkness exhibiting its might at close of day on all sides. Is the damsel (thus) going to meet her lover alone on the road ? (A.A.R.)

236-237

अग्रे प्रस्तुतनाशानां मूकता परमो गुण: ।
तथापि प्रभुभक्तानां सौधर्म्यादिवमुच्यते ।।

यैरेव स्तुतिभि: स्वामी प्राप्यते व्यसनावटम् ।
पश्चान्मूकत्वमापन्नैर् उद्धर्तुं नैव शक्यते ।।

(अ) Mahān 503-4

Though it is advisable to be silent before a tyrant, yet he who is loyal, cannot avoid using the following expressions:parasites cause their master to be in the burrow of distress, and nothing is able to deliver him from it, but they remain silent at it. (Mahārāja Kāli-Kṛṣṇa Bahadur's translation).

238*

अग्रे माहिषिकं दृष्ट्वा मध्ये तु वृषलीपतिम् ।
अन्ते वार्धुषिकं दृष्ट्वा निराशा: पितरो गता: ।।

(आ) Sama 2 न 84.

On seeing at first the paramour (of the mistress of the house) and next the husband (the master), keeping a low-caste woman as his mistress and finally an usurer [indicating the financial crisis of the house-holder], the manes (who had come for the annual *śrāddha* feast) went away disappointed. (A.A.R.)

239*

अग्रे यान्ति रथस्य रेणुवदमी चूर्णीभवन्तो घनाश्
चक्रभ्रान्तिररान्तरेषु जनयत्यन्यामिवारावलिम् ।
चित्रन्यस्तमिवाचलं हयशिरस्यायामवच्चामरं
यष्ट्यग्रे च समं स्थितो ध्वजपटः प्रान्ते च वेगानिलात्॥

(अ) Vik 1.4 (Cf.A. Scharpé's Kālidāsa-Lexicon 1.2, p. 64).
(आ) JS 1.4, SR 140.6, SSB 454.6.
(a) पदवीं [°वदमी] Vik (var.).
(b) वितनोत्य् [ज°] Vik (var.); घटयत्य् [ज°] JS; °वलीम Vik (var.).
(c) चित्रारम्भविनिश्चलं Vik (var.);
(d) यन्मध्ये समवस्थितो Vik (var.) समस्थितिर् JS
Śārdūlavikrīḍita metre.

By the wind produced by the speed (of the chariot), these clouds being pulverized fly before the chariot like dust; the revolution of the wheels creates as if another series of spokes in the intervals between the spokes, the long chowries on the heads of the horses stand motionless, as if drawn in a picture and the banner-cloth stands evenly between the point of the flag-staff and its own end. (Ch. Deva Shastri's translation).

240

अग्रे लघिमा पश्चान्
महतापि पिधीयते न हि महिम्ना ।
वामन इति त्रिविक्रमम्
अभिवदति दशावतारविदः ॥

(अ) ArŚ (KM 1) 2.60
(आ) SR 73.24, SSB 344.24.
Āryā metre.

The smallness]insignificance] of a person in the beginning cannot be concealed [eradicated] even by great glory of later times. Those proficient in the ten incarnations of Lord Viṣṇu say that this God with three great strides is a dwarf [Vāmana]. (A.A.R.)

241*

अग्रे विकीर्णकुरबक-
फलजालकहीयमानसहकारम् ।
परिणामाभिमुखमृतोर्
उत्सुकयति यौवनं चेतः ॥

(अ) Māl 5.4, (See A. Scharpé's Kālidāsa-Lexicon 1.2, p. 51).
(a) °जालविभिद्यमा° or °जालकभि° or° जालक-विभुज्यमा Mal (var.).
(c) °मुखमिदं Mal (var.).
Āryā metre.

The youth of the spring in which the *kuravaka*-flowers are scattered here and there on the outer side of the tree, in which the mango-tree is weighed down with the burden of its fruits, now approaching its termination, fills the minds with regretful thoughts. (C. H. Tawney's translation).

अग्रे वितस्य see No. 4773

242*

अग्रे व्याधः करधृतशरः पार्श्वतो जालमाला
पृष्ठे वह्निर्दहति नितरां संनिधौ सारमेयाः ।
एणी गर्भादलसगमना बालकै रुद्धपादा
चिन्ताविष्टा वदति हि मृगं किं करोमि क्व यामि॥

(आ) SRK 181.12 (a. Prasaṅgaratnāvali). SR 233.112, IS 7618, SSB 628.17, SSSN 1.36.89. Cf. No.230
(a) कृशशरकरः SSSN.
(b) वह्नि° SRK (var.); पवनात् सं° SSSN.
(c) बलकाः SSSN; क्रोडलीना SSSN.
(d) इत्यापन्नो गणयति मृगः SSSN.
Śarabhā metre.

In front there is the hunter with arrows in hand; on the sides there are nets spread; at the back fire (forest conflagration) burns fiercely and the dogs (pursuing) are quite near. The doe is slow of movement due to advanced state of pregnancy and its young ones are obstructing its path. Worried, she asks the deer (her husband), "What am I to do ? Where do I escape ?" (A.A.R.)

243*

अग्रे श्यामलबिन्दुबद्धतिलकैर्मध्येऽपि पाकान्वय-
प्रौढीभूतपटोलपाटलतरैर्मूले समावृत्तभिः ।

वृन्ते कर्कशकीरपिच्छहरिभिः स्थूलैः फलैर्बन्धुराः
संप्रत्युत्सुकयन्ति कस्य न मनः पूगद्रुमाणां छटाः ॥

(आ) SkV 294.
(c) वृन्दे SkV (var.).
Śārdūlavikrīḍita metre.

Whose heart does not rejoice/in the groves of betel palms now decked with fruit : /fruit freckled at the top with spots of black, pink as ripe *paṭola* at the waist,/ brownish at the base, and at the stem / tough and green as parrot's wings ? (D.H.H. Ingalls's translation).

244**

अग्रेसरी कुमारी
तत्पृष्टे पुङ्खगो यदा तारः ।
सिद्धिस्तवोत्तमा स्याद्
दृष्टाप्यादौ वरा दुर्गा ॥

(आ) ŚP 2697.
Āryā metre.

If at first [at the commencement of the journey] an excellent female cuckoo is seen in front, pursued by a male bird shrieking loudly in joy, then the best of success is assured (in the undertaking). (A.A.R.)

245*

अग्रे स्त्रीनखपाटलं कुरबकं श्यामं द्वयोर्भागयोर्
बालाशोकमुपोढरागसुभगं भेदोन्मुखं तिष्ठति ।
ईषद्बद्धरजःकणाग्रकपिशा चूते नवा मञ्जरी
मुग्धत्वस्य च यौवनस्य च सखे मध्ये मधुश्रीः स्थिता ॥

(अ) Vik 2.8 (in some editions 2.7); (See A. Scharpé's Kālidāsa-Lexicon I. 2, p. 74).
(आ) JS 207.8 (a. Kālidāsa), SRHt 246.7 (a. Kālidāsa), Amd 195.521, SSSN. 3.7 11
(a) कुरुबकं Amd (var.).
(b) रक्ताशोक° [°बाल°] Vik (var.), °सुलभं[°सु°] ViK (var.) °कमपो Amd (var.);
(c) °कलिका [क°] Vik (var.).
Śārdūlavikrīḍita metre.

Lo ! yonder, in front of us, is the *kuravaka*-blossom, pink like a woman's nail, and dark at either edge; and there the young *aśoka*-blossom, looking up as it opens, ever ready to be won by proffered caresses. And younder hangs the fresh branch of the *amra*-tree (?), with its sprays, brown with the yet scanty pollen of its flowers; Oh my friend ! how the spring stands between beauty and youth as its companions ! (E. B. Cowell's tranalation).[1]

[1]The interrogation point is mine.

246*

अग्र्यो भुक्तिमतां प्रयोगसमये मन्त्रेषु पृष्ठं गतः
पाकागारगतस्तु पाचकमनस्तोषाय वाचस्पतिः ।
उच्चायां निरतो रतोऽर्थकगणे पिण्डेषु दत्तादरो
नानाश्राद्धगणैकचालितमना भट्टोत्तमो राजते ॥

(आ) SR 96.3, SSB 382.3, SRK 109.3 (a. Sphuṭa-śloka).
(d) °नाश्रत् SRK.
Śardūlvikrīḍita metre.

The foremost among the eaters, but lagging behind in the use of *mantra-s* at the proper time; when in the kitchen he is the lord of speech to please the cooks; taking delight in the fee, interested in the children (of the donor) and careful in the balls of rice, the best of priests shines with his mind drawn to the various items of the *śrāddha*. (A.A.R.)

247

अघं स केवलं भुङ्क्ते यः पचत्यात्मकारणात् ।
यज्ञशिष्टाशनं ह्येतत् सतामन्नं विधीयते ॥

(अ) Mn (MnJ 3.118, MnJh 3.108), Vi 67.43. (Cf. B 2.13, 2 (2, 7, 16), Yama, Paiṭhinasi and Jābāla in VĀh 457).
(आ) SR 379.104, IS 78.
(c) ह्येव VĀh 457.

He who prepares food for himself (alone), eats nothing but sin; for it is ordained that the food which remains after (the performance of) the sacrifices shall be the meal of virtuous men. (G. Bühler's translation).

248

अघटितं घटनां नयति ध्रुवं
सुघटितं क्षणभङ्गुरताचलम् ।
जगदिदं कुरुते सचराचरं
विधिरहो बलवानिति मे मतिः ।

(अ) Cr 1128 (CRC 6.25, CPS 143, 23), VCjr 7.3. Cf. No. 249
(b) °चापलम् [°ताच] Cr.

She brings what is unconnected into firm connection, and causes to be broken apart in a moment what is well joined together; she makes this universe, composed of movable and immovable things. Mighty is Fate, I ween. (F. Edgerton's translation).

249

अघटितघटितं घटयति
सुघटितघटितानि जर्जरीकुरुते।
विधिरेव तानि घटयति
यानि पुमान्नैव चिन्तयति ॥

(अ) P (PP 2.155), Vet 18.3, BhPr 144, (Cf. No. 248)
(अ) SR 91.36, IS 79, Subh 157, SSB 375.42. (Cf. *Indische Erzähler*, Vol. 4; p. 144-45.)
Āryā metre.
(*a*) °घटितानि Vet, Subh. (*conta metrum*); घटितान् Vet. (var.).
(*b*) °घटितान (°तांश्च) Vet. (var.); दुर्घटिकुरुते BhPr, SR
(*c*) एष [एव] Vet (var.).
(*d*) जानि [या°] Subh; पुमान्मैव चिंतयति Vet. (var.); पुमानेव Subh.

Fate links the unlinked, unlinks links; it links the things that no man thinks (A. W. Ryder's translation).

1. A more correct translation is given by L. H. Gray. It jointh a joining of the unjoined; joinings of the well-joined it maketh hard to join —Fate indeed, joineth (things) which man thinketh (are) not (joinable).

250

अघृष्टमिव माणिक्यम् अमत्तमिव च द्विपम्।
अशूरं पार्थिवं लोको जात्यमप्यवमन्यते ॥

(आ) SRHt 64.2 (a. Rājaga)[1], SSSN 2.4.2
(*a*) माणिक्कम् SRHt.
(*b*) लोके SSSN

People disregard a king, though born of a royal race, if he is not brave (in battle); similarly people disregard a not cut and polished ruby or an elephant which is not in rut. (A.A.R.)

1. Probably Rājagupta.

251*

अङ्कं केऽपि शशङ्किरे जलनिधेः पङ्कं परे मेनिरे
सारङ्गं कतिचिच्च संजगदिरे भूमेश्च बिम्बं परे।
इन्दौ यद्दलितेन्द्रनीलशकलश्यामं दरीदृश्यते
तन्मन्ये रविभीतमन्धतमसं कुक्षिस्थमालक्ष्यते ॥

(अ) BhPr 258.
(आ) VS 1982, SR 304.162, (a. VS), SSB 153.170, RJ 1078, Kuv *ad* 26 (p.26). SSSN 2.27.1
(*a*) कलङ्कं SR (var.).
(*b*) कतिचिद्वदन्ति कवयो [क° सं°] VS (var.); अब्रुवन् [सं°] SR (var.); भूच्छायमैच्छन् [भू° बि°] BhPr. SR, SSB, Kuv, SSSN.
(*c*) इन्दोर् SR, RS SSSN, SR, SSB; स्फुटित[दलि°] SR (var.)
(*d*) यत्सान्द्रं (°घनं) निशि पीत° SR, SSB, BhPr, Kuv, SSSN; गाढध्वान्तं [मन्ध°] SR (var.); आचक्महे [आ°] SR, SSB, Kuv, BhPr, SSSN.
Śārdulavikrīḍita metre.

Some have supposed (it to be) a brand; others have thought (it to be) ocean's mud; some have called (it) a dappled antelope; others wished (to see in it) earth's shadow. What is always seen in the moon black as a chip of split sapphire we declare (to be) thick, densest darkness drunk in the night (and) remaining in (his) belly. (L. H. Gray's translation).

अङ्कनवेदी see No. 275

252*

अङ्कनिलीनगजानन-
शङ्काकुलबाहुलेयहृतवसनौ।
सस्मितहरकरकलितौ
हिमगिरितनयास्तनौ जयतः ॥

(अ) ĀrŚ 2.20 (p. 9).
(आ) SR 11.10, SSB 18.9.
Āryā metre.

Victorious are the breasts of the goddess Pārvatī (the daughter of Himālaya), the covering garment of which is brushed aside by Skanda apprehensive of his brother, the elephant-faced one, seated on her lap and which are pressed by the hands of Lord Śiva smilingly. (A.A.R.)

253

अङ्कन्यासैर्विषमैर्
मायावनितालकावलीकुटिलैः।
को नाम कामचारैः
कायस्थैर्मोहितो न जनः ॥

(आ) SRHt 141.8, SSSN 2.96.6
(*a*) अङ्कन्या SRHt, SSSN
Āryā metre.

Who indeed is not bamboozled by *kāyastha-s*[1] who act without principles with their incomprehensible but impressive movements of limbs, crooked like a mass of tresses of designing women (or: women created by magic)? (A.A.R.)

1. Professional seribes.

254*

अङ्कमल्लविनोदेषु तथान्येषूत्सवादिषु
अन्तःपुरप्रचारेषु देवपूजापरेषु च ॥

(अ) Mānasollāsa 2.1235.
(आ) SRHt 166.11, SSSN 2.114.11

(The opportune moments to strike at the enemies) are during military shows and prize-fights, as also during other festive celebrations, when they move about in the women's apartments and when they are busy in the worship of the gods. (A.A.R.)

अङ्कमारुह्य सुप्तानां हन्तुः see विश्वासप्रतिपन्नानां ।

अङ्कस्य दोषो गुणसंनिपाते see एको हि दोषो गुण°

255*

अङ्काधिरोपितमृगश् चन्द्रमा मृगलाञ्छनः ।
केसरी निष्ठुरक्षिप्त- मृगयूथो मृगाधिपः ॥

(अ) Śiś 2.53.
(आ) Al 4, SR 79.8, SSB 252.8 (a. Śiś.), Kuv. (NSP) p. 84.
(c) निष्ठुरक्षिप्त° Śiś (var.).
(d) मृगयूथा Śiś (var.).

The moon, who holds a deer in his lap, is (branded as) deer-stained; while the lion who ruthlessly kills herds of deer is (glorified) the king of deer (or: beasts) (M. S. Bhandare's translation).

256

अङ्कुरिते पल्लविते
कोरकिते विकसिते च सहकारे ।
अङ्कुरितः पल्लवितः
कोरकितो विकसितश्च मदनः ॥

(आ) SkV 188, Skm (Skm (B) 1232 Skm (POS) (2.152.2), Dhv *ad* 2.50 (HSS) p. 211, SSSN 3.27.1 (Cf. VyVi p. 498, ŚBh 2.3, 2.152,2) Quoted by A.B. Keith from a Subhāṣita-saṁgraha (A History of Sanskrit Literature p. 206), and by Aufrecht ZDMG 36.548.
(a) अङ्कुरितः पल्लवितः Dhv.
(b) सहकरे Keith; कोरकितः पुष्पितश्च सहकारः Dhv; कोरकितः पुष्पितश्च (कुसुमितश्च SSSN) हृदि मदनः Dhv; च om. by Keith (*contra metrum*)
(d) मदनोसौ [म°] Skm (*contra metrum*); हृदि मदनः SkV (*contrametrum*).

Āryā metre.

Swollen and sprouted and budded and bloomed hath the mango, swollen and spronted and budded hath love. (A. B. Keith's translation).

257*

अङ्के कृत्वोत्तमाङ्गं प्लवगबलपतेः पादमक्षस्य हन्तुर्
दत्वोत्सङ्गे सलीलं त्वचि कनकमृगस्याङ्गशेषं निधाय ।
बाणं रक्षः कुलघ्नं प्रगुणितमनुजेनादरात्तीक्ष्णमक्ष्णः
कोणेनावेक्षमाणस्त्वदनुजवचने दत्तकर्णो ऽयमास्ते ॥

(अ) Mahān 11.7.
(आ) JS 332.1 (a. Mahānāṭaka).
(a) °पतः Mahān.
(b) भूमौ विस्तारितायां [द°स°] Mahān.
(c) °जेनार्पितं Mahān; मक्ष्णोः Mahān.
(d) कोणेनोद्वीक्ष्यमा° Mahān.

Sragdharā metre.

He[1] remains (lying comfortably) with his head resting on the lap of Sugrīva and feet placed on the lap of Hanūmān and his remaining limbs resting gleefully on the skin of the golden deer (killed by him), and viewing with a corner of his eye the sharp arrow intended to wipe out the race of demons being placed on the bow-string by his brother Lakṣmaṇa and is all attentive in listening to your brother (Vibhīṣaṇa). (A.A.R.)

1 Śrī Rāma

258*

अङ्के वृद्धिमुपागतं शिशुतया सर्वाङ्गमालिङ्गितं
मत्स्यः श्रीपरिरम्भनिर्भरतरव्याकोशकोषोन्मुखैः ।
आशाप्तैः परिपीयमानमनिशं निःस्पन्दमिन्दिन्दिरैर्
दूरादेव निमेषशून्यनयनः पद्मं समुद्वीक्षते ॥

(आ) VS 756 (a. Kṣemendra (?). (Cf. पिपासुरप्येव जलं)
(a) आलिङ्गिते VS (var.).
(c) प्रास्शास्तैः VS (var.).

Śārdūlavikrīḍita metre.

The fish views with unwinking eyes all over the lotus which was nourished in its lap and embraced all over as it was in

its infancy, and gently kissed during nights incessantly by the bees coming from all quarters and eager on account of its fully developed buds embraced warmly by the goddess of beauty. (A.A.R.)

259

अङ्केषु शून्यविन्यासाद् वृद्धिः स्यात्तु दशाधिका ।
तस्माज्ज्ञेया विशेषेण अङ्कानां वामतो गतिः ॥

(आ) Sama 2. अ 48.

When a zero [emptiness] is placed alongside of a numeral, it increases ten fold; from this one can particularly see how perverse is the way of numbers. (A.A.R.)

अङ्के स्थितापि युवती see शास्त्रं सुचिन्तितमपि

260**

अङ्कोल्लक्वाथतोयेन मिश्रितं घृतमाक्षिकम् ।
वसा किटिकुरङ्गाणाम् एतैः सिक्ता महीरुहाः ॥

(आ) ŚP 2248.

Trees when sprinkled with water mixed with the juice of Aṅkolla (*Alangium Hexa petalum*) along with ghee and honey and the fats of hogs and deer (flourish well). (A.A.R.)

261**

अङ्कोल्लक्वथितं स्विन्नं नृमांसं छागदुग्धयुक् ।
पिण्याकसहितं मूले सहकारस्य निक्षिपेत् ॥

(आ) ŚP 2305.

For the excellent growth of the mango tree one should add at the root goats' milk mixed with oil cake, decoction of Aṅkolla (*Alangium Hexa petalum*) and boiled human flesh. (A.A.R.)

262**

अङ्कोल्लतैलभावितम्
उषितं गोशकृति कुमुदकन्दमलम् ।
करकाम्बुकर्दमभृते
कलशे कुसुमं समुद्वहति ॥

(आ) ŚP 2310.

Āryā metre.

Flowers grow well in a pot in which mud is mixed with the juice of fungus or mushroom, decayed root of lily in cow-dung and the oil of Aṅkolla (*Alangium Hexa petalum*). (A.A.R.)

263**

अङ्कोल्लतैलसूकर-
शिशुमारवसासु भावितं बीजम् ।
सद्यो रोहति निहितं
भूमौ करकाम्भसा सिक्तम् ॥

(आ) ŚP 2289

Āryā metre.

Seed treated with oil of Aṅkolla (*Alangium Hexa petalum*) and the fat of hogs and Gangetic porpoises germinate quickly when sprinkled with juice of fungus or mushroom. (A.A.R.)

264**

अङ्कोल्लपत्रधूपेन यद्वा केशसमन्वितैः ।
सक्तुभिः कटुतैलाक्तैर् याति मत्स्यविषं क्षयम् ॥

(आ) ŚP 2959.

(*a*) अङ्कोल° ŚP.

The antidote to fish-poison (poison of sea-snakes) is coarsely ground meal mixed with white mustard oil and hair saoked with the leaves of Aṅkolla (*Allangium Hexa petalum*). (A.A.R.)

265**

अङ्कोल्लबीजमज्जानां सूक्ष्मचूर्णं विधीयते ।
तिलतैलेन तच्चूर्णं सम्यक्कृत्वा च भावयेत् ॥

(आ) ŚP 3003.

Finely powdered kernel of Aṅkolla (*Alangium Hexa petalum*) seeds is prescribed (as antidote): the same powder thoroughly mixed with sesame oil may also be prescribed (A.A.R.)

266

अङ्गं गलितं पलितं मुण्डं
दन्तविहीनं जातं तुण्डम् ।
करधृतकम्पितशोभितदण्डं
तदपि न मुञ्चत्याशा पिण्डम् ॥

(अ) Moh (Moh (KSH) 15; Moh (NT) 7, Moh (KSG) 15), Vet 22.3.

(आ) SR 76.33, IS 80 (Cf. Pr 362), SRK 67.11 (a. Carpatapañjarī) SSg 349.35. Sama 2 अ 47, SRS 1.50, SSg 83, SSpr 31

(*b*) यातं Moh (KSH and KSG); दण्डं IS; जातं दशनविहीनं [द° जा°] Vet (same but द°ज° Vet Hu[1], SR, SRK, Sama

(*c*) वृद्धो याति (तु) गृहीत्वा द° Vet., VetHu[1], SR, SRK, Sama, SRS, SSpr.

(*d*) भाण्डम् Moh; पण्डम् Vet Hu[1]; पिण्डम् SR, SRK, Sama, SRS, SSg, SSpr
Mātrāsamaka (rhymed moric) metre.

Though the limbs become feeble, the hair becomes hoary, the teeth fall, the freshness of the countenance decays, the hands tremble and have recourse to a staff, yet vain hopes are not forsaken. (M.R. Kalee Krishan Bahadur's translation).

267*

अङ्गं चन्दनपङ्कपङ्कजबिसच्छेदावलीनं मुहुस्
ताप: शाप इवैष शोषणपटु: कम्प: सखीकम्पन: ।
श्वासा: संवृततारहाररुचय: संभिन्नचीनांशुका
जात: प्रागतिदाहवेदनमहारम्भ: स तस्या ज्वर: ।

(अ) Kṣemendra's Padyakādambarī, as quoted in his Kavikanṭhā° (KM IV 165, 13-16 and Kavi (RP) 46)[1]
Śārdūlavikrīḍita metre.

The heat (of love) dries up her limbs like a curse, the body is covered with sandal-paste and lotus-filaments; her tremor shakes her friends, her breath is (irregular) like the (movements of her) long tremulous necklace disturbing her silken garments. That heat of love in her case has developed a high fever which starts with a crucial pain and a burning sensation[1] (Dr. Sūryakānta's translation)

1. Quoted as example of the author's familiarity with medical science.

268*

अङ्गं चन्दनपाण्डु पल्लवमृदुस्ताम्बूलताम्रोऽधरो
धारायन्त्रजलाभिषेककलुषे धौताञ्जने लोचने ।
अन्त:पुष्पसुगन्धिरार्द्रकबरी स्वच्छं तनीयोऽम्बरं
कान्तानां कमनीयतां विदधते ग्रीष्मेऽपराह्णगमे ॥

(अ) Amar (Amar (RK) 72, Amar (S) 59 (p. 127), Amar (NSP) 124[1]
(आ) SR 337.55, IS 81, SSB 207.56.
(*a*) ताम्राधरो Amar (S), SR; ऽधरो Amar (NSP).
(*c*) °सुगन्धिता° Amar (S); सर्वाङ्गलग्नाम्बरं (नीलाम्बरं) [स्व° त°] Amar (S), Amar (NSP), SR; सुगन्धिताजिकबरी Amar (NSP); च चीनांशुकं [त°] Amar (var.); सौगन्ध्यनीलांशुकं IS
(*d*) रामाणां [का॰] Amar (S), SR; रमणीयतां Amar (S), SR; विदधति [वि°] Amar (S); ग्रीष्मा° Amar (S); ग्रीष्मो° Amar (var.)
Śārdūlavikrīḍita metre.

1. Western (Arj) Southern (Vema) om., Ravi 59, Rāma 73 Br. MM 69, BORI I 74, BORI II 72).

The body whitened (and cooled) by sandal paste, the lip, tender like a sprout, reddened by betel-roll, the eyes with collyrium washed away by a shower bath, tresses wet and fragrant with the flowers adorning them, clean and thin dress—thus do young ladies delight the lovers in summer evenings. (A.A.R.)

269**

अङ्गं दक्षिणमारुह्य वामेनोत्तरति स्फुटम् ।
तदा हानिकरी ज्ञेया व्यत्ययेन तु लाभदा ॥

(आ) ŚP 2532
(*d*) व्यत्वयेन ŚP.

If a house-lizard climbs on the right side of the body and jumps off from the left side clearly, then it is harmful to the person (as omen); the opposite is profitable. (A.A.R.)

270**

अङ्गं दमनपत्राभमङ्गे यस्मिन् प्रतीयते ।
विद्याद्दमनवज्रं तु तीक्ष्णधारं महागुणम् ॥

(आ) ŚP 4640.

That which has on it a streak resembling a leaf of *damana* is the variety of steel called *damana-vajra* : it will be sharp edged and of great good qualities. (A.A.R.)

271**

अङ्गं प्रतीयते यत्र बहुग्रन्थिसमन्वितम् ।
दुर्लभं तन्महामूल्यं ग्रन्थिवज्रकमुच्यते ॥

(आ) ŚP 4633.

Where the steel possesses a number of joints it is rare and of great value and is called 'Joint Steel'. (A.A.R.)

272*

अङ्गं भूषणनिकरो
भूषयतीत्येष लौकिको वाद: ।
अङ्गानि भूषणानां
कामपि सुषमामजीजनंस्तस्या: ॥

(आ) SR 270.13, SSB 93.13.
Gīti-āryā metre.

That a wealth of jewellery beautifies the body is in common parlance; but her limbs produced an indescribable brilliance to the ornaments worn by her. (A.A.R.)

273*

अङ्गं येन रथीकृतं नयनयोर्युग्मं रथाङ्गीकृतं
पत्रं स्वं रथकर्मसारथिकृतं श्वासस्तुरंगीकृताः ।
कोदण्डीकृतमात्मवीर्यमचिरान्मौर्वीकृतं भूषणं
वामाङ्गं विशिखीकृतं दिशतु नः क्षेमं स धन्वी पुमान् ।।

(आ) SR 6.69, SSB 10.61.
Śārdūlavikrīḍita metre.

May the bow-man confer welfare on us—the god whose body was converted into a chariot, the pair of eyes into wheels, the features of the arrow into a charioteer, his breath into horses, his valour into a bow, his ornament into the bow-string and the left half of his body into an arrow. (A.A.R.)

274*

अङ्गणं तदिदमुन्मदद्विप-
श्रेणिशोणितविहारिणो हरेः ।
उल्लसत्तरुणकेलिपल्लवां
सल्लकीं त्यजति किं मतङ्गजः ।।

(अ) Bilhaṇakāvya 31.
(आ) ŚP 567; SR 205.6; (a. ŚP); SSB 564.9.
(*d*) शल्ल ŚP.
Rathoddhatā metre.

"This is the courtyard of the lion (among kings) sporting in the blood of an array of intoxicated elephants (enemies)"—said the princess to test her lover's courage." Does the lordly elephant in the strength of his sportive youth abandon his (delicious) *sallakī* plant ?"—replied the lover (A.A.R.).

अङ्गणवीथीर्वसुधा see No. 275

275

अङ्गणवेदिर्वसुधा
कुल्या जलधिः स्थली च पातालम् ।
वल्मीकश्च सुमेरुः
कृतप्रतिज्ञस्य धीरस्य ।।

(अ) Harṣacarita (Harṣ (BSS) 7.1, Harṣ (NSP) 7. 1).
(आ) ŚP 230 (a. Bāṇabhaṭṭa), VS 2270 (a. Bhaṭṭabāṇa), SRHt 122,23 (a. Bhaṭṭabāṇa), SSSN 2.111.21, SR 77.7 RJ 1428 (a. Bāṇa), IS 82, SRK 51.6 (a. ŚP), SSap 669; SSB 350.7, Sama 1. अ 5, VP 1.40.
(*a*) अङ्गणवेदी (अङ्ग° SRHt) व० Harṣ, ŚP, SRHt,-SR, SRK, SSap, RJ; अङ्गणवीथी (अनगवी० नवी०) VS.
(*b*) जलधिस्थली Harṣ (var.); स्थलीव IS.
(*c*) वाल्मीकश्च VS (MS A), IS.
(*d*) कृतप्रयत्नस्य VS; वीरस्य [धी°] Harṣ, VS (MS C); पुरुषस्य [धी°] Harṣ (var.), SRHt.; शूरस्य SSSN
Āryā metre.

To the vowed hero the earth is a court yard pediment, the ocean a dyke, / hell is dry land, and Mount Sumeru an ant-hill ! (F. B. Cowell's and F.W. Thomas's translation).

अङ्गणवेदी वसुधा see No. 275

276**

अङ्गदोषपरित्यक्तश् चतुर्मार्गकृतश्रमः ।
ज्ञाता कुलकवाद्यस्य रञ्जको वादकः स्मृतः ।।

(आ) JS 393.69.

He is the Rañjaka musician[1] who is free from bodily defects, proficient in the four ways (of entertainment) and knower of the *kulaka* musical instrument. (A.A.R.)

1. Having the capacity to delight the audience.

अङ्गनवेदी वसुधा see No. 275

277

अङ्गनानामिवाङ्गानि गोप्यन्ते स्वगुणा यदा ।
तदा ते स्पृहणीयाः स्युर् इमे ह्यत्यन्तदुर्लभाः ।।

(आ) SSB 358.5

When one's virtues are well concealed (and not bragged about) like the limbs of men, they become covetable. But such people are extremely rare. (A.A.R.)

278*

अङ्गनामङ्गनामन्तरे माधवो
माधवं माधवं चान्तरेणाङ्गना ।
इत्थमाकल्पिते मण्डले मध्यगः
संजगौ वेणुना देवकीनन्दनः ।।

(अ) Kṛṣṇakarṇāmṛta 2.35
Sragviṇī metre.

Between damsel and damsel was a Mādhava, and betwixt Mādhava and Mādhava was a damsel; in a circle thus arrayed, standing in the centre, upon His flute the son of Devakī pipe. (M. K. Acharya's translation).

279*

अङ्गन्यासस्ततः कार्यः शिवोक्तः सिद्धिमिच्छता।
आचार्येण च शिष्यस्य पापघ्नो विघ्ननाशनः ॥

(आ) ŚP 1731.

The teacher desirous of success should practise the ceremonial touching of certain limbs[1], as ordained by Lord Śiva and remove the defects and difficulties of the students. (A.A.R.)

1. *aṅganyāsa.*

अङ्गन्यासैर्विषमैर् see No. 253

280

अङ्गप्रत्यङ्गजः पुत्रो हृदयाच्चापि जायते।
तस्मात् प्रियतरो मातुः प्रियत्वान्न तु बान्धवः ॥

(आ) R (R (Bar.) 2.68,14, R (B) 2.74, 14, R (G) 2.76, 16).

(अ) IS 83.

(*a*) प्रत्यंगयोर (°तो) (R (var.); मातुः [पु°] R (G).

(*b*) पुत्रो हृदयंभवः R (G); भि° [पि°] R (B).

(*c*) यस्मादतः प्रियतरः R (G); प्रियतमो (°तरो) R (var.)

(*d*) पुत्रान्मातुर्न विद्यते R (G); प्रिया एव R (B); बाधवाः R (B).

A son is the most beloved of the mother, even more than all her relations, as he is the offspring not only of the several limbs of her body, but also of her heart. (T. S. Raghavacharya's translation).

281*

अङ्गप्रत्यङ्गभागेन ततः पिण्डः प्रजायते।
चर्मणाच्छादितः सप्त धातवः स्युरनुक्रमात् ॥

(आ) ŚP 4292. Cf. No. 317.

Then the body is formed (in the womb of the mother) with major and minor limbs. Then in due order the seven constituent elements of the body are formed and (finally) are covered by the skin. (A.A.R.).

282*

अङ्गमङ्गेन संपीड्य मांसं मांसेन तु स्त्रियः।
पुराहमभवं प्रीतो यत्तन्मोहविजृम्भितम् ॥

(आ) ŚP 4143 (a. Vāsiṣṭha); SR 371.118 (a. Vāsiṣṭha), SSB 238.4 (a. Vāsiṣṭha).

(*b*) स्त्रियाः ŚP.

Limb pressed by limb and flesh by flesh of women, I was pleased in days of yore. This is the result of the play of delusion (or : illusion). (A.A.R.)

283*

अङ्गमनङ्गक्लिष्टं
सुखयेदन्या न मे करस्पर्शात्।
नोच्छ्वसिति तपनकिरणैश्
चन्द्रस्येवांशुभिः कुमुदम् ॥

(अ) Vik 3.16 (Cf. A. Scharpé's Kālidāsa-Lexicon I.2; p. 93).

(आ) Al 5.

(*a*) कथमन्यथापि पुलकैः Vik (var.); अन्यत्कथिमिव पुलकैः : Vik. (var.).

(*b*) सुखयति न मेन्या Vik (var.); सुखयति Vik (var.); सुखयत्यन्या न मे करस्पर्शात् Vik (var.); कलितं मम गात्रकं करस्पर्शात् Vik. (var.)

(*c*) नोच्छ्वसति Vik (var).

(*d*) चन्द्रस्यैवांशुकैः कुसुमम् Vikr (var). चन्द्रस्यैवां Vik (var.). चन्द्रस्यैवांशुभिः Vik (var.); Āryā metre.

(What else can it be ?) How otherwise, from this touch, should I feel a thrill through each hair of my body? The lotus opens not as the sun's beams, as at the moon's. (E. B. Cowell's translation).

284

अङ्गयुक्तः कृतास्त्रश्च कुर्वन् सम्यक्पुरोविधिम्।
विजानन् सिद्धसाध्यादीन् वैरिणोऽस्त्रैर्न पीड्यते ॥

(आ) SNi 9.5

Sturdy of limb and trained in the use of weapons and taking timely precautions and knowing clearly one's capacity, one does not get injured by the darts of enemies. (A.A.R.)

285

अङ्गसङ्गात् तथा जीवो भजते प्राकृतान् गुणान्।
अहंकाराभिभूतः सन् भिन्नस्तेभ्योऽपि सोऽव्ययः ॥

(आ) Lau 35.

Likewise the soul, though changeless and distinct from material objects, is overcome by the influence of egotism owing to contact with the body and experiences

the effects of the material qualities. (V. Krishnamacharya's translation).

अङ्गस्य चतु० see No. 335

286*

अङ्गाः संजातभङ्गाघनवनवसतिप्राप्तरङ्गाः कलिङ्गास्
तैलङ्गाःस्वर्गगङ्गाभिषवणमतयः शीर्यदङ्गाश्च वङ्गाः ।
लाटाःस्विद्यल्ललाटाः पदगमनवृढाश्वासलोलाश्च चोला
जायन्ते श्रीनिजाम पृथुरण भवतः प्रौढनिःसाणनादात् ॥

(आ) SR 115.40, SSB 413, 8.
(*d*) प्रौढनिसाण० SSB
Sragdharā metre.

The soldiers of the King of the Aṅga-s were all shattered; the Kaliṅga-s found sporting ground in impenetrable forest regions; those of Triliṅga (Andhra-s) developed a desire to plunge into the waters of the heavenly Ganges; the Vaṅga-s (Bengalis) had their bodies shattered; the Lāṭa-s (Gujerāt) had their fore-heads perspiring; the Cola-s found solace in the quickness of their feet. Thus did thy enemies, O Nizam of mighty battles, on hearing the deafening war-cries of your marching army. (A.A.R.)

287*

अङ्गाकृष्टदुकूलया सरभसं गूढौ भुजाभ्यां स्तनाव्
आकृष्टे जघनांशुके कृतमधः संसक्तमूरुद्वयम् ।
नाभीमूलनिबद्धचक्षुषि मयि व्रीडानताङ्ग्या तया
दीपः स्फूत्कृतवातवेपितशिखः कर्णोत्पलेनाहतः ॥

(आ) ŚP 3674 (a. Karṇotpala), SkV 570, Skm (Skm (B) 1121, Skm (POS), 2.130, 1), JS 275.9 (a. Karṇotpala), SR 318.15, SSB 175. 16 (a. Karṇotpala), Prasanna 131 b, SuM 17.6.
(*a*) अंसाकृ० ŚP, Skm, SR, SSB, SuM अंसाहृ° Prasanna; कुराभ्यं कुचाव् [भु°] SuM.
(*b*) कृतमतः सं० JS; हृतमधः Prasanna.
(*c*) °निरुद्ध° Prasanna; तया [म०] ŚP, Skm, JS, SR, SSR, प्रिये [त०] ŚP, Skm JS, SR, SSB
(*d*) तान्वयः फूत् SuM; पूत्कृतिवा ŚP, SKm, JS, SR, SSR; °तशिखो नीतः प्रदीपः शमम् SuM.
Śārdulavikrīḍita metre.

When I drew off her upper silk/she hid her breasts beneath her arms, / and when I drew the lower / she pressed her thighs together. / Then as my eyes fell to the root of bliss, she shrank together with embarrassment / and tossing at the lamp the lotus from her ears / puffed out its shaken flame. (D.H.H. Ingalls's translation).

288*

अङ्गाकृष्टिर्व्यथयति नखाङ्केषु वक्षोजकुम्भा-
वास्यं जृम्भा दशनवसने दन्तदष्टं धुनोति ।
यान्त्याः खेदं व्रजति करजश्रेणिषु श्रोणिभागः
प्रातर्याति प्रगुणतरतां वैशसं नैशमस्याः ॥

(अ) SMH 9.41.
Mandākrāntā metre.

When the limbs are stretched, pain results in the nail marks of her pot-like breasts; there are yawns in the mouth and the lip experiences pain at the teeth-bites. When moving the thighs are sore at the rows of nail-marks. Thus the injuries inflicted on her at night are more painful in the morning. (A.A.R.)

289

अङ्गाङ्गमागते शत्रौ किं करोति परिच्छदः ।
राहुणा ग्रसिते चन्द्रे किं किं भवति तारकैः ॥

(आ) SuM 23.22.

What can the retinue do when one is closely pressed by the enemy ? What do the stars do, when the moon is swallowed by Rāhu (in eclipse) ? (A.A.R.)

290

अङ्गाङ्गिभावमज्ञात्वा कथं सामर्थ्यनिर्णयः ।
पश्य टिट्टिभमात्रेण समुद्रो व्याकुलीकृतः ॥

(अ) H (HJ 2.148, HS 2. 141, HM 2.149, HK 2.147, HP 2.137, HN 2.136, HH 65.15-6, HC 86, 15-6.)
(आ) IS 84.

So long as the nature of (a person's) connections are unknown, how (can there be) an accurate knowledge of (his) strength ? Behold how the Sea was confounded by a mere sand-piper. (F. Johnson's translation).

291*

अङ्गानामतितानवं कुत इदं कम्पश्च कस्मात् कुतो
मुग्धे पाण्डुकपोलमाननमिति प्राणेश्वरे पृच्छति ।

तन्व्या सर्वमिदं स्वभावत इति व्याहृत्य पक्ष्मान्तर-
व्यापी बाष्पभरस्तया वलितया निःश्वस्य मुक्तोऽन्यतः॥

(अ) Amar (Amar (D) 46; Amar (RK) 51; Amar (S) 45; Amar (K) 50, Amar (NSP) 50, Amar (POS) 45)[1]
(आ) VS 1584, SR 305.3 (a. VS); IS 85, SSB 154.3.
(a) कथमिदं Amar (var.), SSB; °तानवं Amar (var.); कस्मादयं Amar (D); तस्मात् [क°] Amar (var.); इदं कस्मादकस्मादिदं Amar (NSP), Amar (K); इदं कस्मादकस्मादितो (°दये VS, SR) Amar (var., VS, SR; °स्वयि [कु°] Amar (var.).
(b) इदं इति Amar (var.).
(c) तन्व्याः (°स्याः) स्वभावजमिति (°ज इत) [स्व०] Amar (var.); SSB;
(d) बाष्पभारस् Amar (var.); तथा Amar (var.); तदा [तया] Amar (var); चलितया [व०] Amar (OH 2); दयितया Amar (var.); निश्वस्य Amar (S), Amar (NSP).
Śārdūlavikrīḍita metre.
1. Western (Arj)) 50; Southern (Vema 45), Ravi 45, Rāma 53, Br M.M. 51, BORI I 53, BORI II 51).

Whence this exceedingly great leanness of limbs, whence this tremor? Whence, Oh simple one, this countenance with the wan cheeks? On these questions of the lord of her life, the slender one replied. 'All this has come off of itself," and turning away, she heaved sighs, and discharged elsewhere the burden of tears that filled her eyelashes. (C. R. Devadhar's translation)

292*

अङ्गानि खेदयसि किं
शिरीषकुसुमपरिपेलवानि मुधा ।
अयमीहितकुसुमानां
संपादयिता तवास्ति दासजनः ॥

(अ) Viśvanātha Kavirāja's Candrakalā quoted in Sāh *ad* 6,465.
(आ) SR 305.12, SSB 155.14.
(b) वृथा[[मु०] SSB (var.).
Gīti-āryā metre.

My beloved, why wouldst thou thus vainly pain thy limbs, tender like the *Śirīṣa*-flowers? Here is thy servant ready to get thee thy wished-for flowers. (Translation in Bibl. Ind. 9).

293*

अङ्गानि चन्दनरजःपरिधूसराणि
ताम्बूलरागसुभगोऽधरपल्लवश्च ।
स्वच्छाञ्जने च नयने वसनं तनीयः
कान्तासु भूषणमिदं विभवश्च शेषः ॥

(अ) Amar (Amar (S) 92 (p. 145) only).
(आ) Sar 618, 154, Amd 75.156, SSSN 3.23.3
(a) °रसः प०Amd (var.); परिपूरितानि SSSN. °धूसर° Amar (var.).
(b) °रागसुलभो° Sar.
(c) स्वच्छाञ्चुले Amar. (var.); अच्छाञ्जने Sar; च सम [व०] SSSN.
(d) °वस्तु Amar (var.), Amd, SSSN.
Vasantatilakā metre.

To have the limbs whitened by the paste of sandal and the tender lips rendered charming by the red betel-stain and eyes smeared with pure collyrium and a thin dress—these are the (true) ornaments of lovable young women. The rest is paraphernalia. (A.A.R.).

294*

अङ्गानि दत्त्वा हेमाङ्गि प्राणान् क्रीणासि चेन् नृणाम् ।
युक्तमेतन् न तु पुनः कोणं नयनपद्मयोः ॥

(अ) Bhv (Bhv (POS) 2.92, Bhv (C) 2.92).

Oh golden-bodied one, if you buy the lives of men by giving (them) your limbs it is but proper [i.e. justifiable]; but it is not at all proper if you do so by giving them only the corner (a glance from the corner) of your lotus-like eyes. (H. D. Sharma's translation).

295

अङ्गानि धीपटुत्वं
शक्तिर्दशनाः शनैर्विशीर्यन्ते ।
निखिलेन्द्रियाणि येषां
चिरायुषस्ते नरा ज्ञेयाः ॥

(अ) Sāmudrikaṭīkā 2.68 (MS, as quoted in JS).
(आ) JS 398.102 (a. Durlabharāja).
Āryā metre.

Those people whose bodily limbs, sharpness of intellect, physical strength and teeth and all the other senses wear away (only) gradually are to be considered as long-lived persons. (A.A.R.)

296*

अङ्गानि निद्रालसविभ्रमाणि
वाक्यानि किंचित् मदलालसानि ।
भ्रूक्षेपजिह्मानि च वीक्षितानि
चकार कामः प्रमदाजनानाम् ॥

(आ) Ṛtu 6.11, (Cf. A. Scharpe's Kālidāsa Lexicon, 1.3; p. 195).
(a) निद्रालसितानि नित्यं Ṛtu (var.); °विह्वलानि Ṛtu (var.).
(b) मदिरालसानि Ṛtu (var.); मदसालसानि Ṛtu (var.).
(c) विलोचनानि [च वी°] Ṛtu (var.).
(d) करोति [च०] Ṛtu (var.); प्रमदोत्तमानाम् Ṛtu (var).
Upajāti metre (Indravajrā and Upandravajrā).

Gathering all her charm in the lines of her body, / love lends the youthful maid / a touch of drowsy lassitude, / and a little lisp to her speech, / as if tipsy with wine; / he adds the arched remoteness to the delicate brows, / and tilts her glances /beneath the drooping lashes of the eyelids. (R. S. Pandit's translation)

297*

अङ्गानि मे दहतु कान्तवियोगवह्निः
संरक्षतु प्रियतमं हृदि वर्ततेऽसौ ।
इत्याशया शशिमुखी जलदश्रुवारि-
धाराभिरुष्णमभिषिञ्चति हृत्प्रदेशम् ॥

(आ) ŚP 3483, SRK 134.38 (a. ŚP), SR 288.4 (a. ŚP), SSB 124.45, RJ 1006, Any 144.25.
(a) दहतु om. SRK; °वन्हिः SRK.
(b) संरक्षतां प्रियतमो ŚP, SR, SSB, Any; प्रियतमो SRK; हृदयस्थितो मे Any; यः[ऽसौ] ŚP, SSB.
(c) गलदश्रु बिन्दु-ŚP, SSB; °भिसि° Any;
Vasantatilakā metre.

The moon-faced damsel wets the region of her heart with a flow of tears in hope that the lover residing therein will be protected when all her limbs are burnt by the fire of separation (from her lover). (A.A.R.)

298*

अङ्गानि श्लथनिःसहानि भयते मुग्धालसे विभ्रमश्-
वासोत्कम्पितकोमलस्तनमुरः सायाससुप्ते भ्रुवौ।
किं चान्दोलनकौतुकव्युपरतावास्येषु वामभ्रुवां
स्वेदाम्भः स्नपिताकुलालकलतेष्वावासितो मन्मथः ॥

(आ) Skm (Skm (B) 1138, Skm (POS) 2.133,3) (a. Gosoka).
(c) चान्दोलित° Skm (var.)
(d) °स्नपि° Skm(B).
Śārdūlavikrīdita metre.

The god of love resides in young ladies (after love-play) in the bowers of tresses dishevelled and bathed in perspiration of the face, the limbs being tired and helpless, the eyes charming but devoid of normal quick movements, the beautiful breasts heaving due to the exertion of love play, the eyebrows are asleep due to fatigue and have stopped from their charming movements. (A.A.R.)

299*

अङ्गामोदसमोच्छलद्घुणिपतद्भृङ्गावलीमालित-
स्फूर्जल्लञ्छनसूत्रगुम्फितमिलन्नीलोत्पलश्रीरिव ।
निर्यत्पादनखोन्मुखांशुविसरस्रग्दन्तुरः स्मर्यतां
मञ्जुश्रीः सुरमुक्तमञ्जरिशिखावर्षै रिवाभ्यर्चितः ॥

(आ) SkV 25 (a. Vallaṇa).
Śārdūlavikrīḍita metre.

May Mañjuśrī be worshipped, who, when garlanded by bees / (that fly to the light that rises with his body's rich perfume), / is like a chain of dark blue water-lilies / strung on a golden string; who when overspread with flaming light / ascending from his toe-nails, seems to be acclaimed / by a rain of brilliant flowers dropped upon him by the gods. (D.H.H. Ingalls's translation).

300**

अङ्गारपूर्वे गमने च लाभः
सोमे शनौ दक्षिणमर्थलाभम् ।
बुधे गुरौ पश्चिमकार्यसिद्धी
रवौ भृगौ चोत्तरमर्थलाभः ॥

(आ) Sama 2 सु 109.
Upajāti metre (Indravajrā and Upendravajrā).

It will be profitable to a person if he journeys eastward on Tuesdays, and southward on Mondays and Saturdays; he will have success in his undertakings if he goes westward on Wednesdays and Thursdays, and he will acquire wealth

on Sundays and Fridays if he goes northward. (A.A.R.)

301**

अङ्गारशूलाश्मपलालकेश-
विस्तीर्णविट्चर्ममृतेषु दृष्टः ।
श्वा मूत्रयन्यच्छति कार्यनाशं
दारिद्र्यमृत्युप्रमुखाननर्थान् ॥

(आ) ŚP 2629.

Indravajrā metre.

When a person sees on setting out a journey bearers of charcoal, trident, stone, meat, hair, stretched skin and a dog passing urine, he will fail in his mission and may get into dangers such as poverty, death and the like. (A.A.R.)

302

अङ्गारसदृशी नारी घृतकुम्भसमः पुमान् ।
ये प्रसक्ता विलीनास्ते ये स्थितास्ते पदे स्थिताः ॥

(इ) SS (OJ) 439. Cf. Nos. 195-6, 303.

A woman is like burning charcoal. A man is like a pot of ghee. When the man comes near, he melts. If he stays away, he remains solid and firm (Raghuvīra's translation).

303

अङ्गारसदृशी योषित् सर्पिःकुम्भसमः पुमान् ।
तस्याः परिसरे ब्रह्मन् स्थातव्यं न कदाचन ॥

(अ) PdP, Brahmakhaṇḍa, 18.18. Cf. Nos. 195-6, 302

A woman is like blazing coal and man like a pot of ghee. Oh Brāhmaṇa, one should not remain at any time in her proximity [in privacy]. (A.A.R.)

304*

अङ्गारहासिषु विलासगृहोदरेषु
तल्पेषु तूलपटकल्पितवेष्टनेषु ।
उष्णेषु च प्रणयिनीकुचमण्डलेषु
शान्तिं जगाम शिशिरस्य तुषारगर्वः ॥

(अ) Vikram. 16.49.

(आ) JS 236.3 (a. Bilhaṇa).

(*a*) अङ्गारभासिषु JS (var.)

(*d*) तुषारवर्गः JS.

Vasantatilakā metre.

In the interiors of pleasure-houses smiling with embers, on bed's covered with cotton quilts and on the warm circular breasts of ladylovers the pride of snow of winter was set at rest. (S. Ch. Banerji's translation).

305

अङ्गारैः खचितेव भूर्वियदपि ज्वालाकरालं करैस्
तिग्मांशोः किरतीव तीव्रमभितो वायुः कुकूलानलम् ।
अप्यम्भांसि नखंपचानि सरितामाशा ज्वलन्तीव च
ग्रीष्मेऽस्मिन्नववह्निदीपितमिवाशेषं जगद्वर्तते ॥

(आ) ŚP 3827 (a. Bhojadeva), AP, 67, SR 336.28, SSB 205.27 (Bhoja), JS 214.10 (a. Bhojadeva), RJ 1223.

(*a*) °रालैः JS (var.)

(*b*) कुकालानानलम् JS

Śārdūlavikrīḍita metre.

In this summer the entire world seems to be engulfed in a forest fire as the earth seems to be paved with burning coals, the sky fierce with flames in the form of the sun's rays, the wind seems to scatter on all sides fire of burning chaff, the waters of the streams are nail-scorching and all the directions as if a blaze. (A.A.R.)

306**

अङ्गारैः शाकवृक्षस्य चूर्णितैः सघृतैस्त्र्यहम् ।
दत्तैर्नश्यत्यतीसारस्त्र्यहं पानीयवारणात् ॥

(आ) ŚP 2850.

Dysentery stops when charcoal of the teak tree (or *acacia Sirissa*) well powdered and mixed with ghee is taken for three days, avoiding drinking water during these three days (A.A.R.)

307*

अङ्गासङ्गिमृणालकाण्डमयते भृङ्गावलीनां रुचं
नासामौक्तिकमिन्द्रनीलसरणिं श्वासानिलाद् गाहते ।
दत्तेयं हिमवालुकापि कुचयोर्धत्ते क्षणं दीपतां
तप्तायःपतिताम्बुवत्करतले धाराम्बु संलीयते ।

(आ) Kuv (NSP) *ad* 28.67 (p. 91.5—8), SR 277.55, SSB 104.57, SRK 131.10.

(*c*) क्षिप्ता सा [द्द०] SR, SSB, SRK.

Śārdūlavikrīḍita metre.

The lotus stalks applied to the limbs (to reduce the fever of love of a young lady) bear the sheen of bees [have dried up]; the pearl of the nose ornament has the brilliance of sapphire due to her hot sighs; camphor applied to her

breasts burns out [evaporates] in a moment; a stream of water from the fountain [or : rain water] poured on the hands, disappears like water fallen on red hot iron. (A.A.R.).

अङ्गीकरोति प्रथमं see क्रोडीकरोति प्रथमं

308*

अङ्गीकुरु त्वमवधीरय वा वयं तु
दासास्तवेति वचसैव जयेम लोकान् ।
एतावतैव सुकरो ननु विश्वमात-
रुद्दण्डदण्डधरकिंकरमौलिभङ्गः ॥

(श्र) Ānas 6.
Vasantatilakā metre.

'You may accept or you may reject, but we are your slaves'—with these words we may conquer the worlds. Oh, Mother of the Universe, is it not easy to break the heads of the messengers of the terrible god of death by this alone ? (A.A.R.).

309*

अङ्गीकुर्वन्ति भङ्गीमखिलगिरिगणास्तप्तजाम्बूनदीयां
दूरीकुर्वन्ति पूरीकृतकनकगिरिस्फारगर्वं च यस्याः ।
उन्मत्तध्वान्तधारासुरवरपटलीदाहसञ्जातकीर्तिः
सेयं प्राची प्रदीप्तिर्दलयतु दुरितं सर्वदा सर्वदा मे ॥

(श्रा) PdT 23 (a. Bhāskaracaritra)
Sragdharā metre.

May the brilliance of the east [the rising sun], the giver of plenty, always remove all my sins—the brilliance by which all the mountains receive the beautiful colour of melting gold, which deprives the Meru mountain of its unique pride [of the possession of that colour], and which has acquired fame by burning the flow of intoxicated darkness. (A.A.R.)

310*

अङ्गीकुर्वन्नमृतरुचिरामुत्पतिष्णोस्सलीलं
छायामन्तस्तव मणिमयो माल्यवानेष शैलः ।
शोभां वक्ष्यत्यधिकललितां शोभमानामतीन्दोर्
देवस्यादेरुपजनयतो मानसादिन्दुबिम्बम् ॥

(श्र) Hams 1.17.
Mandākrānta metre.

Mount Malyavan, full of precious stones, taking within himself the image, radiant with nectar, of yourself, soaring up with playfull ease, of yourself that outshines the moon in splendour, (such a Mount) tells (us) of the radiance of superior loveliness of the God of the First cause, as he was creating the moon out of his mind. (M.C.N. Acharya's translation).

311*

अङ्गीकृततितिक्षः सेड् गुणी निष्ठापरो यथा ।
मृषिस्तथा विजयते श्रीरामो राजसत्तमः ॥

(श्रा) PdT 45 (a. Bhāskara).

Śrī Rāma, the best of kings, being full of endurance is victorious as one full of merit, vigilant in his duties and full of patience in what has been agreed upon to do. (A.A.R.)

312*

अङ्गीकृताः क्षतिमिमामपि ये विषह्य
गोप्तुं गुणान् किमिति वाञ्छसि तान्मुधैव ।
मुक्तामणेर्विमलरूपतया नितान्तम्
एते तव स्वयमपि प्रकटीभवन्ति ॥

(श्रा) JS 99.9.
(a) तिमिं° (क्षति or क्षिति) JS (MS).
(c) मुक्तामने JS.
Vasantatilakā metre.

Having received such a wound at my hands you endure it and wish to conceal your merits : but it is in vain. Just as the brilliance of pure pearl your merits too are self evident. (A.A.R.)

313

अङ्गुलिभङ्गविकल्पन-
विविधविवादप्रवृत्तपाण्डित्यः ।
जपचपलोष्ठः सजने
ध्यानपरो नगररथ्यासु ॥

(श्र) Kal (Kal (KM) 1.52, Kal (RP) 1.52).
(श्रा) ŚP 4029, SR 364.18 (a. Kṣemendra), SSB 254. 18 (a. Kṣemendra).
(c) °पलौष्ठः ŚP, SR, SSB.
Āryā metre.

The person with proficiency in various kinds of debates and full of gesticulations with his fingers is now seen in the streets of the city absorbed in meditation and muttering prayers of some kind when there are people to witness it... (is a hypocrite) (A.A.R.)

314*

अङ्गुलीकिसलयाग्रतर्जनं
भ्रूविभङ्गकुटिलं च वीक्षितम् ।
मेखलाभिरसकृच्च बन्धनं
वञ्चयन् प्रणयिनीरवाप सः ॥

(अ) Ragh. 19.17 (Cf. A. Scharpé's Kālidāsa-Lexicon I. 4; p. 289.

(आ) ŚP 3566 (a. Kālidāsa), SRHt 257.12, (a. Kālidāsa), SR 310.1 (a ŚP), SSB 162.1 (a. Kālidāsa).

(*a*) °किशलया° Ragh (var.)
Rathoddhatā metre.

(The king Agnimitra) while deceiving his sweethearts, got (his punishment) in the form of threats from their sprout like fingers, and crooked glances with knit eyebrows and was fettered frequently with their girdles. (A.A.R.)

315*

अङ्गुलीभिः कुरङ्गाक्ष्याः शोभते मुद्रिकावलिः ।
प्रोतेव बाणैः पञ्चेषोः सूक्ष्मा लक्ष्यपरम्परा ॥

(अ) Vikram. 8.60.

(आ) JS 183.44, ŚP 3334 (a. Bilhaṇa), SR 264. 243 (a. ŚP), SSB 83.2 (a. Bilhaṇa).

(*a*) अङ्गुलीषु ŚP, SR, SSB.

(*b*) °कावली JS.

(*c*) पुष्पेषोः ŚP, SR, SSB.

(*d*) सूक्ष्मल° Vikram.

With the fingers of the gazelle-eyed girl the rings look beautiful like a series of fine targets pierced by the arrows of the five-arrowed god. (S. Ch. Banerji's translation).

316*

अङ्गुलीभिरिव केशसंचयं
संनिगृह्य तिमिरं मरीचिभिः ।
कुड्मलीकृतसरोजलोचनं
चुम्बतीव रजनीमुखं शशी ।

(अ) Kum 8.63, (Cf. A. Scharpé's Kālidāsa-Lexicon I 3, p. 129).

(आ) AR 248, Amd 98.224, Suv *ad* 3.18 (a. Kālidāsa)[1], VS 1963 (a. Kālidāsa), SR 299.27 (a. VS), SSB 145.29 (a. Kālidāsa), Kuv *ad* 120 p. 196), AlR 248.5-6, Kāvyānuśāsana of Vāgbhaṭṭa (KM 43) p. 59. 9-11, KH 122. 12-3, Kāvyālaṁkārasūtra 59.101, Sar *ad* 4.57 (p. 468), Alaṁkārasūtra ed Tarkalaṅkara 116, Citramīmāṁsā (KM 38) 89.21-2, Hṛdayaṁgama on KāD 199, Mandāramandacampū (KM 52) 227, Vyaktiviveka (TSS 5) 73.

(*b*) संनियम्य AR, Suvṛ SR, SSB, Sar (var.), Citra°; संनिकृष्य Kum (var.), Manda°; संनिगृह्य Kum (var.); संनिरुध्य Kum. (var.), Kavy°

(*c*) लोचने Kum. (var.),
Rathoddhatā metre.

1. Quoted by Kṣemendra as an example of Rathodhatā metre.

By catching the mass of hair in the form of darkness, by the fingers in the form of its rays, the moon as if kisses the face of the night in which the eyes in the form of lotuses have closed. (Dr. Sūryakānta's translation).

अङ्गुलीषु कुरङ्गाक्ष्याः see No. 315

317**

अङ्गुल्यः पञ्चमे मासे वृष्टिकुक्षौ च षष्ठमे ।
संचारः सप्तमे मासे अष्टमे नयनेषु च ॥

(अ) BhŚ 355 (doubtful). Cf. No. 281.

In the fifth month after conception fingers are formed and eyes and stomach in the sixth. Movement (of the limbs) begins on the seventh month and of the eyes on the eighth. (A.A.R.).

318*

अङ्गुल्यः पल्लवान्यासन् कुसुमानि नखार्चिषः ।
बाहू लते वसन्तश्रीस् त्वं नः प्रत्यक्षचारिणी ॥

(अ) KāD (KāD (Bh) 2.67, KāD (B) 2.67), Amd 252.395

(*b*) नखात्विषः KāD (var.).

The fingers are the twigs, the radiant finger nails the flowers, the two arms the creepers, and you actually moving before us are the Vernal grace.

In "fingers are like twigs" we get *vyastarūpaka,* but in *bāhūlatā* we have *samastarūpaka,* for it pervades all the words here.

O. Boehtlingk's translation is better : Die Finger werden zu Sprossen, die funkelnden Naegel zu Blueten, die Arme zu Lianen : So schreitest du als Fruehlingspracht vor unseren Augen einher.

319*

अङ्गुल्यग्रनखेन बाष्पसलिलं विक्षिप्य विक्षिप्य किं
तूष्णीं रोदिषि कोपने बहुतरं फूत्कृत्य रोदिष्यसि ।
यस्यास्ते पिशुनोपदेशवचनैर्मानेऽतिभूमिं गते
निर्विण्णो ऽनुनयं प्रति प्रियतमो मध्यस्थतामेष्यति ॥

(अ) Amar (Amar (D) 5, Amar (RK) 5, Amar (S) 6, Amar (K) 5, Amar (NSP) 5, Amar (POS) 6)).°
(आ) VS 1177, JS 197.7, (a. Amaru), SR 308.22 (a. Amaru), IS 86, SSB 160.22
(a) किंचित्प्राप्तन°[अङ्गु०]VS; नेत्रसलिलं Amar(K); निक्षिप्य निक्षिप्य [वि°वि°] Amar. (var.), SR, SSB; हे [किं] VS
(b) किं त्वं [तू]° VS; फूत्कृत्य Amar (var.); फूत्कृत्य फूत्कृत्य च Amar (var.); विक्षिप्य Amar (var.), VS; रोदिष्यसे Amar (var.); शोषिष्यसि Amar (var.).
(c) °पचारवचनैर् Amar (var.).
(d) °मेष्यसि Amar (D)
Śārdūlavikrīḍita metre.
1. Western (Arj) 5, Southern (Vema) 6, Ravi 80, Rāma om. Br. MM 5, BORI I 5, BORI II 5.

Why weepest thou, oh angry one, silently, pushing aside continually the tears with the points of thy finger-nails? Thou shall weep still more and loudly, when thy beloved, seeing that thy sulkiness has passed beyond the proper limit through the counsels of evil gossips, will get disgusted with (any attempts at) reconciliation and will become indifferent towards thee. (C. R. Devadhar's translation).

320*

अङ्गुल्यग्रनिरोधतस्तनुतरां धारामियं तन्वती
कर्कर्या न परं पयो निपुणिका दातुं प्रपापालिका ।
विश्लिष्टाङ्गुलिना करेण दशनापीडं शनैः पान्थ हे
निष्पन्दोर्ध्वविलोचनस् त्वमपि हा जानासि पातुं पयः॥

(आ) SP 3858, VS 1711, SR 339.118 (a. VS), SSB 210.2, JS 218.30, RJ 1241.
(a) °ग्रविरो° JS; कुर्वती [त०] SR, SSB, JS.
(b) नितरं [न प०] SSB; सुचिरं [न प०] JS.
(d) निःस्पन्दो (निस्प०) VS, SSB; विलोचनस् VS; ही VS; तज्जानासि [हा जा०] JS.

Śārdūlavikrīḍita metre.

The maiden at the wayside watershed is clever in supplying water as she lessens its stream poured into the hands of the traveller by blocking the spout of the kettle with her fingers end [to prolong the period of proximity with the man]. You too, O traveller, know how to drink the water slowly (with set teeth), with fingers kept apart (so as to allow the water to escape) and with upraised eyes (admiring her beauty). (A.A.R.)

321

अङ्गुल्यग्रेण यज्जप्तं यज्जप्तं मेरुलङ्घने ।
व्यग्रचित्तेन यज्जप्तं त्रिविधं निष्फलं भवेत् ॥

(अ) VC (VCsr 2.1, VCmr 2.61-2, VCbr 2.1, VCjr 2.3), Tantrasāra in ŚKDr (IS 87); Śto 1.30 (324.5-6).
(आ) IS 87. Cf. Pr. 362.
(a) अङ्गुल्यग्रेषु Tantras°
(b) तथावै [य°] VCsr (var.); मेरुलङ्घनाद् VCmr; मेरुलङ्घने (°नैः [VCr,]) VC (var). पर्वलङ्घने VCsr
(c) अन्यचित्तेन [व्य०] VCmr; पर्वसंधिषु [व्य°] Tantras.
(d) तत्सर्वं [त्रि०] VCmr, VCbr, VCjr, Tantras, Śto; विविधं [त्रि०] VC (var.); मतम् [भ०] VCjr (var.).

Prayer which is offered with the finger-tips, with the fingers crossed or with thoughts wandering, these three kinds shall be[1] without effect (F. Edgerton's translation).

1. or "all that shall be".

322*

अङ्गुल्या कः कवाटं प्रहरति कुटिले माधवः किं वसन्तो
नो चक्री किं कुलालो न हि धरणिधरः किं द्विजिह्वः फणीन्द्रः ।
नाहं घोराहिमर्दी किमसि खगपतिर्नो हरिः किं कपीन्द्रः
इत्येवं गोपकन्याप्रतिवचनजितः पातु वश्चक्रपाणिः ॥

(अ) Kṛṣṇakarṇāmṛta 3.105.
(आ) VS 130, SR 26.191 (a. VS), SSB 42.102, SRK 7.19 Sama 1.385, PG 281. SSSN 1,4.77
(a) अङ्गुल्या Kṛṣṇa°; कपाटं SR, SRK, SSB, PG; कवाटे VS, Sama; कवटं VS (var.); कुटिलो VS, SR, SRK, SSSN.
(b) द्विफ० tr. VS, Sama.
(c) मुग्धे [नाऽ०] VS, Sama; °हिमाथी VS, Sama; किमुत [किं०] VS, SR, SSB, SRK, Sama; त्वमसि SSSN, कुमीन्द्रो VS (var.) (see d); कपीशो PG; कपीन्द्र VS, SR, SSB, SRK, Sama.
(d) इत्थं लक्ष्मया (लक्ष्मया हीत्थं) कृतोसौ प्रतिहतवचनः VS, Sama; राधावाणीभिरित्थं प्रसितृतवदनः पातु

PG; सत्यभामा° [गोपकन्या°] SR, SSB, SRK; °चनजडः SSSN; °वः पद्मनाभः [°वः] SSSN.
Sragdharā metre.

Who taps the door with his finger ?" "Thou crooked (naughty) girl ! It is Mādhaya ."—"Who ? Summer ?" "No ! the wielder of the disc (wheel) !". "Who ? the potter ? " "No ! the bearer of the earth !"—"Who ? the double-tongued King of Serpents ?" "No ! I am the vanguisher of the terrible serpent"—"Oh ! art thou the King of birds ?" "No ! I am Hari !"—"What ? the chief of Monkeys ?"—May he that bearer of the disc in his hand and was in conversation thus overcome by the cowherd damsel—May he protect us ![1] (M. K. Acharya's translation).

1. Dialogue between a cowherd damsel and Śrī Kṛṣṇa. Pun upon the words. माधव चक्री, धरणिधर and हरि

323**

अङ्गुष्ठतर्जनीभ्यां गा घ्राणे संगृह्य नामयेत् ।
मन्त्रेणानेन वश्याः स्युः पशवोऽश्वादयस्तथा ॥
(आ) ŚP 2857.

Catching a cow at the nostril with a thumb and a forefinger, press hard. Animals such as horses are controlled by this *mantra-s*. (A.A.R.)

324*

अङ्गुष्ठनखदम्भेन पादयोः पतितः किमु ।
विभाति वक्त्रविजितः शशी विगतकल्मषः ॥
(आ) PV 191 (a. Veṇidatta).

Has the moon fallen at her feet being reflected on her toe nails ? The moon, vanquished by the beauty of her face, is now without *kalmaṣa* [guilt, black spot]. (A.A.R.)

325**

अङ्गुष्ठनखमूले तु तर्जन्यग्रं सुसंस्थितम् ।
मत्सरी सा च विज्ञेया चित्रलक्ष्यस्य वेधने ॥
(आ) ŚP 1800.

If the tip of the fore-finger fits well at the base of the thumb nail, then that posture is known as *matsarī* (useful) in hitting a variegated (difficult) target (with an arrow). (A.A.R.)

अङ्गुष्ठपर्वमात्रं sce No. 329

326*

अङ्गुष्ठाक्रमवक्रिताङ्गुलिरधः पादार्धनीरुद्धभूः
पार्श्वाद्विगक्रतो निहत्य कफणिद्वन्द्वेन दंशान्मुहुः ।
न्यग्जानुद्वययन्त्रयन्त्रितघटीवक्त्रान्तरालस्खलद्
धाराध्वानमनोहरं सखि पयो गां दोग्धि गोपालकः ॥
(आ) SkV 1157 (a. Dāmara) ; Skm (Skm (B) 2001, Skm (POS) s,1.1
1), PG 262 (a. Śaraṇa), JS 334, 14(a. Joyika), Uj 279.47

(*a*) अङ्गुष्ठाग्रिम° Skm,SkV (MS),JS;अङ्गुष्ठाग्रिमयन्त्रिता° PG, Uj: लिरसौ Skm, PG, SkV (MS), Uj; °लिधरः JS; °नीरुद्धभूर् Uj, PG.
(*b*) आर्द्रीकृत्य पयोधराञ्चलमलं सद्यः पयोबिन्दुभिः PG; आपीनाञ्चलमार्द्र° यन्निह पुरो दिन्नैः पयोबिन्दुभिः Uj.
(*c*) °मध्य° [[°यन्त्र°] PG, Uj; वक्रांतरोध SkV (var.), Skm (MS).
(*d*) धाराध्वान° SkV (var.); मनोरमं पथि प॰ JS; दामोदरः [गो] Uj, PG.
Śārdūlavikrīḍita metre.

The dairy boy milks the cow / with fingers bent beneath his overlapping thumb. He holds the ground with the ball of his feet / and strikes with his two elbows / at the gnats that sting his sides./ Sweet is the sound of the milk, my dear, / as its stream squirts into the jar / held in the vice of his lowered knees. (D.H.H. Ingalls's translation).

अङ्गुष्ठाग्रिमवक्रिताङ्गुलिरसौ see No. 326

327**

अङ्गुष्ठाग्रे तु तर्जन्या मुखं यत्र निवेशितम् ।
काकतुण्डी च विज्ञेया सूक्ष्मलक्ष्येषु योजिता ॥
(आ) ŚP 1801.

If the face (end) of the arrow is well placed between the end of the thumb and fore-finger, then that posture is known as *kākatuṇḍī* and is eminently suitable for (hitting at) minute targets. (A.A.R.)

328*

अङ्गुष्ठे पदगुल्फजानुजघने नाभौ च वक्षःस्तने
कक्षाकण्ठकपोलदन्तवसने नेत्रालिके मूर्धनि ।

शुक्लाशुक्लविभागतो मृगदृशामङ्गेष्वनङ्गस्थिती-
रूर्ध्वाधोगमनेन वामपदगाः पक्षद्वये लक्षयेत् ॥

(अ) Ratirahasya 2.1.
(आ) ŚP 3191, JS 395.80 (a. Kokkoka).
(*a*) °स्थले [स्व°] JS.
(*b*) कद्वे क° JS.
(*c*) °स्थिति Rati°, JS.
(*d*) वामपदतः Rati°; °पदगा JS वर्तिनी [ल०] JS.
Śārdūlavikrīḍita metre.

In the light in the dark halves of the month, the God of Love adopts successive stations of the body of woman in a progression which begins from the left foot and travels first up, then down. So, in your lady of the Gazelle Eyes, he moves from the toe to the foot, the foot to ankle joints, the ankle to the knee, thence to queynt and pubis, the navel, the breast bone, the armpit, the neck, the cheek, the parts about the teeth, the eye, the face and the head, and so back in reverse order. (A. Comfort's translation).

329

अङ्गुष्ठोदरमात्रं
विशेषवित्प्राप्य पद्मरागमणिम् ।
सुखसंवाह्यमनुत्तरम्
अर्थं किं तेन नाप्नोति ॥

(अ) P (PT 1.42, PTem 1.38, PRE 1.43).
(आ) IS 88 (a. PP (?))
(इ) Old Syriac I 29. Cf. Ru 32.
(*a*) अङ्गुष्ठपर्वमात्रं IS
(*c*) अनुत्तमम् IS
(*d*) प्राप्नोति नेनैव [किं ते० ना०] IS; तनाप्नोति PTem (var.).
Āryā metre.

(But) when a discriminating man gets a ruby, which is only as large as the thick of the thumb, it is easy for him to carry; and can he not make great profit therefrom ? (F. Edgerton's translation).

330*

अङ्गेन केनापि विजेतुमस्या
गवेष्यते किं चलपत्रपत्रम् ।
न चेद्विशेषादितरच्छदेभ्यस्
तस्यास्तु कम्पस्तु कुतो भयेन ॥

(अ) Naiṣ 7.91
(आ) SR 268.386, SSB 90.1.
(*c*) नो चेद् Naiṣ (var.).
Upajāti metre (Indravajrā and Upendravajrā).

Is the leaf of the holy fig tree (*ficus Religiosa*) being sought to be vanquished by the beauty of her limb that is indescribable [genitals] ? Otherwise why should it tremble out of fear, much more than other leaves ?' (A.A.R.)

331

अङ्गेन गात्रं नयनेन वक्त्रं
न्यायेन राज्यं लवणेन भोज्यम् ।
धर्मेण हीनं खलु जीवितं च
न राजते चन्द्रमसा विना निशा ॥

(अ) BhŚ 356 (doubtful).
Indravajrā metre (in *d* corrupt).

The beauty of the body is dependent on the limbs, of the face in the eyes, of the country in justice, and of food in salt. Life devoid of *dharma* does not shine, similarly as the night (does not shine) without the moon. (A.A.R.)

332*

अङ्गे ऽनङ्गज्वरहुतवहश्चक्षुषि ध्यानमुद्रा
कण्ठे जीवः करकिसलये दीर्घशायी कपोलः ।
अंसे वीणा कुचपरिसरे चन्दनं वाचि मौनं
तस्याः सर्वं स्थितमिति न तु त्वां विना क्वापि चेतः ॥

(अ) Kṣemendra's Padyakādambari, as quoted in his Kavi° (KM IV 157.20-4 and Kavi (RP) 16)[1]
(आ) ŚP 3674 (a. Kṣemendra), SR 289.48 (a. Kavi), SSB 125.52 (a. Kṣemendra), JS 157.6 (a. Rājaśekhara); PG 262 (a. Kṣemendra)
(*b*) करकिशलये PG.
(*c*) वेणी [वी०] ŚP, SR, SSB, JS.
(*d*) अपि [इति] ŚP, SR, SSB.
Mandākrāntā metre.

In her limbs stays the fire of love, in her eyes the pose of meditation, and in her throat her breath. On the sprout-like hand, the cheek rests for long, on the shoulder the guitar, on the ex-

panse of her bosom the sandal-paste, and silence in her speech. Thus every thing of hers seems stable, but not her mind which remains unsteady in your separation.[1] (Dr. Sūryakānta's translation).

1. Quoted as example of "charm which has to be thought out."

333*

अङ्गेनाङ्गं प्रतनु तनुना गाढतप्तेन तप्तं
सास्रेण्याश्रुद्रुतमविरतोत्कण्ठमुत्कण्ठितेन ।
उष्णोच्छ्वासं समधिकतरोच्छ्वासिना दूरवर्ती
संकल्पैस्ते विशति विधिना वैरिणा रुद्धमार्गः ॥

(अ) Megh 99 (in some editions 98), (Cf. A. Scharp.'s Kalidāsa-Lexicon I. 3; p. 165).
(a) सुतनु or तनु च [प्र°] Megh (var.)
(b) श्राश्रु° or श्रास्र Megh (var.); द्रवम् [द्रु°] Megh (var,).
(c) दीर्घो [उ०] Megh (var.); समधिकखरो° Megh (var.).
(d) सकल्तैर् (°ते) Megh (var.)
Mandākrāntā metre.

With his body thy body he enters; all haggard body with haggard ; / fevered with intensely fevered; tear flowing with tearful; incessantly eager / with anger ; hotly sighing with yet more abundantly sighing ; / in his thoughts, for distant as he is, and the way barred by adverse fate. (F. Edgerton's translation).

334*

अङ्गेनाङ्गमनुप्रविश्य मिलतो हस्तावलेपाविभिः
का वार्ता युधि गन्धसिन्धुरपतेर्गन्धोऽपि चेत्के द्विपाः ।
जेतव्योऽस्ति हरेः स लाञ्छनमतो वन्दामहे तामभव
प्लवगभ शरभः स्वयंजय इति श्रुत्वापि यो नाङ्कितः॥

(अ) SkV 1027 (a. Vallaṇa.)
(d) श्रुत्वापयो SkV (var.).
Śārdūlavikrīḍita metre.

Who ever heard of a rutting elephant / engaging limb to limb, proud trunk and all, in battle? / If but his scent is there, no other elephant is seen; / and yet he bears this mark of shame, / that he will fall beneath the lion. / Let us then celebrate the dam whose womb / brings forth the *śarabha*, "self-conquered", / whom if the lion merely hears, he is not seen. (D.H.H. Ingalls's translation).

335*

अङ्गेषु चतुरश्रत्वं समपादौ लताकरौ ।
प्रारम्भे सर्वनृत्यानाम् एतत्सामान्यमुच्यते ॥

(अ) VCsr III 63.
(c) चतुरस्रवसहितान् VC/var.); चतुश्र स्यात् or चतुरश्रत्वात् or चतुरश्रत्वं VC (var.); नृत्यचतुरत्व् VC (var.); अङ्गस्य or अन्यच्च VC (var.).
(b) समपाद or चलपदो VC (var.); तलाकरौ or लताकरो or पताकरौ VC (var.).
(c) °नृत्तानाम् VC (var.).
(d) अतः [ए०] VC(var.); इष्यते [उ°]VC (var.).

Squareness in regard to the limbs, —even feet, and hands (hanging straight down) like tendrils,—this is the universal rule laid down for the beginning of all dances. (F. Edgerton's translation).

336*

अङ्गेषु मुख्या द्विजमध्यसंस्था
वाणानुसंधान परासि नित्यम् ।
अधं स्थिरप्रेमरसा रसज्ञे
नरस्तुतिं संत्यज कर्णवत् त्वम् ॥

(आ) SRK 90.2 (a. Viṭhobā Aṇṇā).
(c) अधं corrupt.
Upajāti metre (Indravajrā and Upendravajrā).

Oh tongue, you are the chief among the limbs situated in the midst of teeth, ever engaged in the production of sounds (speech) and efficient in the enjoyment of taste; may you give up the vain praise of men, like King Karṇa, the chief of the Aṅga-s, established in the midst of (honouring) the twice-born, ever engaged in practising archery, and firm in friendship. (A.A.R.)

337*

अङ्गेष्वाभरणं करोति बहुशः पत्रेऽपि संचारिणि
प्राप्तं त्वां परिशङ्कते वितनुते शय्यां चिरं ध्यायति ।
इत्याकल्पविकल्पतल्परचनासङ्कल्पलीलाशत-
व्यासक्तापि विना त्वया वरतनुर्नैषा निशां नेष्यति ॥

(अ) GG (GG (NSP) *ad* 6.1 (2), GG (RS) 43).
(आ) Skm (Skm (B) 659, Skm (BI) 2.37, 4, Skm (POS) 2.37,4) (a. Jayadeva), SR 290.90, SSB 128.56.
(a) तनोति [क°] Skm.
Śārdūlavikrīḍita metre.

She embellishes her limbs profusely

with such ornaments as would please Thy eye; and when a leaf, a feather or even a blade of grass should rustle in the breeze, she wonders eagerly if Thou art at last come ! She smooths her floral couch, and, whilst, Thou delayest, she dotes fondly on Thee ! Thus, being so frenzied engrossed in ornamenting herself, or in awaiting Thy advent, or in spreading the couch, and in revolving a thousand details in her mind with regard to the forthcoming union with Thee —being so delirious, how could that beauteous one pass this night without Thee ? (S. Lakshminarasimha Śastri's translation).

338*

अङ्गैः सुकुमारतरैः
　सा कुसुमानां श्रियं प्रहरति ।
विकलयति कुसुमबाणो
　बाणालीभिर्मम प्राणान् ॥

(अ) Bhv (Bhv (POS) 2.80, Bhv (G) 2.80).
(c) हरति Bhv (var.) (*contra metrum*).
　Upagīti-āryā metre

(It is) she who takes away the beauty of flowers by her softer limbs, while as it is my life that the flower-arrowed god (of love) overpowers with rows of his arrows. (H. D. Sharma's translation).

339*

अङ्गैरन्तर्निहितवचनैः सूचितः सम्यगर्थः
　पादन्यासो लयमनुगतस्तन्मयत्वं रसेषु ।
शाखायोनिर्मृदुरभिनयस्तद्विकल्पानुवृत्तौ
　भावो भावं नुदति विषयाद्रागबन्धः स एव ॥

(अ) Māl 2.8 (Cf. A. Scharpé's Kālidāsa-Lexicon 1.2, p. 23), VCsr III 66.
(आ) Skm (Skm (B) 1059, Skm (POS) 2.117,4 (a. Kālidāsa). JS 394.73 (a. Kālidāsa)
(b) पादाग्न्यसो Skm (POS); लयभवगतस् Skm उपगतस् Mal (var.)
(c) अभियनः Skm अभिनयः Skm (POS) ; षड्विकल्पोऽनु° [त°]JS; सद्विकम्पा° Skm (POS); अनुवृत्तो SKm (var.)
(d) भावाभावं (°वे JS) Skm, JS; तुदति [नु°] Mal. (var.); दधति[नु°] JS, विषयान् राग° JS; विषयाभाग° Skm (POS).
　Mandākrāntā metre.

[All was blameless, and in accordance with the rules of art] : for the meaning was completely expressed by her limbs which were full of language, the movement of her feet was in perfect time, she exactly represented the sentiments; the acting was gentle, being based upon the measure of the dance; in the successive developments of the acting, emotion kept banishing emotion from its place; it was a vivid picture of a series of passions. (C. H. Tawney's translation).

अङ्घ्रः संहरदखिलः see No. 13

340*

अङ्घ्रिदण्डो हरेरूर्ध्वम् उत्क्षिप्तो बलिनिग्रहे ।
विधिविष्टरपद्मस्य　　　नालदण्डो मुदेऽस्तु वः ॥

(आ) Kuv (NSP) *ad* 19.54 (p. 61.11-2), SR 20. 61, SSB 33.2.
(b) °बन्धने [°नि°] SR (var.).
(d) अस्तु नः Kuv. (var.); नः [वः] SR.

The sturdy foot of Lord Viṣṇu was thrust upward to vanquish (the demon) Bali; it looks like the stalk of the lotus (sprung from Viṣṇu's navel) the abode of Brahmā. May this give you joy. (A.A.R.)

341*

अचकमत सपल्लवां धरित्रीं
　मृदुसुरभिं विरहय्य पुष्पशय्याम् ।
भृशमरतिमवाप्य तत्र चास्यास् ।
　तव सुखशीतमुपैतुमङ्कमिच्छा ॥

(अ) Kir (Kir (NSP) 10.49).
(आ) SR 288.38 (a. Kir), SSB 124.42 (a. Bhāravi).
　Puṣpitāgrā metre.

Leaving the soft and fragrant bed of flowers she longed to lie on the earth covered with tender leaves. But finding this also extremely unpleasant she has the desire to settle on your cool and pleasing lap. (A.A.R.)

342*

अचञ्चलं मुग्धमुदञ्चितं दृशोर्
　अनुभ्रतं श्रीमधुरो मृगीदृशः ।
अभङ्गुराकूतवती गतिर्भ्रुवोर्
　अबद्धलक्ष्यं क्वचिदुत्क्रमान्तरम् ॥

(आ) Skm (Skm (B) 476, Skm (BI) 2.1, Skm (POS) 2.1) (a. Gosoka).
　Vaṁśastha metre.

The set-up of the eyes, of the deer-eyed damsel, is innocent and stationary, the charming breasts are not heaving, the eye-brows are not moving significantly and the gaze is without any specific target. (A.A.R.)

343

अचतुर्वदनो ब्रह्मा द्विबाहुरपरो हरिः ।
अभाललोचनः शंभुर् भगवान् बादरायणः ।

(आ) Kuv (NSP), *ad* 5.20 (p. 18, 19-20) SR 37.56 (a. Kuv.), SSB 283.2.

The revered sage Vyāsa is the god Brahmā but without four faces, the god Viṣṇu, but with two hands (only), and the god Śiva without the eye on the forehead. (A.A.R.)

344*

अचलं चलदिव चक्षुः
प्रकृतमपीवं समुद्यदिव वक्षः ।
अतदिव तदपि शरीरं
संप्रति वामभ्रुवो जयति ॥

(आ) PdT 123, PV 180 (a. Ghanaśyāma), Subhāṣitahārāvali 1782, Pad 31, 12, RJ 765, SR 255.13, SSB 65.15, Vidy 725 (a. Śaṁkaramiśra).

(*b*) समद्यदि PdT (MS) (*contra metrum*).
(*c*) अतदपि तदिव PdT (MS).
(*d*) सख्याः सखे [वा०] PV.

Āryā metre.

The body of the charming (eye-browed) damsel, though the same, is now changed, as it were, and is victorious, with eyes that now glance (significantly), though innocent (till now); with the chest that is now raised, though quite ordinary (till now). (A.A.R.)

345

अचला कमला कस्य कस्य मित्रं महीपतिः ।
शरीरं च स्थिरं कस्य कस्य वश्या वराङ्गना ॥

(आ) SR 165.563, SSB 498.563. See No. 346.

Whose prosperity is constant ? Whose friend is the king ? Whose body is permanent ? Who has the love of a prostitute ? (A.A.R.)

346

अचला कमला हि कस्य कस्य
क्षितिपालः किल मित्रमस्ति लोके ।
इह वश्यतमा च कस्य वेश्या
स्थिरमप्यस्ति च कस्य देहमत्र ॥

(अ) Vai 48. See No. 345.

Aupacchandisika metre.

On whom is prosperity firm ? In this world to whom indeed is the king a friend (always) ? To whom is a harlot here under complete control ? Whose body in this world is everlasting ? (A.A.R.)

347

अचिन्तनीया विधिवञ्चनेयं
यदम्बुजाक्षी स्थविरस्य भर्तुः ।
स्वयं समादाय करं निधाय
वक्षोजयुग्मे स्वपिति श्वसन्ती ॥

(आ) Pad 75.18 (a. Lakṣmaṇa).

Upendravajrā metre.

Unthinkable is the deception (cruelty) of fate; the charming (lotus-eyed) young lady has to take herself the hand of her elderly husband and place it on her bosom and sleep, sighing. (A.A.R.)

348

अचिन्तितानि दुःखानि यथैवायान्ति देहिनाम् ।
सुखान्यपि तथा मन्ये दैवमत्रातिरिच्यते ॥

(अ) H (HJ 1.177, HS 1.157, HM 1.161, HK 1.163, HP 1.125, HN 1.126, HH 30, 8-9, HC 40.12-3), P (PT 2.121, PTem 2.110), Cr 73 (CR 6.43, CPS 151.46), GP 1.114, 52, BhPr 157.

(आ) ŚP 313, SR 75.5 and 91.17, IS 89 (Cf. Pr. 362), VS 2661, SRHt 52, 13 (a. Rudra), SRK 53.7, 7663, SSB 374.17 (a. Vyāsa), Sama 1अ.40, NBh 293, SRRU 855 (a. Vyāsa), SSH 1.95), SSSN 1.32.10

(*a*) अप्रार्थितानि [अचि०] PT, PTem, Bh Pr, VS, SRHt, SSSN, SRK; NBh, SRRU, SSH अचिन्त्यानि च IS; अर्थार्थितानि IS; ०विस्तानि CR (var.).

(*b*) यथैवायन्ति CR (var.); यान्ति च [दे०] GP; देहिनम् VS; देहिनः BhPr.

(*c*) मार्जार इव लम्फेत GP; सुखानि च BhPr; VS, SSRU, SSH; तथान्तव्यं [त०म०] CR (var.); यान्ति [म०] ŚP (MS), SRK, NBh, IS 7663; नूनं [म०] CR (var.)

(*d*) यथैवायान्ति यान्ति च GP; धैन्यमैत्र विशिष्यते IS; दैन्यम् [दै०] HP, BhPr, ŚP, VS, SR,

SRHt, SRK, SSSN, SRRU, SSH; दैन्यम् CR (var.); धैर्यम् CR (var.). अत्रातिरिच्यते IS.

Just as unthought-of troubles come upon corporeal beings, so do pleasures too; but here I trow, fortune is overflowing. (F. Johnson's translation)

349

अचिन्त्यमतिदुःसहं त्रिविधदुःखमेनोऽर्जितं
चतुर्विधगतिश्रितं भवभृता न किं प्राप्यते ।
शरीरमसुखाकरं जगति गृह्णता मुञ्चता
तनोति न तथाप्ययं विरतिमूर्जितां पापतः ॥

(अ) AS 253.
(*c*) त्रिविधि° AS (var.).
(*c*) गृह्णता मुञ्चता AS (var.)
Pṛthvī metre.

What misery is not experienced by coming into the world with the acquisition and departure of the body, which is unimaginably unbearable, with the three kinds of misery (physical, etc.) brought on by sin in the four stages of life (childhood, etc.) ? None-the-less man does not practise resignation [intense detachment] due to his sins. (A.A.R.)

350

अचिन्त्याः पन्थानः किमपि महतामन्धकरिपोर्
यदक्ष्णोऽभूत् तेजस्तदकृत कथाशेषमदनम् ।
मुनेर्नेत्रादत्रेर्यदजनि पुनर्ज्योतिरहह
प्रतेने तेनेदं मदनमयमेव त्रिभुवनम् ॥

(अ) Murāri's Anargharāghava 7.18
(आ) SP 222 (a. Murāri in ZDMG 27.74), SRK 19.87 (a. SP), SR 52.241, SSB 311.248, JS 129.59.
(*a*) प्रकृति [कि॰] JS.
(*b*) कथामप्यमदनाम् SP, SR, SSB, JS.
(*c*) पुनर्ज्योति° JS.
(*d*) °यमेतत् JS.
Śikhariṇī metre.

Inscrutable are the ways of the great. The effulgence emanating from the eye of Lord Śiva (the foe of demon Andhaka) rendered Cupid into memory (as a thing of the past) and O wonder, the glorious orb [the moon] was born of the eye of Sage Atri and the whole world [three worlds] is permeated with love (by the rays of the moon). (A.A.R.)

अचिन्त्यानि च दुःखानि see No. 348

351*

अचिरात् परात्मनिष्ठा
भवति यतस्तत्क्रियेत चतुरेण ।
क्लेशेन कामदमनं
धिगेकदारञ्जयन्तमात्मानम् ॥

(अ) Ras 18.
(*a*) Version A : अचिरात् परात्म-निष्ठा
Version B : अचिरात् पराऽऽत्मनिष्ठा
(*d*) Version A : धिग् एकदा रञ्जयन्तम् आत्मानम्
Version B : धिग्, एकदारञ् जयन्तम् आत्मानम्
Gīti-āryā metre.

A man of intelligence should strive to be quickly absorbed in the Supreme God [or : a man of intelligence should strive that a strange woman do quickly what pleases him]. Fie on him who seldom only and reluctantly worships the killer of Kāma. [or : Fie on him who suppresses love violently; contents oneself with one woman only and; conquers his senses].

352

अचिराद्युपकर्तुराचरेद्
अथ वात्मौपयिकीमुपक्रियाम् ।
पृथुरित्यमथाणुरस्तु सा
न विशेषे विदुषामिह ग्रहः ॥

(अ) Naiṣ 2.14.
(आ) Al 7, SRRU 817 (a. Naiṣ))
(*d*) °ह्याग्रह SRRU (*contra metrum*).
Viyoginī metre.

Or, one should, without delay, confer on one's benefector a benefit accomplished by one's own means; it may be great or small; the wise do not persist in any such distinction in the matter. (K.K. Handiqui's translation).

353

अचिराधिष्ठितराज्यः
शत्रुः प्रकृतिष्वरूढमूलत्वात् ।
नवसंरोपणशिथिलस्
तरुरिव सुकरः समुद्धर्तुम् ॥

(अ) Māl. 1.8. (Cf. Scharpé's Kālidāsa Lexicon I.2; p.14).

(आ) SR 151, 366, SRK 124.21 (a. Sabhātaranga), IS 90, Al; 8, SSB 477. 325
(*c*) नवसंरोहण° Māl (var.) Al; °शिथिलम् SRK.
Āryā metre.

An enemy who has recently established himself upon the kingdom, owing to (his) not taking root in (the hearts of) the people [or ministers], can easily be rooted up, like a tree (that is) loose [that is, that has not gone deep into the ground] owing to (its) being newly planted (R.D. Karmarkar's translation).

354

अचिरेण परस्य भूयसीं
विपरीतां विगणय्य चात्मनः ।
क्षययुक्तिमुपेक्षते कृती
कुरुते तत्प्रतिकारमन्यथा ॥

(अ) Kir 2.9.
(आ) SRHt 179.96 (a. Bhāravi), SSSN 2.35.74, SR 151.387, SSB 478. 346.
Viyoginī metre.

A wise man, finding that there is a great decline probable for the enemy in the near future but for himself it is the reverse, does not get concerned about it; but otherwise (when a decline is threatening him in the face) he takes steps to counteract (the same). (S.V. Dixit's translation).

355*

अचिरेण रोचते मे
दिवसानेवं वृथातिवाहयते ।
श्रितकृष्णपक्षगतये
वयस्य काम्यस्तनीविरहः ॥

(अ) Ras 70.
(*d*) Version A : वयस्य काम्य-स्तनी-विरहः
Version B : वयस्य काम्य-अस्त-नीवि रहः
Āryā metre.

To me, friend, who am idling away the days, the abandoning of pleasures of love (breasts) is pleasing for the speedy attainment of the company of the lord Śrī Kṛṣṇa [or : The untying of the knot of the dress in privacy is pleasing in the dark fortnight]. (A.A.R.)

356*

अचुम्बि या चन्दनबिन्दुमण्डली
नलीयवक्त्रेण सरोजतर्जिना ।
श्रियं श्रिता काचन तारकासखी
कृताशशाङ्कस्य तयाङ्कवर्तिनी ॥

(अ) Naiṣ 15.63.
Vaṁśasthā metre.

The circular dot of sandal, which Nala's face surpassing a lotus blossom bore (on the forehead), resembled some beauteous star abiding in the bosom of the moon. (K. K. Handiqui's translation)

357

अचेतना अपि प्रायो मैत्रीमेवानुबध्यते ।
स्ववृद्धात् क्षीयते क्षीरात् क्षीरात् प्रागेव वारिणा ॥

(आ) SRHt 109.21 (a. Pañcatantra; not found in any of the versions of P).

Generally even inamimate things hold on to friendship. When the (contents of) milk increases, water decreases, milk which had made room for water previously. (A.A.R.)

अचेष्टमपि चासीनं see No. 358

358

अचेष्टमानमासीनं श्रीः कंचिदुपतिष्ठति ।
कश्चित् कर्माणि कुर्वन् हि न प्राप्यमधिगच्छति ॥

(अ) MBh (MBh (Bh) 3.200,11 and 12.318, 13; MBh (C) 3,13852-3 and 12, 12524).
(आ) IS 91. (Cf. Pr. 362).
(a) अचेष्टमपि चासीनं MBh (var.); अचेष्टमानम् MBh (var.) श्रीः कंचिद् [आसी°] MBh (var.).
(*b*) कश्चिद् [कं°] MBh (var.); अनुतिष्ठति [उप°] MBh (var.); उपतिष्ठति कर्मसु MBh (var.); उपतिष्ठते MBh (var.); सर्पति or गच्छति MBh (var.).
(*c*) कस्यचित् कुर्वतः कर्म MBh (var.); कर्मानुसृत्यापि MBh (var.); सर्वं or कर्म or कर्मी [क°] MBh (var.); °कर्मानुत्सृत्यान्यो MBh (var.); कुर्वति MBh (var.). कुर्वानो गच्छनो [कु°] MBh (var.)
(*d*) नाप्राप्यम् MBh (var.); प्राश्यम् MBh (var.); अधितिष्ठति चार्थम् MBh (var.).

Some one that sits idly, obtains great prosperity; while another, by exerting earnestly, is seen to miss desirable fruits almost within his reach (P. C. Roy's translation).

359

अचोद्यमानानि यथा पुष्पाणि च फलानि च ।
स्वकालं नातिवर्तन्ते तथा कर्म पुराकृतम् ॥

(अ) MBh (MBh (Bh) 12.174.12 and 13. 7.23; MBh (R) 12.181. 12; 12.322.12 and 13.7, 23-4; MBh (C) 12, 6756; 12.12149 and 13.366-7) Cr 11 (CR 6.44, CPS 150. 43), PP 1.113,50.[1]

(आ) VS 3082, SRHt 49.6, (a Vyāsaśataka), SSSN 1.31.6, SRK 77.11, IS 92, SR 91.13 (a. MBh), SSB 374.13.

(इ) SS (OJ) 360.

(a) आचोद्यमानानि GP (GPy as above; आचोच्यमानानि (अचो° MBh (var.)) CR (var.), MBh. (var.): तथा GP; MBh (var.)

(b) न्यं [च first] CR (var.).

(c) स्वयं (यथा) स्वकाले (कालेन) पच्यन्ते (पश्यति CR (but CRCa II as above ; it has संस्कारं; also as above GP and MBh (but MBh (C), MBh (R. in Śāntiparvan have स्वं कालं so also SRK) VS, SRHt, SSSN, SRK), CPS; स्वं का॰MBh (var.), SR, SSB; नाभि° MBh (var.).

(d) तथा(तद्वत्) कर्माणि देहिनाम्(°नः) CR (but CRCa II, GP, MBh, SRK, as above) VS, SRHt. SSSN, CPS; यथा [त°] GP, CRCa II, MBh (var.), SSSN; पुरातनम् MBh (var.).

Cf. JSAIL 30.109.

1. GP has in addition the following two *pāda-s ab*: ततः प्राप्नोति पुरुषः किं प्रलापं करिष्यति

As flowers and fruit, not urged by anybody, never pass their usual time [i.e. bloom at the proper time—in spring], so also the formerly performed acts [i.e. acts performed in previous existence] appear at the proper time.

360*

अच्छप्रकाशवति चन्द्रमसि प्रियेऽस्मिन्
आह्लादकारिणि सुधावति पूर्णबिम्बे ।
धाता विचिन्त्य मनसाखिलदृष्टिपातं
हर्तुं चकार किमु कज्जलबिन्दुयोगम् ॥

(आ) SR 304.154, SSB 152. 162, SSH 2.65.

Vasantatilakā metre.

Did the Creator, thinking that the evil effect of the glances of all people on the full moon should be removed, put a drop of black collyrium on it—the moon, possessed of pure brilliance, dear (to all), giving delight and composed of nectar. (A.A.R.)

361

. . . . . .
अच्छलं मित्रभावेन सतां दारावलोकनम्

(अ) R (R (Bar) 4. App. I. No. 17, 100; R (R) 4.33, 61 *cd*)

(*a*) आछलं or उच्छलं or अचलं or आजलं R (var.)

....For the good to behold others' wives in a friendly spirit, cannot bring on unrighteousness. (M. N. Dutt's translation).

362

अच्छाच्छचन्दनरसार्द्रकरा मृगाक्ष्यो
धारागृहाणि कुसुमानि च कौमुदी च ।
मन्दो मरुत् सुमनसः शुचि हर्म्यपृष्ठं
ग्रीष्मे मदं च मदनं च विवर्धयन्ति ॥

(अ) BhŚ 98.

(आ) IS 93.

(*a*) अच्छोच्छ° or आर्द्रोच्छ° or आच्छाद्य° or अच्छाल° or अच्छार्द्र° BhŚ (var.); °रसार्द्रतरा or °रसप्रकरा or °रसार्द्रकुचा BhŚ (var.); मृगाक्ष्या °सा or °क्षो) BhŚ (var.).

(*b*) धाराग्रहाश्च or दारागृहाणि BhŚ (var.); कुसुमाणि (मेषु) BhŚ (var.); कुमुदानि BhŚ (var.); चंदनानि or चंदनं च [कौ°] BhŚ.

(*c*) मधुरसः or च मनसः or सुमनसां (°सं) or च सुमन॰ [सुम°] BhŚ (var.); कुसुमवासित॰ [सु॰ शु॰] BhŚ (var.); हर्म्यपृष्ठे BhŚ (var.).

(*d*) मुद [म॰] BhŚ (var.); परिवर्धयंति BhŚ (var.); च विबोधयंति; or च विवर्धयंति BhŚ (var.).

Vasantatilakā metre.

Hands of faire-eyed damsels drenched with the juice of pure sandal, houses furnished with artficial jets or fountains of water, flowers, moonlit nights, slow and sweet-scented breezes, and beautiful roofs of stabely palaces are all conducive to strengthen high spirits and passion in summer. (P. G. Nath's translation).

अच्छार्द्र चन्दन° see No. 362
अच्छालचन्दन° see No. 362

363*

अच्छासु हंस इव बालमृणालिकासु
भृङ्गो नवास्विव मधुद्रुममञ्जरीषु ।
कोऽवन्तिभर्तुरपरो रसनिर्भरासु
पृथ्वीपतिः सुकविसूक्तिषु बद्धभावः ॥

(अ) Parimala quoted in Suvṛ (KM II) *ad* 2.21 and Suvṛ (RP) 2.46
Vasantatilakā metre.

What king other than lord of Avantī, has his heart set on the sweet and flavoury compositions of eminent poets, just as none but a swan (is keen) on bright, tender lotus-stalks, or a bee on fresh clusters of mango flowers ?[1] (Dr. Sūryakānta's translation).

1. Quoted as an example of Vasantatilakā metre.

364*

अच्छिन्नमस्तु हृदयं परिपूर्णमस्तु
मौखर्यमस्तमितमस्तु गुरुत्वमस्तु ।
कृष्णप्रिये सखि दिशामि सदाशिवस्ते
यद्वासरे मुरलि मे करुणां करोषि ॥

(आ) PG 254 (a. Śrī Govindamiśra).
(*b*) मौखर्यमस्तु मि° PG (var.).
(*c*) सदाशिषन्ते PG (var.).
Vasantatilakā metre.

Oh friend flute, dear to Śrī Kṛṣṇa, I wish all blessings on you, if only you show pity on me during day time—blessings such as your being free from quarrels [or : holes], fullness of heart, absence of (garrulousness—[or : noisiness] and honour [or : weightiness]. (A.A.R.)

365*

अच्छिन्नं नयनाम्बु बन्धुषु कृतं चिन्ता गुरुष्वर्पिता
दत्तं दैन्यमशेषतः परिजने तापः सखीष्वाहितः ।
अद्य श्वः परनिर्वृतिं भजति सा श्वासैः परं खिद्यते
विश्रब्धो भव विप्रयोगजनितं दुःखं विभक्तं तया ॥

(अ) Amar (Amar (S) 78, Amar (NSP) 110, Amar (POS) 78[1]
(आ) Daś *ad* 4.28, ŚP 3486 (a. Amaru), VS 1407 (Amaru), SR 289.70 (a VS). SSB, 126. 75 (a. Amaru), Skm (Skm (B) 632, Skm (POS 2.32.2), JS 44.29, PG 364 (a. Rudra), Cf. ZDMG 36.548.
(*a*) चिन्ता गुरुभ्योऽर्पिता Daś; तापः etc. from *b* ŚP, VS, SSB, PG, JS, SR; नयनाश्रु JS; सखीष्वाहितो [गु°] PG.
(*b*) दन्यं न्यस्तमशेषतः परिजने चिन्ता etc. from a ŚP JS, PG, SSB, PG (but गुरुभ्यो°) परजने Amar (var), SR; न्यस्तं दैन्यमशे° etc. as ŚP, PG.
(*c*) किल निर्वृतिं व्रजति [प°भ°] ŚP, VS, SR, JS, PG, SSB; परिमिर् [प°] Amar (var.); स[सा] Amar (var.).
(*d*) विस्रब्धो Amar (S), Amar (NSP); Amar (NSP). त्वया [त°] Amar (var.); तथा Amar (var.).
Śārdūlavikrīḍita metre.

1. Western (Arj.) om; Southern (Vema 78) Ravi om.; Rāma om.; Br. MM om.; BORI I om; BORI II om. Doubtful.

Her unceasing flow of tears has been distributed among her friends, her anxiety passed on to her elders, her depression has been transferred wholesale to her attendants, her fire of love deposited in her companions; today or tomorrow her calm will be complete, only sighs now vex her. Take heart; she has shared out the sorrow begotten of thy departure. (A.B. Keith's translation; H.S.L p. 206).

366*

अच्छिन्नमेखलमलब्धदृढोपगूढम्
अप्राप्तचुम्बनमवीक्षितवक्त्रकान्ति ।
कान्ताविमिश्रवपुषः कृतविप्रलम्भ-
संभोगसख्यमिव पातु वपुः स्मरारेः ॥

(आ) Skm (Skm (B) 137, Skm (BI), (1.28.2). (a. Chittapa or Kṣittapa (Skm (BI) and Skm (POS), SRHt 5.4 (a. Śṛṅgāraprakāśa). SSSN, 1.4.5.
(*b*) °नमनी° SRHt. SSSN.
(*d*) पुरारे [स्म°] SRHt, SSSN.
Vasantatilakā metre.

May the body of Lord Śiva[1] protect you—the body, which, being united with that of his beloved[2] has achieved the friendship of love-in-separation and love-in-enjoyment, which requires not the loosening of the girdle, and which denies a close embrace, kiss and the sight of the beauty of the face. (A.A.R.)

1. Enemy of Cupid.
2. Pārvatī.

367*

अच्छिन्नामृतबिन्दुवृष्टिसदृशीं प्रीतिं ददत्या दृशां
याताया विगलत्पयोधरभराद्व्रष्टव्यतां कामपि ।
अस्याश्चन्द्रमसस्तनोरिव करस्पर्शास्पदत्वं गता
नैते यन्मुकुलीभवन्ति सहसा पद्मास्तदेवाद्भुतम् ॥

(आ) SR 274.25, SSB 100.28.
Śārdūlavikrīḍita metre.

Giving pleasure to the eyes similar to a continuous shower of nectar, possessing an indescribable beauty by the movements of the breasts [or: shower of clouds] and touched by the hand of the lover [or : rays of the moon] these lotuses of breasts do not become contracted suddenly. This is a wonder. (A.A.R.)

368

अच्छेद्योऽयमदाह्योऽयम् अक्लेद्योऽशोष्य एव च ।
नित्यः सर्वगतः स्थाणुर् अचलोऽयं सनातनः ॥

(आ) Vi (Vi (R) 20.52, Vi (J) 20.52), Cf. नैनं छिन्दन्ति शस्त्राणि MBh (MBh (Bh) 6.24, 24, BhG 2.24)
(c) सततगः Vi (but Vi (R) var.) as above); सर्वगत° MBh (var.).

It is not to be hurt [i.e. the self of man], not to be burnt, not to be moistened, and not to be dried up; it is imperishable, perpetual, unchanging, immovable, without beginning. (J. Jolly's translation).

अच्छोच्छचन्दन° see No. 362

369*

अच्युतचरणतरङ्गिणि
शशिशेखरमौलिमालतीमाले ।
त्वयि तनुवितरणसमये
हरता देया न मे हरिता ॥

(आ) RJ 1400.
Āryā metre.

Oh Ganges ! When I release my body in you (your holy waters), the river, springing from the foot of Lord Viṣṇu, and forming a garland of jasmine flowers on the head of the moon-crested Lord Śiva, you should give me oneness with Śiva [absolution] and not with Hari [Lord Viṣṇu—re-birth]. (A.A.R.)

370*

अच्युतभक्तिवशादिह
समभावस्तत्प्रसङ्गेन ।
सा रमतेरभ्युदयति
रतिरिति नैवाद्भुतं किंचित् ॥

(आ) SR 189.48, SSB 537, 59, SRK 153.27.
Upagīti-āryā metre.

On account of the intense devotion (to Lord Viṣṇu, lover) there is equality of status due to reciprocity. There is no wonder that it is love (devotion to the Lord)[1] as it delights and elevates. (A.A.R.)

1. *rati*.

371

अच्युतानन्तगोविन्द- नामोच्चारणभेषजात् ।
नश्यन्ति सकला रोगाः सत्यं सत्यं वदाम्यहम् ॥

(आ) Sama 1अ.21 and 2अ.52.

By the medicine of uttering the names of Acyuta, Ananta and Govinda of Lord Viṣṇu, all diseases of the iron age are cured. Truth, truth it is that of what I speak. (A.A.R.)

372*

अजनि प्रतिदिनमेषा
कर्दमशेषा मदङ्गसङ्गेन ।
प्रतिनिशमपूरि पम्पा
दक्षिणसंपातिभिः सलिलैः ॥

(आ) SR 284.7, Vidy 399.
(d) यदक्षिसम्पा° Vidy.
Āryā metre.

The Pampā lake remained with mud alone every day by contact with my body (heated by pangs of separation) ; but every night it got filled up with water [or : tears] flowing southward (due to intense attachment to her—Sītā). (A.A.R.)

373*

अजनि भगवानस्माद्वेधाः शिरःसु सुधाभुजां
कृतपदमिदं चैतद्रव्याः श्रियो धृतिमन्दिरम् ।
तदिह भुवनाभोगश्लाघ्ये सरोरुहि यच्चिरं
शशधर तव द्वेषारम्भः स एष जडग्रहः ॥

(आ) Skm (Skm (B) 1663, Skm (POS) 4.5,3) (a. Vaidyagadādhara).
(c) सिरोरुहि [स°] Skm (POS).
Hariṇī metre.

From the lotus Lord Brahmā was born ; it adorns the heads of the gods; it is the happy abode of the goddess of prosperity. Against this lotus, honoured throughout the universe, your hate

O moon, is a sign of your dulness (watery nature). (A.A.R.)

374*

अजनि रजनिरन्या चन्द्रम: कान्तिवन्या-
विपुलचपलवीचिव्याचिता काचिदेव ।
सतरुगिरिसरिद्भिः किं हरिद्भिः समेतं
धवलिमनि धरित्रीमण्डलं मग्नमेतत् ॥

(आ) SMH 8.64.
(a) कान्तिरन्या SMH (var.).
(c) ह० स० SMH (var.).
Mālinī metre.

Oh moon, due to your brilliance the night looks different (very pleasing) and your capacity to agitate the mighty waves of the sea is also praiseworthy. Is not the whole world with the quarters, trees, mountains and rivers plunged in your pure brilliance [whiteness] ? (A.A.R.)

375*

अजनि शिशिरशीलं शैवलं सागरे यच्
चिकुरमकृत कामस्तन्वि ते किं न तेन ।
वहति कुटिलमेनं हेतुना केन मूर्ध्ना
वदनविधुरयं चेत् सोदरो नावसीयः ॥

(आ) SMH 9.7.
(c) मूर्धा SMH (var.).
(d) यञ्चेत्सा।द० SMH (var.); सीद: SMH (var.).
Mālinī metre.

Slender lady, moss growing in the Sea is naturally cool and if Cupid fashioned your tresses with them, what does that signify ? For what reason do you wear them on your head crooked [curled] ? Is it due to your moon face, a brother (born of the ocean and crescent shaped) ? (A.A.R.).

376

अजन्मा पुरुषस्तावद् गतासुस्तृणमेव वा ।
यावन्नेषुभिरादत्ते विलुप्तमरिभिर्यशः ॥

(अ) Kir 11.70.
(आ) SRHt 121.15 (a. Bhāravi), SSSN 143.14, SR 149.308 (a. Kir), SSB 473.214 (a. Bhāravi).
(a) °तावत् Kir (var.).

Man is almost unborn, dead or grass-like until he gets back by arrows (i.e. in fight) his fame destroyed by enemies. (S. and K. Roy's translation).

377

अजन्यकम्पाः शूरा ये नित्यमप्यपराङ्मुखाः ।
दर्शयन्त्यपरागेण परेभ्यश्चित्ररूपवत् ॥

(आ) SSKR 1.21, KSSKP 1.21.

Those brave men, never trembling and ever eager to face (battles), if discontented, show to the enemies (the secrets), like pictures that are faded of colour. (A.A.R.).

अजयुद्धमृषिश्राद्धं see No. 398.

378

अजरामरवत् प्राज्ञो विद्यामर्थं च चिन्तयेत् ।
गृहीत इव केशेषु मृत्युना धर्ममाचरेत् ॥

(अ) Cr 12 (CN "X"), H (HJ Intr 3, HS Intr 3, HM Intr 3, HP Intr 3, HN Intr 3, HK Intr 3, HH 1.7-8. HC 3 5-6), GR 12. (Cf. No. 2901, Cf. JSAIL 24.38.
(आ) ŚP 669, SR 162. 427, IS 94, SSB 494.427 (a. Hit.), Sama 1.अ 14 and 2.अ37, VP 9.97, Nisam 72.
(b) तु [च] IS; साधयेत् [चि°] HK (var.).

A wise man should fix his thoughts upon knowledge and wealth as (if he were) undecaying and undying. He should practice duty as if (he were) seized by the hairs of his head by Death [as if he had not an instant to lose]. (F. Johnson's translation).

379

अजवच्चर्वणं कुर्याद् गजवत् स्नानमाचरेत् ।
राजवत् प्रविशेद्ग्रामं चोरवद्गमनं चरेत् ॥

(आ) Sama 2.76.

One should eat (anything) like a goat; bathe (slowly) like an elephant; enter a about (boldly) like a king, and move village (noiselessly) like a thief. (A.A.R.)

380*

अजस्य गृह्णतो जन्म निरीहस्य हतद्विषः ।
स्वपतो जागरूकस्य याथात्म्यं वेद कस्तव ॥

(अ) Ragh (Ragh (S) 10.25, Ragh (K) 10.24, Ragh (C) 10.23). Cf. A. Scharpe's Kālidāsa Lexicon; I.4; p. 155).
(आ) Sāh *ad* 10.718 (p. 323), Al 9, Alaṁkāra-saṁgraha (Calcutta 1887) 21.

(*d*) याथार्थ्यं Ragh (K), Ragh (C), Al, Sāh; याथार्थं Alaṁkārasaṁgraha.

Who knows the real nature of Thee who art unborn and yet enterest upon corporeal existence, who destroyest Thy enemies though without desire, and who art ever awake though sleeping ? (M. R. Kale's translation).

381*

अजस्रं लसत्पद्मिनी वृन्दसङ्गं
मधूनि प्रकामं पिबन्तं मिलिन्दम् ।
रविर्मोचयत्यब्जकारागृहेभ्यो
दयालुर्हि नो दुष्टवद् दोषदर्शी ॥

(आ) PdT 183 (a. Bhāskaracaritra), Ava 543, SR 209.6, SSB 585.8.
(*a*) °पमिनी PdT (var.) (*contra metrum*) ; वृन्दं स PdT (var.) (*contra metrum*).
(*b*) पभाकं PdT (var.); मिलिदं PdT var.) (*contra metrum*) पिबन्ति लिन्दम् PdT (var.) (*contra metrum*).
(*c*) गहेभ्यो PdT (var.).
(*d*) °दशी PdT (var.)
Bhujaṅgaprayāta metre.

The sun releases from the prison of the lotus the bee which always embraces the groups of lotuses [or : charming girls] and who drinks [or : kisses] the honey (of their lips) to its heart's content. A man of compassion does not mind the faults (of the distressed) as wicked people do. (A.A.R.)

382*

अजस्रभूमीतटकुट्टनोत्थितैर्
उपास्यमानं चरणेषु रेणुभिः ।
रयप्रकर्षाध्ययनार्थमागतैर्
जनस्य चेतोभिरिवाणिमाङ्कितैः ॥

(अ) Naiṣ 1.59.
(आ) JS 361.1 (a. Śrīharṣa-[paṇḍita]),
(*a*) °नोद्गतैर् Naiṣ (var.), JS.
Vaṁśasthā metre.

(The horse) which was always having dust-particles, rising on account of the continuous pounding of earth, on its feet, which (dust-particles) were as though the atomic minds of people which had come to learn the great speed (of the feet from them). (S. V. Dixit's translation).

383*

अजस्रमभ्यासमुपेयुषा समं
मुदैव देवः कविना बुधेन च ।
दधौ पटीयान् समयं नयन्नयं
दिनेश्वरश्रीरुदयं दिने दिने ॥

(अ) Naiṣ (Naiṣ (NSP) 1.17, Naiṣ (D) 1.17).
(आ) SR 105.130, SSB 396.140 (a. Harṣa).
(*a*) °शमुपेयुषा Naiṣ (D).
(*b*) सदैव [मु°] Naiṣ (var.).
Vaṁśasthā metre.

This wise King Nala, resplendent like the sun, became greater day by day, passing his time continuously with poets and learned men, who gladly approached him, like the glorious Sun, who rises day by day, refulgent, in company of Śukra and Budha, gladly accompanying him, observing the rule of astronomy [or : making the different periods of time]. (S.V. Dixit's translation)

384*

अजस्रमारोहसि दूरदीर्घां
संकल्पसोपानततिं तदीयाम् ।
श्वासान् स वर्षत्यधिकं पुनर्यद्
ध्यानात्तव त्वन्मयतां तदाप्य ॥

(अ) Naiṣ 3.106.
(आ) Kuv. *ad* 39.85 (p. 109).
(*d*) त्वन्मयतामवाप्य Naiṣ (var.), Kuv.
Upajāti metre. (Upendravajrā and Indravajrā)

Unceasingly dost thou ascend the everlong stair way of his thoughts, and the sighs that he plentifully heaves are due to his meditating on thee, with his self absorbed in thyself (K.K. Handiqui's translation).

385

अजा इव प्रजा मोहाद् यो हन्यात् पृथिवीपतिः ।
तस्यैका जायते तृप्तिर् न द्वितीया कथंचन ॥

(अ) P (PP 1.177, Pts 1.219. PtsK 1.250).
(आ) ŚP 1290, SR 145.122, IS 95, SSB 466.8.
(*a*) अजामिव प्रजां Pts, ŚP, SR, SSB; हन्याद् [मो°] PtsK, ŚP, SR (see *b*).
(*b*) मोहात् [ह°] PtsK, ŚP SR, SSB (see *a*).
(*c*) प्रीतिर [तृ°] IS (var.).
(*d*) न द्वि° tr. ŚP., SR, SSB.

The king who madly butchers men, /

their lives as little reckoned / as lives of goats, has one square meal, / but never has a second. (A. W. Ryder's translation).

अजाखरखुरोत्सर्ग see No. 392

386*

अजागलस्थस्तन उष्ट्रपुच्छं
कक्षान्तरे केशमथाण्डयुग्मम् ।
त्वां संसृजन् सायणमायणावौ
ब्रह्माग्रगण्यो न बभूव पूज्यः ॥

(आ) Sama 2.66
(c) त्वं Sama.
Upajāti metre (Upendravajrā and Indravajrā)

God Brahmā, the first god (of the Trinity) is not worshipped (in temples) as he uselessly created the fleshy proturbations hanging from the goat's neck, the tails of camels, hair under the armpit, the pair of scrotum, Sāyaṇa, Māyaṇa and yourself. (A.A.R.)

387*

अजाङ्घ्रिनिर्वर्त्तरजश्चयापि
कपालिना बद्धरसापि कामम् ।
ततोऽप्यधोधः पतितापि नित्यं
गङ्गा कुसङ्गापि पुनाति लोकान् ॥

(आ) JS 369.4.
Upajāti metre (Upendravajrā and Indravajrā).

The river Ganges purifies the people (who bathe in it) though it is associated with mud[1], with the dust of the feet of Lord Viṣṇu (from where it springs) and attached to a skull-bearer (Lord Śiva) and fallen even to lower depths. (A.A.R.)

1. Muddy water—attached to bad people.

388*

अजाजीजम्बाले रजसि मरिचानां च लुठिताः
कटुत्वादुष्णत्वाज्जनितरसनौष्ठव्यतिकराः ।
अनिर्वाणोत्थेन प्रबलतरतैलाक्ततनवो
मया सद्यो भृष्टाः कतिपयकवय्यः कवलिताः ॥

(आ) SkV 1148. (Cf. No. 151).
Śikhariṇī metre.

I rolled them in a cumin swamp / and in a heap of pepper dust / till they were spiced and hot enough / to twist your tongue and mouth. / When they were basted well with oil, / I didn't wait to wash or sit ; / I gobbled that mess of *koji* fish / as soon as they were fried. (D.H.H. Ingalls's translation).

389

अजातमृतमूर्खाणां वरमाद्यौ न चान्तिमः ।
सकृद्दुःखकरावाद्याव् अन्तिमस् तु पदे पदे ।

(अ) H (HJ Intr. 13, HS Intr 12, HM Intr 13, HK Intr 13, HH 2.16-7, HC 4.16-7), VCsr 21.3 (p. 318 *a*). Cf. No. 390.
(आ) SR 90.5, SRK 121.2 (a. Kalpa. taru), IS 96, SSB 373.5, Sama 1अ 15, SMa 22.
(b) मृताजातौ सुतौ वरम् SMa (Cf. No. 390)
(c) °करावेताव SMa.

Of (a son) unborn, dead, (or) a fool, —better the two first, and not the last. The two first cause unhappiness once; but the last perpetually. (F. Johnson's translation).

390

अजातमृतमूर्खेभ्यो मृताजातौ सुतौ वरम् ।
यतस्तौ स्वल्पदुःखाय यावज्जीवं जडो दहेत् ॥

(अ) P (PP Km 2, Pts Km 2, Pts K Km 4, PM Km 2), BhŚ 357 (doubtful). Cf. No. 389 and मूर्खश्चि°
(आ) ŚP 1483, SR 90.6 (a. ŚP), SRK 121.5 (a. Kalpataru), IS 97 (Cf. VS 2728), SSB 373.6,
(b) सु° व° tr. VS; वरौ SRK.
(c) तौ किंचिच्छोकदौ पित्रो(:) VS; यतस्तावल्प°
(d) SRK· मूर्खस्त्वत्यन्तशोकदः VS.

Of sons unborn, or dead, or fools, / unborn or dead will do : / they cause a little grief, no doubt; / but fools a long life through. (A. W. Ryder's translation.

391*

अजातरोमामतिसुन्दराङ्गीं
शृङ्गारवल्लीमिव राजकन्याम् ।
भुक्त्वा द्रुतं क्वापि गतो न चेत् स्याः
स्यात्तं तवानर्थनिपात एव ॥

(आ) PV 427 (a. Veṇidatta).
(a) अजातराम° PV (MS); सुन्दराङ्गी PV (MS).
(c) द्रुतं [द्रु°] PV (MS) चे [चेत्] PV (MS).
(d) °निपाति PV (MS).

Upajāti metre (Indravajrā and Upendravajrā).

Oh bee-lover, if after enjoying the honey [or : young girl] from betel-wine which is not fully matured, and is of beautiful limbs, like a princess, you do not get away quickly, danger will surely overtake you. (A.A.R.).

392

अजाधूलिरिव त्रस्तैर् मार्जनीरेणुवज्जनैः ।
दीपखट्वोत्थच्छायेव त्यज्यते निर्धनो जनः ॥

(अ) P (Pts 2.100, PtsK 2.108), Cf. No. 399

(आ) SR 379.101, IS 98.

(*a*) अजाखरखुरोत्सर्गं PtsK, SR

(*c*) दीपखट्वापछायेव PtsK, SR; दीपखट्वात्थच्छायेव PtsK.

(*d*) जनैः Pts.

People are afraid of, and shun a poor man in the same way as they shun the dust of a goat or of a broom or the shadow from a bedstead coming from a lamp.

393

अजानता भवेत्कश्चिद् अपराधः कुतो यदि ।
क्षन्तव्यमेव तस्याहुः सुपरीक्ष्य परीक्षया ॥

(अ) MBh (MBh (Bh) 3, 29, 29, MBh (C) 3. 1058).

(आ) IS 99.

(*d*) तेषां वै सुपरीक्षया MBh (var.); परीक्ष्य वा (°क्षकाः क्षकैः °क्षितान्) MBh (var.).

People who have considered the matter well, declare that one has to forgive a person who has insulted without knowledge.

394*

अजानती कापि विलोकनोत्सुका
समीरधूतार्धमपि स्तनांशुकम् ।
कुचेन तस्मै चलतेऽकरोत् पुरः
पुराङ्गना मङ्गलकुम्भसंभृतिम् ॥

(अ) Naiṣ 15.74

Vaṁśasthā metre.

Eager to have a look, a certain woman of the city, without noticing even the scarf over her breasts, which was half blown away by the wind, displayed before him as he was proceeding the offering of an auspicious pitcher, her own bosom. (K.K. Handiqui's translation).

395

अजानन् माहात्म्यं पतति शलभस् तीव्रदहने
स मीनोऽप्यज्ञानाद् बडिशयुतमश्नातु पिशितम् ।
विजानन्तोऽप्येते वयमिह विपज्जालजटिलान्
न मुञ्चामः कामानहह गहनो मोहमहिमा ॥

(अ) BhŚ 160, Śānt 1.7.

(आ) ŚP 4156 (a. BhŚ), JS 456.73 (a. Gobhaṭṭa), SR 374.214 (a. BhŚ), SRK 295.12 (a. BhŚ), IS 100; PdT 289, SSB 374.214.Pad 91.54.

(*a*) महात्म्यं BhŚ (var.) (*contra metrum*); दाहित्म्यं [मा°] JS; दाहित्वं [मा°] JS; दाहित्म्यं BhŚ (var.), Śānt (var.); अप्येषः [मा०] BhŚ (var.) (*contra metrum*); दाहार्तिं (°र्तिं) (मा०) BhŚ (var.), Śānt, Pad, SR, SRK (*contra metrum*); पततु BhŚ (var.); विशति [प०] Śānt, Pad; शलभो Śānt (var.) Pad; तत्र° (ती°) BhŚ (var.), Śānt. (var.), JS; दीप° (ती°) BhŚ (var.); °दहनं BhŚ (var.); दीपदहनं Śānt, Pad, SRK.

(*b*) न[स] BhŚ (var.); ऽप्यज्ञात्वा BhŚ (var.); विज्ञानाद् BhŚ (var); ऽप ज्ञानाद् BhŚ (var.) ऽपि ज्ञात्वा BhŚ (var.), Śānt, ŚP, JS, Pad, SR; विडिशयुतम् (°गतम्) BhŚ (var.); बलिशधृतम् (वृत०) BhŚ (var.); बत बडिशमश्नाति JS, मडिशयुतम् BhŚ (var.) बनिशागतम् BhŚ (var.); वन्निशयुतम् BhŚ (var). धृतबडिशमश्नाति (धृत°) Śānt; धृतम(ब) लिशमश्नाति Pad; अश्नाति (°श्नंति) BhŚ (var.), PdT, ŚP, SR, SRK; अश्नातु Śānt (var.).

(*c*) ऽप्यते (ऽप्ये०) BhŚ (var.) ह्येते BhŚ (var.), JS; प्येतान् Śānt, Pad; वयमिव BhŚ (var.); विषज्जाल °BhŚ (var,) ; °जटिला BhŚ (var.) हि after ह added Śānt (var.); °पटलान् BhŚ (var.); °जटिलो BhŚ (var.).

(*d*) कामान्नहह BhŚ (var.)

Śikhariṇī metre.

It is quite true that a moth throws itself down into the burning flame of a lamp, and a fish devours the meat of deadly bait attached to the fishing hook, but we must admit, that both the moth and the fish are entirely ignorant of the fact that this step of theirs will lead to their utter destruction. Whereas, on the contrary, we human beings cannot give up the temptations of sensual pleasures, notwithstanding the fact, that we are

fully conscious of their being the inextricable snares of all our calamities and misfortunes, in the world ! The influence of worldly delusion is, no doubt, tremendously great and mysterious. (P. G. Nath's translation).

अजामिव प्रजा see No. 385

अजामिव प्रज्ञां see No. 385

396**

अजामूत्रं च तद्विष्ठा सूकरस्य तथैव विट्
बुद्बुदं लेपतो हन्यान् मण्डलिक्ष्वेडसंभवम् ॥

(आ) ŚP 2919.

The wine and excrement of goats and the excrement of pigs if made into a foamy cream and applied will destroy the effect of the poison of *maṇḍali*-snakes. (A.A.R.)

397*

अजायन्तैतस्मादमृतशशिलक्ष्मीप्रभृतयः
परित्राताश्चेन्द्रात् कुलशिखरिणः पूर्वममुना ।
उपेता इत्येवं तव जलनिधे तीरमधुना
विगर्जाभिः किं नः श्रुतिपुटमहो जर्जरयसि ।

(आ) Skm (SKm (B) 1689, Skm (POS) 4.10, 4) a. Saroruha), AB p. 528.
Śikhariṇī metre.

We have come to your shore, O sea (inspired by the fact) that the nectar, the moon, the goddess Lakṣmī, etc. were born of you and that you gave shelter, in days of yore, to a principal mountain (Maināka, son of Himavān) from (the onslaughts of) Indra. Why, O wonder, do you deafen our ears with your roar ? (A.A.R.).

398

अजायुद्धमृषिश्राद्धं प्रभाते मेघडम्बरः ।
दम्पत्योः कलहश्चैव बह्वारम्भे लघुक्रिया ॥

(अ) Cr 1130 (CvGt 7.13, CRC 8.24, CNW : 91, CNPN 83, CuT II 14.11, CnT III 7.70 CnT V 110, CPS 235.41). Cf. छागयुद्धमृषिश्राद्ध
(आ) Udbhaṭa in ŚKDr *ad* मेघडम्बर, ŚP 1455, SR 153.27, IS 101, Subh 91, SSB 481.27, Sama 2प 31.
(*a*) अजयुद्ध° CNW; °युद्धो (°द्ध IS; °द्धं; द्धे)) CNPN, CRC, CPS, Subh; द्विज (°जः Subh [मृषि] CRC, CPS, Subh; श्राद्धे (°द्ध) CNPN, ŚKDr, Subh; वणिग वादः [मृ०] Cv Crt.
(*b*) प्रत्यूषे ŚP; मेघनमनिर्दनं Subh; मेघडम्बर (०रे ŚKDr) CvGt, CRC, CPS, SR, Subh, SSB, Sama.
(*c*) कलहे (°हं IS) ŚKDr, IS
(*d*) सर्वमेतन्निरर्थकम् CvGt, Subh; क्षणमेकं भविष्यति CRC, CPS; परिणामे न किंचन ŚP, SR, Sama; लघुः क्रियः CNPN.

The fight of goats, the ceremony to propitiate the sages, thunder in the early morning and the quarrels of man and wife—these commence noisily but are very gentle in the end.

399

अजारजः खररजस् तथा संमार्जनीरजः ।
दीपखट्वोत्थच्छाया च शक्रस्यापि श्रियं हरेत् ॥

(अ) Cr 1131 (CNG 148, CNI I 143, CNPN 29, CnT II 16.11, CnT III 7b7), GP 1.114, 43. (Cf. Pts. 2.98) and No. 400.
(आ) TP 45, IS 7432, PWW 945, Sama 2 श 3.
(*a*) खररजो CNI I, GP, PWW.
(*b*) यत्तु [त°] GP, PWW: रजः [त°] CNI I; °नीषु च CNI I.
(*c*) दीपमञ्चकयोश्छाया (°संचे° CNI I) CNI I, Sama; स्त्रीणां पादरजो राजन् CNPN; स्त्रीणां पादरजश्चैव TP; एतद्रजो महापापं GP, PWW.
(*d*) हंति पुण्यं पुरकृतम (for °तम्) CNI I; शक्रादपि हरेत् श्रियं CNPN; महाकिल्विषकारकम् GP PWW

The dust of a goat, or of an ass, or of a broom, the menses of a woman and the dust caused by one's feet can destroy even the high position of Indra.

400

अजारजः पर्वणि मैथुनानि
श्मशानधूमो मठभोजनानि ।
रजस्वलानेत्रनिरीक्षणानि
हरन्ति पुण्यानि दिवा कृतानि ॥

(आ) Subh 149, IS 7433 (Cf. Pr 377). See No. 399
(*d*) दिवः Subh; पुरा [दि०] Pr.
Upendravajrā metre.

The dust of a goat, co-habitation during the change of the moon, the smoke from a burial place and the look into the eyes of a menstruating woman, destroy all the good deeds committed by a person during the day.

अजार्गं भोषजं see No. 408

अजालघुस्मरावासा see गीतनृत्यप्रिया

401

अजाविगर्दभोष्ट्राणां मार्जारमूषिकस्य च ।
रजांस्येतानि पापानि सर्वतः परिवर्जयेत् ।

(अ) Cr 13 (CR "V") CPS 198.62).

(*a*) अजादिगर्दभोष्ट्राणां CR (var.) (scribe's error)

(*d*) परिवजयेत् CR (var.) (printer's error).

One should always avoid the dust raised by goats, sheep, donkeys, camels, cats and mice, since they are harmful.

अजाश्वं मुखतो see No. 402

402

अजाश्वयोर्मुखं मेध्यं गावो मेध्यास्तु पृष्ठतः ।
ब्राह्मणाः पादतो मेध्याः स्त्रियो मेध्याश्च सर्वतः ॥

(अ) SkP, Kāśikh. 40.46; Vās 28.9 *ab*, Y 1.194 *a* (only)

(आ) ŚP 605, IS 102, PWW 15. (cf. Pr. 362; ZDMG 52.255).

(इ) Cf. TK (OŚ) 32.

(*a*) अजाश्वं मुखतो Y, ŚP; अजाश्वा मुखतो Vās.

(*b*) सर्वतः [पृ०] Vās.

(*c*) पादयोर्ब्राह्मणा मे° (°यो ब्रा°) SkP, PWW.

(*d*) मेध्यास्तु SkP. PWW.

Goats and horses have their muzzes pure; cows their backs; Brāhmaṇas their feet; (and) women their whole body.

अजाश्वरथधान्यानां see गजाश्वरथधान्यानां

403

अजा सिंहप्रसादेन वने चरति निर्भयम् ।
राममासाद्य लङ्कायां लेभे राज्यं विभीषणः ॥

(अ) H (HJ 3.12).

Through the favour of the lion, the she-goat grazes fearlessly in the forest. Vibhīṣaṇa having met Rāma, obtained sovereignty in Laṅkā (F. Johnson's translation).

404

अजितेन्द्रियवर्गस्य नाचारेण भवेत् फलम् ।
केवलं देहखेदाय दुर्भगस्य विभूषणम् ॥

(आ) SRHt 71.11 (a. Rājaga)[1], SSSN 56.6.

1 Probably Rājagupta.

No fruitful result comes from religious practices if the senses are not conquered; it only results in bodily pain as ornaments worn by a poor man [or : widow]. (A. A. R.)

405

अजित्वा सार्णवामुर्वीम् अनिष्ट्वा विविधैर्मखैः ।
अदत्त्वा चार्थमर्थिभ्यो भवेयं पार्थिवः कथम् ॥

(आ) KāD [KāD (Bh) 2.284, KāD (B) 2.284], Amd 66.126.

(*ab*) °मुर्वीमनिष्ट्वा KāD (B).

How can I become a king without having conquered the earth along with the seas, without having performed sacrifices of various kinds and without having distributed wealth to the suppliants ? (A. A. R.)

अजीतात्मा see No. 3764

अजित्य नीतिं कस्मात्तु see No. 1124

406*

अजीयतावर्तशुभंयुनाभ्यां
दोर्भ्यां मृणालं किमु कोमलाभ्याम् ।
निःसूत्रमास्ते घनपङ्कमृत्सु
मूर्तासु नाकीर्तिषु तन्निमग्नम् ॥

(अ) Naiṣ (NSP) 7.69.

(आ) SR 264.229, SSB 82.6.

Upajāti metre (Upendravajrā and Indravajrā)

Did she, whose navel is beautiful with its whirl, conquer the lotus-stalk with her tender arms ? Is it not for that reason lying helpless, immersed in dense clay, its humilation in a tangible form ? (K. K. Handiqui's translation).

407

अजीर्णं तपसः क्रोधो ज्ञानाजीर्णमहंकृतिः ।
परिनिन्दा क्रियाजीर्णम् अन्नाजीर्णं विषूचिका ॥

(आ) IS 103, Subh 86 (cf. Pr. 362).

(*d*) विसूचिका Subh, IS.

Anger is the result of indigested penance; self-confidence is the result of indigested knowledge; censoriousness is the result of indigested actions; diarrhoea is the result of indigested food.

408

अजीर्णे भेषजं वारि जीर्णे वारि बलप्रदम् ।
भोजने चामृतं वारि भोजनान्ते विषापहम् ॥

(अ) Cr 14 (CV VIII.7, CPS 259.104).

(आ) IS 104, Sama 1अ.82 and 2 अ.59.

(a) अजार्णे CV (var.); भेषजं CV (var.).
(d) भोजनते CV (var.); विषप्रदम् CV, CPS.

Water is a medicine for indigestion; it is invigorating when the food that is eaten is well digested; it is like nectar when drunk in the middle of the dinner; and it is like poison when taken after a meal. (K. Raghunathji's translation).

409

अजेयः सुभगः सौम्यः त्यागी भोगी यशोनिधिः ।
भवत्यभयदानेन चिरंजीवी निरामयः ॥

(अ) Vet. 10.5.
(a) अदेयः or आदेयः Vet (var.); सर्वगः[सु॰] Vet (var.).
(b) रागी[भो°] Vet (var.).
(c) भव्यो भवप्रधानेन Vet (var.).
(d) निरागमः Vet. (var.).

By granting freedom from fear to the distressed, one becomes invincible, charming, gentle, a liberal donor, enjoyer of happiness, full of fame and free from disease. (A. A. R.)

410**

अजैडकासूकरविड्विडङ्ग-
किण्वोपचारेण च बीजपूरः ।
भूयोश्वमूत्राविलवारिसिक्तः
फलानि धत्ते सुबहूनि शश्वत् ॥

(आ) ŚP 2240.
Upajāti metre. (Upendravajrā and Indravajrā).

The citron-tree always gives fruit in abundance if treated with fermented *viḍaṅga*-plants mixed with the excrement of pigs, ewes and goats and watered with the muddy water containing dog's urine (A. A. R.)

411

अर्जितं स्वेन वीर्येण नान्यपाश्रित्य कंचन ।
फलशाकमपि श्रेयो भोक्तुं ह्यकृपणं गृहे ॥

(अ) MBh (MBh (Bh) 3. App. I. 21, 29-30, MBh (C) 3. 13239-40).
(आ) SRRU 147.
(b) नाप्य° MBh (var.), SRRU.
(c) फलं श° MBh (var.); फलमूल° MBh (var.)
(d) सतां [गृहे] MBh (var.).

Not with things unearned by one's own valour nor by depending on others : it is far better to eat even fruit and vegetables in one's own house unhindered by wretchedness. (A. A. R.)

412

अज्ञं कर्माणि लिम्पन्ति तज्ज्ञं कर्म न लिम्पति ।
लिप्यते रसनैवैका सर्पिषा करवद् यथा ॥

(अ) BhŚ 358 (doubtful).

Work hangs heavily on the ignorant, but not so on an expert. Ghee sticks to the palm but not to the tongue. (A. A. R.)

413

अज्ञः सुखमाराध्यः
सुखतरमाराध्यते विशेषज्ञः ।
ज्ञानलवदुर्विदग्धं
ब्रह्मापि नरं न रञ्जयति ॥

(अ) BhŚ 8, H (HJ 4.104, HS 4.99, HM 4.100, HP 4.104, HN 4.104, HK 4.105, HH 115. 22-3, HC 155.15-6), Cr 1132 (CNI I 276).
(आ) ŚP 208 (a. BhŚ), VS 393 (a. Bh's); SRHt 30.23 (a. BhŚ), SR 40.25 (a. H), SRK 34.1 (a. BhŚ), RJ 1422, IS 105, Subh 302, SSap 611, SSB 293.25 (a. BhŚ), Sama 1अ 78. Cf. JSAIL 24.35.
(a) सुखतरम् BhŚ (var.); अवोबोध्यः BhŚ (var.)
(b) आराध्य (°ते om.) CNI I, HP (var.); आराध्यो IS; अवबोध्यते BhŚ (var.); विशेषज्ञः HK (printing error); ऽशेषज्ञः IS.
(c) ज्ञानलब्धुर्विदग्धं HH; ज्ञानवलद्वद्विदग्ध HS (var.); °तं HS (var.), BhŚ (var.)
(d) त नर (*contra metrum*) CNI; तं नरं HH, BhŚ (var.), SRK; नरं om, HH; BhŚ (var.); बोधयति [रं°] BhŚ (var.)
Āryā metre.

To manage (conciliate) an ignorant person is quite easy, and easier still is the propitiation of the learned; but to please the conceited fellow whose head is turned by his little learning is surely an impossible task even for Brahmā, the Creator. (P. G. Nath's translation).

414

अज्ञतया प्रेम्णा वा
चूडामणिमाकलय्य काचमणिम् ।

नृपतिर्वहेत शिरसा
तेनासौ नह्यनर्घ्यमणिः ॥

(अ) SRK 221.51 (a. Kalpataru), SR 218.73, IS 7621.
Āryā metre.

A king may adorn his head with (coloured) glass mistaking it for his crest-jewel or he does so deliberately (but) by that it cannot become an invaluable gem. (A. A. R.)

415

अज्ञश्चाश्रद्दधानश्च संशयात्मा विनश्यति ।
नायं लोकोऽस्ति न परो न सुखं संशयात्मनः ॥

(अ) MBh (MBh (Bh) 6.26, 40, =BhG 4.40)
[Cf. MBh (R) 12.133, 14; 199, 61].
(आ) SSap 332, Sama 2 स 36.

The man unknowing and without faith, / his soul full of doubt, perishes. / Not in this world, nor the next,/ nor bliss, for him whose soul is full of doubt. (F. Edgerton's translation).

416*

अज्ञस्तावदहं न मन्दधिषणः कर्तुं मनोहारिणीश्
चाटूक्तीः प्रभवामियामिभवतो याभिः कृपापात्रताम् ।
आर्तेनाशरणेन किं तु कृपणेनाक्रन्दितं कर्णयोः
कृत्वा सत्वरमेहि देहि चरणं मूर्धन्यधन्यस्य मे ॥

(आ) VS 3523 (a. Jagaddhara).
Śārdūlavikrīḍita metre.

I am ignorant; and one of dull intellect is unable to compose flattering verses by which I can become an object of your compassion (munificence) [or : I am not ignorant or dull-witted and am capable of composing sparkling verses by which I can gain your favour]. Thus did the helpless poor man cry (before the king). (The king) taking (the true import) into his ears, said : "Come quickly. Let me place your foot on my fortunate head." (A. A. R.)

417

अज्ञातकालोचितकर्मयोगा
रोगा इवाहर्निशि पच्यमानाः ।
जगत्त्रये देवमनुष्यनागाः ।
प्रज्ञादरिद्राः खलु सर्व एव ॥

(अ) Sam [Sam (NSP) 4.21, Sam (RP) 4.21].
(b) °पच्यमानाः Sam (RP).
(c) जगत्त्रये Sam (RP).
Upajāti metre (Upendravajrā and Indravajrā).

This ignorance of means adapted to the circumstance, of means which allow themselves to be used and moulded, as a doctor uses and moulds a disease which he is gently ripening day by day, this inability to master chance, is common to the Triple World, to gods and men and devils. They are poor creatures all, and especially poor in wisdom. (E. P. Mather's translation).

418

अज्ञातकुलशीलस्य वासो देयो न कस्यचित् ।
मार्जारस्य हि दोषेण हतो गृध्रो जरद्गवः ॥

(अ) H (HJ 1.57, HS 1.49, HM 1.55, HK 1.56, HP 1.42, HN 1.44, HH 14.22-3, HC 20.6-7).
Cf. Tantrākhyāna 3.3[1] and PM 4.11 and 4.14
(आ) IS 106, Bahudarśana 51.71, Sama 1.अ 27.
(d वृद्धो [गृ°] Bah.

House-room ought not to be given to any one unknown as to family and disposition; for through the fault of the cat, the vulture Jardagava was put to death. (F. Johnson's translation)

1. It reads there :

अज्ञातकुलशीलानां न देयः स्यादपाश्रयः ।
दिण्डिकस्य हि दोषेण हता मन्दविसर्पिणी ॥

419

अज्ञातकुलशीलेऽपि प्रीतिं कुर्वन्ति वानराः ।
आत्मार्थे च न रोदन्ति रोदन्ति त्वितरे जनाः ॥

(आ) IS 107, Subh 149, (Cf. PM 4.4).
(a) अनागतं कुलशीलं Subh.
(c) आत्मा अर्थे न Subh.
(d) रोदन्ति इतरे जने Subh.

Monkeys give their love also to one whose descent and character they do not know and do not shed tears about themselves, as other creatures do.

420

अज्ञातदेशकालाश्
चपलमुखा पङ्गवोऽपिस प्लुतयः ।
नवविहगा इव मुग्धा
भक्ष्यन्ते धूर्तमार्जारैः ॥

(अ) Kal (Kal (KM) 1.19, Kal (RP) 1.19)
Āryā metre.

Fools, like young birds, who do not know the proper time and place (to venture out), with noisy mouths, and jumping though lame become a prey to the rogues in the form of cats. (A. A. R.).

421

अज्ञातदोषैर्दोषज्ञैर् उद्दूष्योभयवेतनैः ।
भेद्याः शत्रोरभिव्यक्त- शासनैः सामवायिकाः ॥

(अ) Śiś (Śiś (NSP) 2.113, Śiś (GN) 2.113).

Let spies, concealing their own insidious character, yet discovering the weak points of others, and receiving pay from both, alienate the counsellors of the enemy from him, by producing forged letters (orders in writing). (M.S. Bhandare's translation)

422

अज्ञातनामवर्णेष्व्
आत्मापि ययार्प्यते धनांशेन ।
तस्या अपि सद्भावं
मृगयन्ते मोघसंकल्पाः ॥

(अ) Kal [Kal (KM) 4.12, Kal (RP) 4.12].
(आ) SRHt 140.17 (a. Kalāvilāsa).
(*b*) धनार्थेन]ध°] SRHt.
(*c*) तस्यामपि SRHt.
(*d*) मेघसङ्काशाः SRHt.
Āryā metre.

People with vain fancies seek the good will of that woman who, for a trifle of wealth, offers herself to men whose status and birth are unknown.

423

अज्ञातपाण्डित्यरहस्यमुद्रा
ये काव्यमार्गे दधतेऽभिमानम् ।
ते गारुडीयाननधीत्य मन्त्रान्
हालाहलास्वादनमारभन्ते ॥

(अ) Śrīkaṇṭha° 2.5.
(आ) VS 169 (a. Maṅkhaka), SR 40.34 (a. VS), SSB 293.34.
(*b*) दधते विमानं Śrīkaṇṭha (var.).
Indravajrā metre.

If some people, without (good) scholarship and the secret of poesy and appropriate placing of pen name etc., plunge into the path of (composing) poetry, they are like those who begin to drink a dreadful poison[1] without having mastered the *mantra-s* in honour of [or : as taught by] Garuḍa. (A. A. R.)

1. *hālāhala.*

424

अज्ञातभाविचौरादि दोषैर्नित्यविनाशिना ।
हास्यैकहेतुना लोके गणकस्य धनेन किम् ॥

(अ) Dar (Dar (KM) 2.52, Dar (RP) 2.52).

Of what account are the riches of a *gaṇaka* (astrologer) which are liable to be lost at any time because of the dangers from thieves and other oncoming calamities and which are the source of ridicule (of cultured men) ? (A. A. R.)

425*

अज्ञातमहिमा वाणी शिवं स्तौतु रसोन्मदा ।
रसातिरेकादौचित्य- भङ्गः स्त्रीणां क्व लभ्यते ।

(आ) JS 459.1 (a. Kavidarpaṇa).

Let Goddess Sarasvatī, intoxicated with sentiment praise Lord Śiva without knowing his greatness. [Let speech, intoxicated with sentiment, although not well cultivated, praise one well]. Due to their impassioned appeal, where is impropriety in the case of women ? (A. A. R.)

426*

अज्ञातमातृलल्न-
मैणशिशुं कश्चिदङ्कमारोप्य ।
अद्यापि रक्षसि विधो
धर्मात्मा कोनु भवदन्यः ।

(अ) Kavikaumudī 1.45.
Āryā metre.

A young fawn unknown to maternal love / you carry on your lap and show affection / upto this day, O Moon. Where will the world find a benefactor like you? (K. Krishnamoorthy's translation).

427

अज्ञातवीवधासार- तोयसस्यो व्रजेत्तु यः
परराष्ट्रं न भूयः स स्वराष्ट्रमधिगच्छति ॥

(अ) P (Pts 3.41, PtsK 3.39[1], PM 3.64).
(आ) IS 108.
(a) °विवधा° IS.
(b) तोयशस्पो PtsK.
(c) स नो भू° PtsK.
(d) स्वराष्ट्रमपि ग° Pts.
1. Cf. PtsK Th. Benfey, note 983.

Who enters the land of an enemy without provisions, friends, water, fodder, will never return in his own district.

428

अज्ञातशास्त्रसद्भावाञ् छास्त्रमात्रपरायणान् ।
त्यजेद् दूराद् भिषक्पाशान् पाशान् वैवस्वतानिव ॥

(आ) SRK 84.5 (a. Vāgbhaṭṭa), SR 44.5, SRHt 136.1, SSSN 99.1, IS 7622. SSB 299.5, SMa 2.90.
(a) आज्ञात°SRK (but in the *pratīka*-index अज्ञात
(ab) °वान् शास्त्र° SRK, SMa, °वाञ् शास्त्र° SR.
(d) धूकौ [पा°] SSSN.

One should keep at arms' length quacks who cultivate the science (of medicine) without understanding its true import, as one should, the ropes of the god of death. (A. A. R.)

429

अज्ञाताः पुरुषा यस्य प्रविशन्ति महीपतेः ।
दुर्गं तस्य न संदेहः प्रविशन्ति द्रुतं द्विषः ॥

(अ) P (Pts 3.159, PM 3.64).
(आ) IS 109.

If unknown persons have access to a fortress of a sovereign, then, without doubt, the enemy will be also able to enter it.

430*

अज्ञातागममीलिताक्षियुगलं किं त्वं मुधा तिष्ठसि
ज्ञातोसि प्रकटप्रकम्पपुलकैरङ्गैः स्फुटं मुग्धया ।
मुञ्चैनां जड किं न पश्यसि गलद्बाष्पाम्बुधौताननां
सख्यैवं गदिते विमुच्य रभसात् कण्ठेवलग्नो युवा ॥

(आ) VS 2068 (Cf. No. 4380.)
Śārdūlavikrīḍita metre.

Why do you remain uselessly with eyes closed, not aware of her arrival ? You are recognized by the simple-minded young lady clearly with her limbs bristling with delight. Dull one, let go her hands. Do you not see her face washed with rising tears ? When addressed by the female messenger in this way, the youth let go her hands and quickly caught her by the neck. (A. A. R.)

431*

अज्ञातेन्दुपराभवं परिलसद्व्यालोलनेत्राञ्जनं
भ्रान्तभ्रूलतमैणनाभितिलकं श्रीखण्डपत्रालकम् ।
बन्धूकाधरसुन्दरं सुरमुनिव्यामोहि वाक्यामृतं
त्रैलोक्याद्भुतपङ्कजं वरतनोरास्यं न कस्य प्रियम् ॥

(आ) SR 263.205, SSB 80.91.
Śārdūlavikrīḍita metre.

To whom is the face of the fair-bodied young lady not dear ?—the face, a wonderful lotus of the three worlds, which has not known defeat at the hands of the moon, shining with collyrium and loving glances, with playful charming eyebrows, marked on the forehead with musk, adorned with sandal decorations, beautiful with lips red like *bandhūkā*-flowers, and whose speech like nectar can please [or : intoxicate] the lord of Speech.[1] (A. A. R.)

1. Bṛhaspati

432

अज्ञानं कारणं न स्याद् वियोगो यदि कारणम् ।
शोको दिनेषु गच्छत्सु वर्धतामपयाति किम् ॥

(अ) H (HJ 4.85, HS 4.81, HM 4.82, HK 4.87, HP 4.85, HN 4.85, HH 112.20-1, HC 151.6-7).
(आ) JS 448.13 (a. Kṛṣṇamiśra), IS 110, Sama 1अ.76
(a) अज्ञानकारणं HP (var.).
(d) वर्धतामथ याति JS.

If ignorance were not the cause (of grief)—if separation (be) the cause; (then) as the days pass along, let sorrow increase ! Why doth it go off ? (F. Johnson's translation).

433

अज्ञानं खलु कष्टं
क्रोधादिभ्योऽपि सर्वपापेभ्यः ।
अर्थं हितमहितं वा
न वेत्ति येनावृतो लोकः ॥

(अ) VCjr 27.5.
(b) कष्टादिभ्यो VC (var.).
(c) अपि [अर्थं] VC (var.) (*contra metrum*); अर्थं-सर्वमहितं VC (var.) (*contra metrum*);

°ब्रितमध्य् VC (var.) (*contra metrum*).
Āryā metre.

Ignorance surely is an evil even greater than all the vices of anger and so on; a man enwrapped in it does not know a good object from a bad. (F. Edgerton's translation).

434

**अज्ञानं यत्फलं तस्य रसोऽधर्मः प्रकीर्तितः ।
भावोदकेन संवृद्धिस् तस्याश्रद्धा ऋतुः प्रिय ॥**

(अ) PdP, Bhūmikhaṇḍa 11, 19 (in PWW 664 and PAn 333 as PdP Pātālakha 87.57(?))
(*a*) सुफलं PWW, PAn.
(*b*) धर्मं फलस्य हि PWW, PAn.
(*c*) समृद्धिस् PWW, PAn.
(*d*) तस्य श्र° PWW, PAn; ऋतुप्रिया PdP, PWW, PAn.

Dear one, ignorance is the fruit of that (tree) and its essence [or : juice] is declared to be unrighteousness[1] ; it is nourished by the waters of (undesirable) feelings and its season is absence of faith (in God). (A. A. R.)

1. *adharma*.

अज्ञानकारणं see No. 432

435

**अज्ञानतिमिरान्धस्य ज्ञानाञ्जनशलाकया ।
चक्षुरुन् मीलितं येन तस्मै श्रीगुरवे नमः ॥**

(आ) Sama 1 अ 23, SuB 2.7. Vyās 1 *a* only
(इ) Vyās (C) 1 *a* only, Vyās (S) 1 *a* only.
(*a*) अज्ञानतिमिरं SuB.
(*b*) जनशालकथ SuB (MS).
(*c*) चक्षुरुद्धारितं (°रुन्मीलितं) SuB.

Salutation to the revered *guru* (the god Dakṣiṇāmūrti) who has opened the eyes with the pencil for the application of collyrium of true knowledge when blinded by the darkness of ignorance. (A. A. R.)

436

**अज्ञानप्रभवं हीदं यद्दुःखमुपलभ्यते ।
लोभप्रभवमज्ञानं वृद्धं भूयः प्रवर्धते ॥**

(अ) MBh [MBh (Bh) 12.153, 5 *ad* +12.153. 10*ab*]
(इ) SS (OJ) 406.
(*a*) ज्ञानं प्रभवते हीदं MBh (var.); अज्ञानं (°नः) MBh (var.); प्रसव MBh (var.); कारण [°प्र°] MBh (var.) हीनं MBh (var.) हीदम्य SS (OJ) (var.) हिदं SS (OJ) (var.)
(*b*) अनुलभ्यते (अप°) MBh (var.).
(*c*) अज्ञानप्रभवं वृद्धं MBh (var.); अज्ञानं प्रभव लोभं MBh (var.). लोभादेव तदज्ञानम् SS (OJ).
(*d*) अज्ञानाल्लोभ (न°; °भा) एव च SS (OJ); वृद्धं (°त्तं or °द्धि or °द्धेर् or °द्धिर् or °द्धौ) MBh (var.); लोभं [वृ] MBh (var.); प्रवर्तते MBh (var.).

Pain originates in ignorance. Ignorance originates in greed. Greed originates in ignorance (Raghuvīra's translation of SS (OS)).

437

**अज्ञानमिह निदानं
प्राग्रूपं जननमेव भवरोगे ।
परिपाकः संसरणं
भैषज्यं नैष्ठिकी शान्तिः ॥**

(अ) Vaidi 10.
Āryā metre.

For the disease of worldly life the primary cause is *ajñāna*, its previous symptom is birth (in this world). Mundane existence is its development. The remedy is perpetual tranquility. (A. A. R.)

438

**अज्ञानवरषण्डेन प्रसुप्तो नरगर्दभः ।
कः समर्थः प्रबोद्धुं तं ज्ञानभेरीशतैरपि ॥**

(अ) Cr 1133 (CRC 6.75, CPS 168.93).

Who is capable of arousing, even with hundreds of drums of knowledge, that ass of a man who is asleep with an eunuch of ignorance ? (A. A. R).

439

**अज्ञानवलितो बाल्ये मदमूढश्च यौवने ।
वार्द्धके विह्वलाङ्गश्च कदा कुशलभाग्जनः ॥**

(आ) VS 3302 (a. Baka). (Cf. पातमूत्रपुरीषाभ्यां)

When is man happy ? In childhood he is full of ignorance; in youth he is deluded by the intoxication of strength; and in old age his limbs are helpless. (A. A. R.)

440

अज्ञानाज्ज्ञानतो वापि जम्बूर्येन प्ररोपिता ।
गृहेऽपि स वसन्नित्यं यतिधर्मेण युज्यते ॥

(आ) ŚP 2102.

(cd) वसन्नित्यमतिधर्मेण ŚP

He who grows a rose apple tree deliberately or otherwise reaps the benefit of the life of renunciation[1] though a house holder throughout. (A. A. R.)

1. *yati*.

441

अज्ञानात् कुरुते श्राद्धं योऽभिश्रवणवर्जितम् ।
श्राद्धहन्ता भवेत्कर्ता निराशाः पितरो गताः ॥

(आ) Sama 2 न 83.

He who performs the annual ceremony in honour of the manes (*śrāddha*) omitting the *abhiśravaṇa* out of ignorance, becomes a destroyer of that ceremony and the manes go back (to their worlds) disappointed. (A. A. R.)

442

अज्ञानाज्ज्ञानतो वापि यद्दुरुक्तमुदाहृतम् ।
तत् क्षन्तव्यं युवाभ्यां मे कृत्वा प्रीतिपरं मनः ॥

(अ) P (PP 2.75, Pts 2. 169, Pts K 2.181).

(b) दुरुक्तं यदुदा° Pts, PtsK.

(c) मया तत्क्षम्यतामद्य Pts.

(d) द्वाभ्यामपि प्रसादतः Pts.

If any ugly word / was willy-nilly heard; / I pray you both, forgive—/let only friendship live. (A. W. Ryder's translation).

Pts : Was ich an boesen Worten mag geredet haben zu euch zweien, / unwissend oder wissend auch, das muesst ihr huldvoll mit verzeihen (L. Fritze's translation).

443

अज्ञानाद्यदि वा ज्ञानात् कृत्वा कर्म विगर्हितम् ।
तस्माद् विमुक्तिमन्विच्छन् द्वितीयं न समाचरेत् ॥

(अ) Mn (MnJ 11.233, MnJh 11.231).

(का) SR 379.99, IS 111.

He who, having either unintentionally or intentionally committed a reprehensible deed, desires to be freed from (the guilt of) it, must not commit it a second time. (G. Bühler's translation).

444

अज्ञानाद्यदि वाधिपत्यरभसादस्मत्परोक्षं हृता
सीतेयं प्रविमुच्यतां शठ मरुत्पुत्रस्य हस्तेऽधुना ।
नो चेल् लक्ष्मणमुक्तमार्गणगणच्छेदोच्छलच्छोणित-
च्छत्रच्छन्नदिगन्तमन्तकपुरं पुत्रैर्वृतो यास्यसि ॥

(अ) Bhavabhūti quoted in Suvṛ (KM II) *ad* 2.38 and Suvṛ (RP) 2.69[1] Mahān 8.2, Dūtāṅgada 9.

(आ) Skm [Skm (B) 2112, Skm (POS) 5.23, 2)

(a) अज्ञानादथ° Mahān; Dūt°; °परोक्षे Skm Mahān, Dūt°

(b) परिमुच्यतामिति वचो गत्वा दशास्यं वद Mahān, Dūt°; द्रुतम् [ऽधुना] Skm.

(c) °गण° om Skm (B); °हस्त° [°युक्त°] Skm. (var.).

(d) छत्रा [छत्र°] Skm (var.).

Śārdūlavikrīḍita metre.

O wicked one, set at liberty Sītā in the hands of Marut's son, now, if you have, in our absence, taken her away out of ignorance or arrogance of sovereignty; otherwise accompanied by your son you will go to the kingdom of Death, (situated) at the end of the quarters and obscured by the canopy of blood oozing out of the wounds inflicted by murderous arrows shot by Lakṣmaṇa. (Dr. Sūryakānta's translation)[1].

1. Quoted as an example of Śārdūlavikrīḍita metre.

445

अज्ञानान्धमबान्धवं कवलितं रक्षोभिरक्षाभिधैः
क्षिप्तं मोहमहान्धकूपकुहरे दुर्हृद्भिराभ्यन्तरैः ।
क्रन्दन्तं शरणागतं गतधृतिं सर्वापदामास्पदं
मा मां मुञ्च महेश पेशलदृशा सत्रासमाश्वासय ॥

(आ) VS 3522 (a. Jagaddhara).

(d) मा मा ŚP (var.).

Śārdūlavikrīḍita metre.

Great Lord Śiva, do not abandon me who seeks Your protection but help me with Your kindly eyes—me, who am blind with ignorance, without (true) kinsmen, consumed by the demon-senses, thrown into unfathomable dark well of delusion by internal enemics[1], crying, without joy, the abode of all calamities, and frightened. (A. A. R.)

1. *kāma*, etc.

446

अज्ञानान्निरयं याति तथाज्ञानेन दुर्गतिम् ।
अज्ञानात् क्लेशमाप्नोति तथापत्सु निमज्जति ॥

(अ) MBh [MBh (Bh) 12.153, 3, MBh (R) 12. 159, 3].

(a) अज्ञानं MBh (var.); नरकं [नि॰]) MBh (var.); यान्ति MBh (var.).

(b) दुर्गतिं तात गच्छति MBh (var.); यथा [तथा] MBh (var.); दुर्मतिं [दु॰] MBh (var.).

(c) द्वेषम् [क्ले॰] MBh (var.).

(d) तथैवापत्सु मज्जति MBh (var.); तथाज्ञानं MBh (var.).

In consequence of ignorance one sinks into hell. Ignorance is the spring of misery. Through ignorance one suffers afflictions and incurs great dangers. (P. C. Roy's translation).

447

अज्ञानामवनीभुजामहरहः स्वर्णाभिषेकोत्सवाज्
ज्ञातुः श्रीयुवरङ्गभूपरसिकश्लाघैव संमानना ।
सारासारविवेकशून्यरमणीसंभोगसाम्राज्यतः
सारज्ञेन्दुमुखीविलोककपटश्चातुर्ययूनां मुदे ॥

(अ) BhŚ 359 (doubtful).
Śārdūlavikrīḍita metre.

More than a shower of gold day by day from ignorant kings, the praise from the learned, appreciating young king Raṅga is the real reward (to the good poet). More than the (vulgar) enjoyment of women who are devoid of the discrimination of the essential and the trivial, the steady glance of the moon-faced damsel of excellent perception is appealing to cultured young men. (A. A. R.)

448

अज्ञानामविरामलौकिकवचोभाजाममीषां पुनर्
मन्त्रोच्चारण एव पर्यवसितं मौनव्रतं कर्मसु ।
ग्रामायव्ययलेखनेन नयतां कालानशेषानहो
पारंपर्यत ईदृशामिह नृणां ब्राह्मण्यमन्यादृशम् ॥

(आ) SR 99.20, SSB 386.23.

These ignorant (Brahmiṇs) who are engaged incessantly in every day (profane) speech (are supposed to) have accomplished the principal activity in a religious function if they mutter some *mantra-s* without understanding their impact and are thus dumb in rituals. Spending their entire time in keeping the accounts of village administration (their income and expenditure) and keeping it hereditary the Brahmiṇ-hood (spiritual eminence) of these people (the so-called Brahmiṇs) is something unique indeed ! (A. A. R.)

अज्ञानेन च कातरेण see No. 2175.

449

अज्ञानेन पराङ्मुखीं परिभवादाश्लिष्य मां दुःखितां
किं लब्धं शठ दुर्नयेन नयता सौभाग्यमेतां दशाम् ।
पश्यैतद्दयिताकुचव्यतिकरोन्मृष्टाङ्गरागारुणं
वक्षस्ते मलतैलपङ्कशबलैर्वेणीपदैरङ्कितम् ॥

(अ) Amar [Amar (D) 16, Amar (RK) 18, Amar (S) 16, Amar (K) 17, Amar (NSP) 17, Amar (POS) 16][1]

(आ) RA 4.13, IS 112, SSB 162.10, SR 310.12 (a. Amar.).

(b) लब्धं चटुल त्वयेह नयता Amar (var.), SR, SSB; लब्धा Amar (var.); नयता भवता सौ॰ Amar (var.) ; एनां दशां Amar (var.).

(c) ॰यितारतिव्य॰ Amar (var.); ॰करासक्ताङ्ग॰ Amar (S), Amar (NSP).

(d) वक्षस्ते मम तैलपङ्कमलिनैर् Amar (S), Amar (NSP); तिलतैलपङ्क॰ Amar (var.); ऽमलपङ्कतैलशबलैर् Amar (var.); वैणी॰ Amar (var.).
Śārdūlavikrīḍita metre.

1. Western (Arj) 17, Southern (Vema) 16 ; Ravi 14; Rāma 14; Br. M.M. 18, BORI I 20, BORI II. 18.

What hast thou, Oh rogue, gained by bringing thy blessedness to this path, though the wickedness of embracing me in ignorance, while my back was turned on thee and when I was so sorely afflicted by the contemptuous disregard for me ? Behold thy chest, red with the powder which smears it owing to contact with thy beloved's breasts, now hears the traces of my braid stained with the dregs of oil ! (C. R. Devadhar's translation).

450

अज्ञानेनापिहिते
विज्ञाने कर्म किं कुरुते ।
विकले चक्षुषि तमसा
व्यादाय मुखं किमीक्षेत ।।

(अ) Vaidi 70.
Upagīti-āryā metre.

When true knowledge is screened by *ajñāna* [ignorance of Reality] is it worth to do any actions ? When the eyes are rendered helpless by darkness, what may you see with the *mukha* (mouth or face) open ? (A. A. R.)

451

अज्ञानेनावृतो लोको मात्सर्यान्न प्रकाशते ।
लोभात् त्यजति मित्राणि सङ्गात् स्वर्गं न गच्छति ।।

(आ) SRHt 188.17 (a. MBh), Sama 2.14 (See No. 452).
(*a*) लोकस्‿ Sama.
(*b*) तमसा न प्र° Sama.

The world is full of ignorance. (The light of goodness) does not shine due to envy; it abandons friends due to greed; it does not go to heaven due to excessive attachment (to things). (A. A. R.)

452

अज्ञानेनावृतो लोको लोभेन च वशीकृतः ।
सङ्गेन बहुभिर्नष्टस् तेन स्वर्गं न गच्छति ।।

(अ) Cr 1134 (CRC 6.79, CPS 159.68). (See No. 451).
(*b*) स [च] CPS.

The world is full of ignorance and is (easily) won over by greed. It is lost by attachment to many things) and hence does not go to heaven.

453

अज्ञानैकहतो बाल्ये यौवने गृहतत्परः ।
वार्धकेऽपत्यचिन्तार्तः कर्मभिर्बध्यते पुनः ।।

(आ) ŚP 4329. (See No. 454)

Man is overcome by ignorance in childhood; in youth is fully immersed in house-hold affairs; in old age is full of anxiety about his descendants and is thus bound by *karma* again. (A. A. R.)

454

अज्ञानोपहतो बाल्ये यौवने मदनाहतः ।
शेषे कलत्रचिन्तार्तः किं करोतु कदा जनः ।।

(आ) VS 3303 (a. Vālmiki)[1]. (See No. 453)
(*d*) जड VS (var.).

1. But not in R.

Man is overwhelmed by ignorance in childhood, in youth he is the victim of Cupid and in the remaining period (old age) is worried thinking of the future of the family. When and what is one to do ? (A. A. R.)

455

अज्ञश्चाश्रद्दधानश्च संशयात्मा विनश्यति ।
नायं लोकोऽस्ति न परो न सुखं संशयात्मनः ।।

(अ) MBh [MBh (Bh) 6.26, 40, MBh (C) 6.1033 = BhG 4.40].

The man unknowing and without faith, / his soul full of doubt, perishes. / Not is this world, nor the next, / nor bliss, for him whose soul is full of doubt. (F. Edgerton's translation).

456

अज्ञास्तरन्ति पारं
विज्ञा विज्ञाय द्राङ्निमज्जन्ति ।
कथय कलावति केयं
तव नयनतरङ्गिणीरीतिः ।।

(आ) Vid 482 (a. Umānātha-paṇḍita).
Udgīti-āryā metre (*corrupt*).

The ignorant cross over to the other side [do not appreciate], the wise knowing (the excellence) are quickly immersed in it. Tell me, Kalāvati, [girl proficient in fine arts] what is the course of the river of your eyes [guidance] ? (A. A. R.)

457

अज्ञेभ्यो ग्रन्थिनः श्रेष्ठा ग्रन्थिभ्यो धारिणो वराः ।
धारिभ्यो ज्ञानिनः श्रेष्ठा ज्ञानिभ्यो व्यवसायिनः ।।

(अ) Mn (MnJ 12.103, MnJh 12.103).
(आ) SR 379.98, IS 113, SSap. 422.

(Even forgetful) students of the (sacred) books are more distinguished than the ignorant, those who remember them surpass the (forgetful) students, those who possess a knowledge (of the

meaning) are more distinguished than those who (only) remember (the words), men who follow (the teaching of the texts) surpass those who (merely) know (their meaning). (G. Bühler's translation).

458

अज्ञेष्वज्ञो गुणिषु गुणवान् पण्डिते पण्डितोऽसौ
दीने दीनः सुखिनि सुखवान् भोगिनो भोगिभावः।
ज्ञाता ज्ञातुर्युवतिषु युवा वाग्मिनां तत्त्ववेत्ता
धन्यः सोऽयं भवति भुवने योऽवधूतेऽवधूतः ॥

(अ) BhŚ 360 (doubtful).
(आ) SR 178.1000.
(a) मौने मौनी गुणिनि [अ०गु०] SR.
(b) भोगिनि प्राप्तभोगः [भो०भो०] SR.
(c) मूर्खे मूर्खो [ज्ञा° ज्ञा°] SR; प्रौढवाग्मी [त°]SR.
(d) कोऽपि त्रिभुवनजयी [सो° भ° भु°] SR.
Mandākrāntā metre.

He is a fortunate man in the world who can be at ease with the ignorant, full of virtue among the virtuous, learned among the learned, poor among the poor, happy in the midst of happiness, and an enjoyer of good things amongst such people, wise among the wise, young among the young, connoisseur of good speakers and penniless wandering sage among that company. (A. A. R).

459

अज्ञो जन्तुश्च नीचोऽयम् आत्मनः सुखदुःखयोः ।
ईश्वरप्रेरितो गच्छेत् स्वर्गं वा श्वभ्रमेव वा ॥

(आ) SRHt 53.34, SSSN 43.21

He [man] is low like an animal and ignorant of his (future), happiness or misery. Tossed about by fate, he may go to heaven or to hell. (A. A. R.)

460

अज्ञो न वितरत्यर्थान् पुनर्दारिद्र्यशङ्कया ।
प्राज्ञोऽपि वितरत्यर्थान् पुनर्दारिद्र्यशङ्कया ॥

(आ) VS 2977.

An ignorant man does not give his wealth as gift[1] fearing that he may get impoverished in the process (in this birth). But a wise man gives liberally lest he becomes poor (in the next birth). (A. A. R.)

1. in charity.

461

अज्ञोऽपि तज्ज्ञतामेति शनैः शैलोऽपि चूर्ण्यते ।
बाणोऽप्येति महालक्ष्यं पश्याभ्यासविजृम्भितम् ॥

(अ) Yogavāsiṣṭha 6.67, 26.
(आ) SSap 454, VS 2679.
(c) घुणोऽप्यत्ति महावृक्षं VS.

(By continuous application) one ignorant of a thing gets mastery over it; even a mountain gets worn out gradually and an arrow reaches its great (minute) target (unerringly). See the might of practice. (A. A. R.)

462

अज्ञो भवति वै बालः पिता भवति मन्त्रदः ।
अज्ञं हि बाल इत्याहुः पितेत्येव तु मन्त्रदम् ॥

(अ) Mn 2.153.
(a) बालम् Mn (var.) (Medhātithi).
(c) बालमित्याहुः MnJ.
(d) च [तु] Mn (var.).

For (a man) destitute of (sacred) knowledge is indeed a child, and he who teaches him the Veda is his father; for (the sages) have always said "child" to an ignorant man, and "father" to a teacher of the Veda. (G. Bühler's translation).

अज्ञो यो व्ययशीलश्च see No. 1332

463

अज्ञो वा यदि वा विपर्ययगते ज्ञानेऽथ संदेहभृद्
दृष्टादृष्टविरोधि कर्म कुरुते यस्तस्य गोप्ता गुरुः ।
निःसंदेहविपर्यये सति पुनर्ज्ञाने विरुद्धक्रियं
राजा चेत् पुरुषं न शास्ति तदयं प्राप्तः प्रजाविप्लवः ॥

(आ) SR 152.416, SSB 479, 375.
Śārdūlavikrīḍita metre.

If one does an action opposed to visible or invisible law due to ignorance or when doubt exists with regard to knowledge of guilt, then the elder [king] may give him protection (without punishment). But when a person does an action opposed to law and its proof is beyond doubt, if the king does not take action against him, then the time is ripe for revolution. (A. A. R.)

464

अञ्चति रजनिरुदञ्चति
तिमिरमिदं चञ्चति मनोभूः।
उक्तं न त्यज युक्तं
विरचय रक्तं मनस्तस्मिन्॥

(आ) SR 308.7.

Upagīti-āryā metre.

"The night is coming, darkness becomes greater and Cupid is agitating me. Do not neglect what has been said, do what is proper, for my mind is attached to him." (A. A. R.)

465

अञ्चलान्तरितगुर्जराङ्गना-
कुङ्कुमारुणकुचप्रभाधरम्।
कोकरागपटलैनु रञ्जितं
भानुमन्तमुदयन्तमाश्रये॥

(आ) PV 49 [a. (Śrī) Veṇidatta].

(a) °त्वित° PV (MS)

Rathoddhatā metre.

I worship the rising sun which bears the hue of the breasts, smeared with red paste, and covered over by the upper silk of a young lady of Gujarāt and which appears to be coloured (red) by the shine [or : passion] of the ruddy geese. (A. A. R.)

466**

अञ्जनमुस्तोशीरैः
सनागकोशातकामलकचूर्णैः।
कतकफलसमायुक्तैः
कूपे योगः प्रदातव्यः॥

(आ) ŚP 2173.

Āryā metre.

A mixture of ammonium, *musta*-grass roots, khus-khus, piper betel, *kośātaka* (*Luffa petandra*), Indian gooseberry (all powdered) and mixed with the fruit of the *kataka*-tree (*Strychnos potatorum*) must be applied to a well (to have good water). (A. A. R.)

467*

अञ्जनमिषतः स्त्रीणां
दृशोर्विषं शश्वदावसति।
कथमन्यथा तदीषत्
पातेऽपि हता युवानः स्युः॥

(आ) SSB 61.25.

Upagīti-āryā metre.

Under the guise of collyrium, poison always resides in the eyes of women; otherwise, how do young men get stricken when only a particle [stray glance] of the same falls on them ? (A. A. R.)

468

अञ्जनस्य क्षयं दृष्ट्वा वल्मीकस्य च संचयम्।
अवन्ध्यं दिवसं कुर्याद् दानाध्ययनकर्मभिः॥

(अ) Cr 15 (Cv VI.15, CR V.39, CNŚK 75. CPS 125.48), H (HJ 2.9, HS 2.9, HM 212, HP 2.10, HN 2.10, HK 2.10, HH 41.13-4, HC 55.7-8,) GP 1.113,8. See श्लोकेन वा... Cf. JSAIL 24.140.

(आ) ŚP 650, VS 2684, (a. Vyāsa), SSSN 25.1, SRHt 187.2, (a. Vyāsa), SR 154.43, IS 115, SSB 481.43, Sama १अ 46, Cf. Vyās, App. II No. 1.

(इ) NM (T) 4.2 *ab* +4.4 *cd*, ShD (T) 28. [Cf. SN (P) 60].

(*a*) अजुनस्य CR (var.); अर्जितस्य [अञ्ज°] GP (var.,; अञ्जनत्तय HP (var.); दयं CR (var.); ददा [दृ] Cv (var.).

(*b*) वल्मिकस्य(वा°) तु वर्धनम् Cv (var.); वाल्मीकस्य HP (var.); तु [च] CR (var.), GP, HS, HH, ŚP, SR, SSB; वा [च] Cv (var.); वर्धनम् [स°] Cv (var.), SSSN.

(*c*) अवन्ध्यं Cv (var.); अवन्ध्य IS; अवध्यं CR (var.); नवन्ध्यं Cv (var.); कुर्यात् Cv (var.), HJ, HC.

(*d*) दानमध्ययनं तथा CR (var.); °कर्मणा CPS, HS (var.);° कर्मसु Cv (var.), HS, HM, HP, HN, HK, HH, GP, SRHt, SR, SSB.

Having observed the (almost imperceptible) decrease of a collyrium, and the (gradually) raised hillock of the white ant, (a man) should make (each) day fruitful by liberality, study, (and other good) works. (F. Johnson's translation).

469

अञ्जलिं शपथं सान्त्वं प्रणम्य शिरसा वदेत्।
अश्रुप्रपातनं चैव कर्तव्यं भूतिमिच्छता॥

(अ) MBh [MBh (Bh) 12.138, 17, MBh (C) 12.5263], Cf. No 470.

(आ) IS 117.

(*a*) अञ्जलिः शपथः MBh (C); शांत्वं (°तं) MBh (var.).
(*b*) सिरसा (शि°) पादवंदनं MBh (var.).
(*c*) °प्रमार्जनं MBh (C); °प्रतापनं MBh (var.); °यातापनं MBh (var.); °प्रपतनश॰ MBh (var.); नैव [चै°] MBh (var.).
(*d*) इच्छतां MBh (var.).

The person who is desirous of achieving prosperity should join hands, swear, use sweet words, worship by bending down his head and shed tears (P. C. Roy's translation).

470

अञ्जलिं शपथं सान्त्वं शिरसा पादवन्दनम् ।
आशाकरणमित्येकं कर्तव्यं भूतिमिच्छता ॥

(अ) MBh [MBh (Bh) Ādiparvan, Appendix I.81 l. 135-6, MBh (C) 5607]. Cf. No. 469
(आ) IS 116.
(*a*) अञ्जलिः शपथः MBh (C).
(*c*) एवं [एकं] MBh (C).

One desiring prosperity should earnestly wish for the same in the first place and then should apply the means of reverential attitude, truthfulness. conciliation and obeisance with the head (towards the powerful). (A. A. R.)

471

अञ्जलिरकारि लोकैर्
म्लानिमनाप्त्वैव रञ्जिता जगती ।
संध्याया इव वसतिः
स्वल्पापि सखे सुखायैव ॥

(अ) ĀrS 1.31
(आ) SR 98.8.
(*b*) °स्वैव SR.
Āryā metre.

The life of a good person, like evening twilight, though of short duration, is for the happiness (of all). O friend, for both receive the folded palms [respect; worship]. (A. A. R.)

472*

अञ्जलिस्थानि पुष्पाणि वासयन्ति करद्वयम् ।
अहो सुमनसां वृत्तिर् वामदक्षिणयोः समा ॥

(आ) SkV 1232, Skm [Skm(B) 2171, Skm (POS) 5.35.1] (a. Gobhaṭa), ŚP 199, JS 52.4, SRK 16.53, (a. Prasaṅgaratnāvatī) RJ 1421 (a. BhŚ), SR 45.3 (a. ŚP), VP 1.21, IS 118, SSH 1.12.
(*a*) पण्यानि ŚP (MS).
(*c*) प्रायस् [अहो] JS; प्रीतिर् [वृ°]ŚP, SR, SSH; IS, SRK.

Flowers taken by the handful / perfume both hands. / In this they act like good men / equally to left and right. (D.H.H. Ingalls's translation).

473*

अञ्जलौ जलमधीरलोचना
लोचनप्रतिशरीरशारितम् ।
आत्तमात्तमपि कान्तमुक्षितुं
कातरा शफरशङ्किनी जहौ ॥

(अ) Kalaśaka, as quoted in Suvṛ [Suvṛ (KM) *ad* 2.14, Suvṛ (RP) 35].
(आ) SR 338.98, SSB 209.40. SSSN 225.4
(*b*) लोचनं प° SSSN; °शरीरलञ्छितम् SR, SSB; पूरितम् SSSN.
(*c*) अलिका° SSSN.
(*d*) °शङ्कया ज° SSSN
Rathoddhatā metre.

She of tremulous eyes uneasy to see her lover, let go from her palm the water (she had taken) to sprinkle her lover with;—the water, which has bespangled with the reflection of her eyes, which she took to be *śarphara*-fish, and saying, "Oh, I have it; I have it.[1] (Dr. Sūryakānta's translation).

1. Quoted as an example of a Rathoddhatā metre without *visarga* at the end.

अञ्जलिं शपथं see No. 467

474*

अटता धात्रीमखिलाम्
इदमाश्चर्यं मया दृष्टम् ।
धनदोऽपि नयननन्दन
परिहरसि यदुग्रसंपर्कम् ॥

(अ) Kuṭṭ [Kuṭṭ (KM) 746, Kuṭṭ (BI) 768].
(आ) VS 2531 (a. Dāmodaragupta).
(a) पृथिवीम् VS.
(*b*) मया परं दृष्टम् Kuṭṭ (BI) (*contra metrum*).
Upagīti-āryā metre.

Wandering all over the world, I observed this wonderful thing. Though generous in giving gifts, (to me, a courtezan) you, the delight of my eyes, avoid close contact with me. (A.A.R.)

475**

अटत्कटकघोटकप्रकटचापटङ्कारवच्
चटच्चटदिति स्फुटं स्फुटति मेदिनी कर्परम् ।
निजामधरणीपतौ वलति कौतुकाडम्बराद्
इदं भुवनमण्डलं दरदरीदरीदर्यहो ॥

(आ) SR 115.35, SSB 413.3.
(*a*) °टाप° [°चाप°] SSR.
Pṛthvī metre.

The bowl of [or : the shell of the tortoise] (supporting) the earth is clearly breaking with resounding noise with the twang of bows and clash of swords of the proudly marching cavalry of the Nizam (of Hyderabad) and the whole earth is full of frightful cavities and destruction, alas ! (A. A. R.)

476

अटनेन महारण्ये सुपन्था जायते शनैः ।
वेदाभ्यासात् तथा ज्ञानं शनैः पर्वतलङ्घनम् ॥

(आ) TP 469, IS 7434.

When one walks often, a good path is gradually created in a big forest; in the same way one acquires gradually knowledge when one studies the Vedas deligently; in the same way one crosses a mountain.

477*

अट वा विकटः पतत्रनादैः
कटुवाचं रट वाथवा दिवान्ध ।
परुषं परिपश्य संयतं तत्
परमं नः पुरमागतो न चेत् त्वम् ॥

(अ) Kavikaumudī 1.23.
Aupacchandisika metre.

Saunter or screech out as you please / O owl, to sunshine blind; / equality ominous either way—/ we wish you only far away. (K. Krishnamoorthy's translation).

478*

अटवी कीदृशी प्रायो दुर्गमा भवति प्रिये ।
प्रियस्य कीदृशी कान्ता तनोति सुरतोत्सवम् ॥

(आ) SR 198.6, SSB 554.6.

"How is the forest, dear?" "Impassable." "How is the sweet heart to the lover ?" "She gives the joy of love." (A.A. R.)

अटवी द्रुमपुष्पाणि see No. 479

479

अटव्या द्रुमपुष्पाणि दूरस्था अपि बान्धवाः ।
कान्ता चालेख्यरूपा च ते काले न प्रतिष्ठिताः॥

(अ) Cr 16 (CS 2.57, CKl 52-3), Cf. Nos. 1332, 1348.
(*a*) अटवी (व्यां) CS (var.); अरंन्ये CS (var.); द्रुमष्वष्पानी CS (var.); दुर्मपुष्पाणि CS (var.).
(*b*) दूरस्थाश्चेव (°स्थापि हि; °स्थानि च)CS (var.); ऽपीह[अ°]CS (var.); बांधवा CS (var.).
(*c*) कान्ते CS (var.); चालेख्य भूता (रूपश, °ताय; °ताश) CS (var.); लेख्यरूरूतश (*sic* !) CS (var.).
(*d*) य: (य or च or यद्) [ते] CS (var.); काल CS (var.); नाप्रतिष्ठिता: CS (var); नोपतिष्ठति (°प्रतिस्थित CS (var.).

As forest flowers and trees and distant friends are of no avail to one, so does a wife resemble her picture only, when she is not to be had in time (B. C. Dutt's translation).

480**

अट्टशूला जनपदाः शिवशूलाश्चतुष्पथाः ।
केशशूलाः स्त्रियो राजन् भविष्यन्ति युगक्षये ॥

(अ) MBh (MBh (Bh) 3.186, 36 and 3.188, 51; MBh (C) 3.12850 and 3.13861.
(आ) SRHt 47.10, SRK 152.21 (a. Kalpataru).
(*a*) °शीला MBh (var.)
(*b*) शिवशूलाद्विजातयः SRK; शिवशीला° (श°) MBh (var.).
(*c*) प्रमदाः (योषिताः) केशशूलिन्यो (लाश्च;° शीलाश्च or °शीलिन्यो) MBh (var.), SRK; स्त्रियश्चैव SRHt; सर्वा or दैव or चापि [रा°]MBh (var.)
(*d*) भवन्ति युगसंक्षये MBh (var.); कलौ युगे MBh (var.). SRHt.

In the iron age (*kaliyuga*) the country will be in the grip of hunger and disease, junctions of roads will be full of courtesans and their followers and women will be devoid of modesty and shyness. (A.A.R.)

481

अणिमा महिमा चैव लघिमा गरिमा तथा ।
प्राप्तिः प्राकाम्यमीशित्वं वशित्वं चाष्ट सिद्धयः ॥

(अ) Vet [Vet (AKM) Intr. 15, Vet (Hu[1] Intr. 8], Amarakośa 1.1.36.
(आ) ŚP 4542.
(ab) अ° ल° चै° म° प्राप्तिरेव च
(b) ल° ग° tr. Amarakośa.
(c) प्राकाम्यं च तथेशित्वं ŚP; ईशत्वं च वशत्वं च Vet (Hu[1]) (cf. d).
(d) प्राप्ति(:) प्राकाम्यमेव च Vet (cf. c); च तथा परम् ŚP.

The talent of making oneself small and big (or) light and heavy, to be able to reach in every direction, to be able to realize everything according to one's own wish, to be able to exercise complete freedom over one's own will and complete control over another living being are the eight (examples of) magic power.

482*

अणुकं सुरतं नाम दंपत्योः पार्श्वसंस्थयोः ।
जायन्ते निबिडाश्लेषाः समीभूतशरीरयोः ॥

(अ) Vet [Vet (AKM) 1.11 (marked 1.13), Vet (Hu[1]) 1.12]
(आ) IS 119.
(a) आणिक्यं (°क्य) Vet (Hu[1]); आणकं (क्यं) Vet (AKM); माणिक्यं or मा आणिक्यं or त्राणिक्यं or अयि किं सुरतं ज्ञेयं Vet (var.).
(c) जायते (°न्ते) Vet (var); निबिडा (°बि, णं°) or विजया Vet(var);°श्लेषः(°ष, °षं) चेष्टा Vet(var).

The intercourse called "oriental" (consists of) the two spouses lying on their sides; the embrace by which the bodies are linked are closely harmonized.

483*

अणुनापि प्रविश्यारिं छिद्रेण बलवत्तरम् ।
निःशेषं मज्जयेद्राष्ट्रं यानपात्रमिवोदकम् ॥

(अ) KN (BI) 12.41.
(आ) SRHt 174.33 [a. MBh; but does not occur in MBh (Bh], SSSN 77.28.
(a) प्रविश्यारिश् SRHt, SSSN
(c) मज्जयेद्राज्यं SRHt, SSSN
(d) पान° KN, IS.

Taking advantage of the slightest laches of even the most powerful enemy, a king should cause his (enemy's) kingdom to sink completely (in the sea of distress and desperations), even as water causes a drinking cup to sink down in it by entering it through even the smallest hole. (M. N. Dutt's translation).

484

अणु धनमपि न त्याज्यं
मम भवता ज्ञापिते सत्यम् ।
वित्तं जीवितमग्रचं
जीवितहानिर्धनत्यागः ॥

(अ) Kal [Kal (KM) 2.79), Kal (RP) 2.79].
Upagīti-āryā metre.

Not an iota of wealth should be wasted by you when I have thus advised you truly. Wealth is the foremost means of living and its waste is harming one's life. (A.A.R.)

485

अणु पूर्वं बृहत् पश्चाद् भवत्यार्येषु संगतम् ।
विपरीतमनार्येषु यथेच्छसि तथा कुरु ॥

(अ) Cr 17, (CR VII.54, CPS 215.103.)
(आ) VS 2710.
(a) अणुः CR (var.), CPS.
(b) भवत्यार्येण CR (var.), CPS; सङ्गति; CR (var.), CPS.
(c) विपरीतमनार्येषु CR (var.); विपरीतमनार्येण CR (var.). CPS.

Friendship of the good is small at first but grows enormously; the opposite is the case with the wicked. Do as you please (in choosing your friends).

486

अणुभ्यश्च महद्भ्यश्च शास्त्रेभ्यः कुशलो नरः ।
सर्वतः सारमादद्यात् पुष्पेभ्य इव षट्पदः ॥

(अ) BhPṇ 11.8, 10, Kapila *ad* Sāṁkhyapravacana 4.13.
(आ) IS 121, SRRU 542, SSap 478.

The learned man takes everywhere the best from small and large books, like a bee from flowers.

487

अणुमात्रं यथा शल्यं शरीरे दुःखदायकम् ।
तथातिसू. . संयुक्तं मनः संसारदायकम् ॥

(आ) SRHt 261.19. (a. MBh).
(c) incomplete.

Just as a thorn though small in size gives pain to the (whole) body, so the mind full of attachment to worldly things is a giver of re-birth (and the consequent sufferings). (A. A. R.)

488

अणुरपि ननु नैव क्रोडभूषास्य काचित्
परिभजसि यदेतत्तद्विभूतिस्तथैव ।
इह सरसि मनोज्ञे संततं पातुमम्भः
श्रमपरिभवमग्नाः के न मग्नाः करीन्द्राः ॥

(आ) SkV 1079 (a. Śrī Dharmākara), Prasanna 180a.
(a) अनुरपि SkV (var.); मुधेरपि [अणु°] Prasanna°
(b) °स्तवैव SkV (var.).
(d) करीभाः SkV (var.).
Mālinī metre.

Indeed it is small and bears no jewel in its lap; / that you enjoy it, though, is wealth enough, / What elephant, sinking in weariness, would not plunge within this pleasant lake / ever to drink its water ? (D.H.H. Ingalls's translation).

489

अणुरपि मणिः प्राणत्राणक्षमो विषभक्षिणां
शिशुरपि रुषा सिंहीसूनुः समाह्वयते गजान् ।
तनुरपि तरुस्कन्धोद्भूतो दहत्यनलो वनं
प्रकृतिमहतां जात्यं तेजो न मूर्तिमपेक्षते ॥

(अ) Cr 18 (CR III.42, CPS 69.49)
(आ) VS 325, SR 51.227 (a. VS), SSB 310.233.
(a) विषभक्षणात् (°णां) CR (var.), CPS.
(c) वने CR (var.).
(d) प्रकृतिमहता याति व्यक्तिं CPS; प्रकृतिर् CR (var.); जात्वन्यथा CR (but CRP as above; changed as above *metri causa*); जात्वत्तेजो CR (var.); चान्येष्वोन CR (var.).
Hariṇī metre.

A (magical) gem, though small in size is capable of saving the lives of those who have swallowed poison; a lion-cub though an infant challenges a (huge) elephant; a spark of fire produced by friction of branches of trees burns down a (whole) forest; therefore, for those who have in-born greatness, (physical) size is not a criterion for their natural brilliance.

अणुरप्यपहन्ति see No. 491

490

अणुरप्यसतां सङ्गः सद्गुणं हन्ति विस्तृतम् ।
गुणरूपान्तरं याति तक्रयोगाद्यथा पयः ॥

(आ) SR 87.4, SSB 368.14.
(c) दुग्धं [प°] SSB (var.).

Even little association with the wicked destroys good qualities (though) in abundance, just as (a large quantity of) milk undergoes a metamorphosis [gets coagulated into curds] by its getting mixed up with (a little) buttermilk. (A.A.R.)

491

अणुरप्युपहन्ति विग्रहः
प्रभुमन्तः प्रकृतिप्रकोपजः ।
अखिलं हि हिनस्ति भूधरं
तरुशाखान्तनिघर्षजोऽनलः ॥

(अ) Kir 2.51.
(आ) SRHt 131.5 (a. Bhāravi), SSSN 106.4.
(a) अणुरप्यपहन्ति SRHt, SSSN
(b) नृपमन्तः °Kir (var.).
Viyoginī metre.

Even a slight quarrel [or : revolt] arising from disaffection amongst subjects destroys a king. Fire arising through friction of branches of trees, razes down the whole mountain. (S. V. Dixit's translation.

492

अणोरणीयान् महतो महीयान्
आत्मास्य जन्तोर् निहितो गुहायाम् ।
तमक्रतुः पश्यति वीतशोको
धातुप्रसादान्महिमानमात्मनः ॥

(अ) Kaṭha-Upaniṣad 2. 20, Śvetāśvatara-Upaniṣad 3.20 (Cf. Mahānārāyaṇa 8.3 and Kaivalya-Upaniṣad 20). (See Nos. 493-495).
(b) आत्मगुहायां निहितोऽस्य जन्तोः Śvetāśvatara.
(c) तमक्रान्तं (तु) Śvetāśvatara.
(d) धातुः Śvetāśvatara; ईशम् [आत्मनः] Śvetāśvatara.
Irregular metre.

Smaller than the small, greater than the great, the self is set in the heart of every creature. The unstriving man beholds Him, freed from sorrow. Through tranquillity of the mind and the senses (he sees) the greatness of the self. (S. Radhakrishnan's translation).

493*

अणोरणीयान् महतो महीयान्
मध्यो नितम्बश्च मम प्रियायाः ।

यज्ञोपवीतं परमं पवित्रं
किंचाङ्गरागारुणितं प्रियायाः ॥
(आ) Pad 109.26 (a. Deveśvara) Vidy 686 *ab/dc* (a. Paṇḍitarāja) Cf. No. 492, 494
(*b*) मध्यं नितम्बञ्च यदङ्गनायाः Vidy
(*d*) तदङ्ग° Vidy; मदीय [प्रि°] Vidy.
Upajāti metre. (Upendravajrā and Indravajrā).

The waist and hips of my beloved are (respectively) smaller than the smallest and bigger than the biggest.[1] The sacred thread is extremely holy[2], but is reddened by the paint (lip stick, etc.) of the dear girl (when embracing her etc.) (A. A. R.)

1. Cf. Kaṭha-Upaniṣad No. 493.
2. *mantra* recited when putting on a fresh/ sacred thread by the Brahmans.

494

अणोरणीयान् महतो महीयान्
योगे वियोगे दिवसोऽङ्गनायाः ।
यज्ञोपवीतं परमं पवित्रं
स्पृष्ट्वा सखे सत्यमिदं ब्रवीमि ॥
(आ) Pad 109.25 (a. Deveśvara). Cf. Nos. 492-3.
Upajāti metre (Upendravajrā and Indravajrā)

Days are [appear to be] shorter than the shortest and longer than the longest[1] when (respectively) in the company or absence, of the sweetheart : this I swear by touching the sacred thread which is extremely holy[2]. And I speak but the truth. (A. A. R.)

1 and 2 see No. 494.

495*

अण्डं कण्डूयमानेन यत् सुखं तव भूपते ।
खुर्जनानन्तरं दुःखं भूयात्तु तव वैरिणाम् ॥
(आ) Sama 2.55

May you have, O King, that happiness which one gets when scratching (itching) balls, and may your enemies have that pain when scratching the same venerially affected. (A.A. R.)

496*

अण्डजाः पुण्डरीकेषु समुद्रेषु जनार्दनाः ।
नीलकण्ठाश्च शैलेषु निवसन्तु न तेन ते ॥
(आ) SNi 2.2

Let there be Brāhmaṇa-s [or: snakes] in the mountain regions, Viṣṇu-s [or: pirates] in the seas, and Śiva-s [or : peacocks] in the mountains. It does not matter. (A.A.R.)

497**

अण्डाभ्यां लोमशाभ्यां तु जाताण्डो न हितः स्मृतः ।
भस्माभावक्त्रपुच्छं च कृष्णनीलं परित्यजेत् ।
निन्द्यः केवलकृष्णस्तु सर्वश्वेतस्तु पूजितः ॥
(आ) ŚP 1663.

The variety of horse known as *jātāṇḍa* is not good because of the growth of hair on the scrotum, and one should avoid *kṛṣṇanīla* variety having the mouth and tail of the colour of ashes; a horse that is all dark is also to be condemned. The all-white is valuable (honoured). (A.A.R.)

498

अण्वपि गुणाय महतां
महदपि दोषाय दोषिणां सुकृतम् ।
तृणमपि दुग्धाय गवां
दुग्धमपि विषाय सर्पाणाम् ॥
(अ) Dvi 104.
(आ) JS 53.13 (a. Ravigupta), IS 122, Subh 276. Cf. ABORI 48.147. No. 2
(*a*) गुणिनां (म°) Subh, IS
(*d*) विषाय Subh .
Āryā metre.

Even the smallest element of the great are beneficial whereas even a big thing associated with the impure is harmful. Even grass contributes to the production of the (good) milk whereas even milk is for producing poison in serpents. (A. A. R.)

499

अतः कविर्नामसु यावदर्थः
स्यादप्रमत्तो व्यवसायबुद्धिः ।
सिद्धेऽन्यथाऽर्थे न यतेत भूयः
परिश्रमं तत्र समीक्षमाणः ॥
(अ) BhPn 2.2, 3
(आ) SR 389.491.
(*c*) तत्र [भू°] BhPn (var.).
Upajāti metre (Upendravajrā and Indravajrā).

Therefore the poet should be fully conversant with all the meanings of words (names), ever vigilant and hard working. If he succeeds in his attempts by some means he should not try again seeing that it is an unnecessary effort [waste of time]. (A. A. R.)

अतः क्षमां विधायाशु see कुतश्चित् कारणात्

500**

अतः परं प्रवक्ष्यामि खड्गलक्षणमुत्तमम् ।
प्रधानदेहसंभूतैर् दैत्यास्थिभिररिंदम ॥

(अ) Viṣṇudharmottara (Veṅkaṭeśvara Press) 2.17, 20-1).

(आ) ŚP 4671.

And new onwards, O, terror to the enemies, I shall speak of the characteristics of a good sword, fashioned out of bones of demons and other bodies that are important. (A. A. R.)

501**

अतः परं प्रवक्ष्यामि शराणां लक्षणं शुभम् ।
स्थूलं न चातिसूक्ष्मं च न पक्वं न कुभूमिजम् ।
हीनग्रन्थिविदीर्णं च वर्जयेदीदृशं शरम् ॥

(आ) ŚP 1768.

And hereafter I shall speak of the auspicious marks of arrows. They should be neither too thick nor too thin, neither of a fully matured tree nor growing on worthless soil; they should be devoid of uneven joints and streaks of splitting. Such arrows (possessing the above mentioned defects) should be avoided. (A.A.R.)

502*

अतः परमगम्योऽयं पन्था विश्रम्यतामिति ।
प्रत्यक्षियुगलं तस्याः कर्णौ वक्तुमिवागतौ ॥

(आ) VS 1496.

(*d*) वक्तुमिहागतौ VS (var.)

"Thus far, no farther should you go. Take rest." Her ears came up to deliver this message to the eyes. [The eyes of the young lady extended up to the ears]. (A. A. R.)

अतः परीक्ष्य see No. 505

503**

अतः प्रशस्ते नक्षत्रे शुभे वारे शुचिष्मता ।
औषधं विधिवद्ग्राह्यं स्मृत्वा देवीं च सुप्रभाम् ॥
मन्त्रः—ओं सुप्रभायै नमः ।

(आ) ŚP 2981.

Then on a day when the planets and stars are good and on an auspicious day of the week, purified, one should take the medicine in the prescribed manner remembering the goddess Suprabhā. (A. A. R.)

504**

अतः संदेहदोलायां रोपणीयं न मानसम् ।
ग्रन्थेऽस्मिंश्चापचतुरैर् वीरचिन्तामणौ क्वचित् ॥

(आ) ŚP 1716.

Hence the mind should not be mounting the swing of doubt anywhere in this work, the Vīracintāmaṇi, by those who are proficient with the bow. (A.A.R.)

अतः स दैत्यः see No. 5778.

505

अतः समीक्ष्य कर्तव्यं विशेषात् संगतं रहः ।
अज्ञातहृदयेष्वेवं वैरीभवति सौहृदम् ॥

(अ) Śāk 5.24 or 5.25 (Southern) or 5.26 (Scharpé) (Cf. A. Scharpé's Kālidāsa-Lexicon, Vol. I.1 p. 70).

(*a*) परीक्ष्य [स°] Śak (var.)

(*c*) अज्ञानां हृद° Śak (var.); एव Śak (var.).

Therefore, it is only after considering, that one should make an alliance, especially when it is secret. In the hearts of those who are unknown, thus love turns to hate. (M. B. Emeneau's translation).

506**

अतः सुस्थितचित्तेन प्रस्थातव्यं शुभे दिने ।
स्मृत्वा क्षेमंकरीं देवीं पश्यता शकुनाञ्शुभान् ॥

(आ) ŚP 2562.

Hence one should start on a journey on an auspicious day with the mind at peace, seeing auspicious omens and remembering the goddess that confers welfare. (A. A. R.)

507**

अत आहर्तुमिच्छामि पार्वतीमात्मजन्मने ।
उत्पत्तये हविर्भोक्तुर् यजमान इवारणिम् ॥

(अ) Kum 6.28 (Cf. A Scharpé's, Kālidāsa-Lexicon I.3, p. 85).
(आ) Almm 11.
(a) अहं ग्रहीतुम् Kum (var.).
(b) आत्मजन्मनि Kum (var.).
(c) उत्पादाय Kum (var.).

Therefore, I desire to marry Pārvatī for (begetting) a son, just as a sacrificer wishes to fetch fuel [or flint] for producing fire. (S. Rangachar's translation)

अत एव कुलीनानाम् see No. 7315.

अत एव निपीयतेऽधरो see सुमुखेन वदन्ति

अत एव मुखं निपीयते see सुमुखेन वदन्ति

अत एव विवेकुणां see वृत्तिं स्वां बहु मन्यते

508

अत एव हि नेच्छन्ति साधवः सत्समागमम् ।
यद्वियोगासिलूनस्य मनसो नास्ति भेषजम् ॥

(अ) H (HJ 4.81, HS 4.77, HM 4.78, HK 4.83, HP 4.81, HN 4.81, HH 112.11-2, HC 150.17-8).
(आ) IS 123, Sama 1 अ, 75, Vyās 27.
(इ) Vyās (C) 25, Vyās (S) 25.
(c) सद्वियोगासि° HP (var.), Vyās (C); वियोगानि H (var.); वियोगालि H (var.).

Hence it is that the virtuous covet not the society of the good; because for a heart wounded with the sword of bereavement no cure is found. (F. Johnson's translation).

अत एव हि वाञ्छन्ति see No. 7679.

509*

अतटस्थस्वादुफल-
ग्रहणव्यवसायनिश्चयो येषाम् ।
ते शोकक्लेशरुजां
केवलमुपयान्ति पात्रतां मन्दाः ॥

(अ) Kuṭṭ [Kuṭṭ (KM) 802, Kuṭṭ (BI) 824]. Gīti-āryā metre.

Those fools who are resolved on getting sweet fruit without undergoing any difficulties are doomed to undergo the miseries of sorrows and troubles. (A.A.R.)

510*

अतत्त्वज्ञोऽसि बालश्च दुस्तोषोऽपूरणोऽनलः ।
नैव त्वं वेत्थ सुलभं नैव त्वं वेत्थ दुर्लभम् ॥

(अ) MBh [MBh (Bh) 12.171.38, MBh (C) 12. 6623].
(आ) IS 124.
(a) अतत्त्वयोसि MBh (var.); अतत्रज्ञोसि° (°तथै°) MBh (var.); अतस्त्वज्ञोति° MBh (var.); बालस्त्वं (°स्यं or °श्यं) MBh (var.) मालश्च [बा°] MBh (var.); बालत्वं MBh (var).
(b) दुर्दोषो पूरणेन च MBh (var.); ऽपूरणा MBh (var.); ऽलसः or ऽमलः [ऽन°] MBh (var.).

Thou art a fool[1]. Thou art difficult of being contended. Thou canst not be gratified. Thou burnest like fire. Thou dost not enquire (in pursuing an object) whether it is easy or difficult of attainment. (P. C. Roy's translation).

1. desire.

अतत्त्वयोसि see No. 510

अतत्रज्ञोऽसि see No. 510

511

अतथ्यान्यपि तथ्यानि दर्शयन्ति हि पेशलाः ।
समे निम्नोन्नतानीव चित्रकर्मविदो जनाः ॥

(अ) H (HJ 2.112, HS 2.109, HM 2.113, HK 2.111, HP 2.101, HN 2.100, HH 59.23-4, HC 79.2-3).
(आ) Kṣemendra's Kavikaṇṭhābharaṇa 55 (a. Vyāsa), Rājanītiratnākara of Caṇḍeśvara 12.13-4. (a. Nāradahārīta), Vyavahārakalpataru 7, Smṛticintāmaṇi 7, Vyavahārasaukhya 5, Dh 1.69, JSAIL 26.28, IS 125, Sama 1 अ. 66.
(a) अतथ्यानि च Rāja (var.), Sama.
(b) दर्शयन्त्यपि पे° HM, HS, Sama, Rāja; विचक्षणाः [हि पे°] Kavi°, Vyav°, Kal°, Vyav° Sau°
(c) सम H (var.).

Ingenious men can make even falsehoods look like truths; as persons skilled in the art of painting, (can make) hollows and eminences (appear) on a flat surface. (F. Johnson's translation).

512

अतथ्यास्तथ्यसंकाशास् तथ्याश्चातथ्यदर्शनाः ।
दृश्यन्ते विविधा भावास् तस्माद्युक्तं परीक्षणम् ॥

(आ) VS 2786.

Different signs are seen, some untrue but resembling real ones and others true but appearing as if they would be false. Therefore (a thorough) examination is called for . (A.A.R.)

513

अतथ्येनोच्यमानस्य कः कोपो यत्र तत्तथा ।
तथ्येनापि हि कः कोपो यदनुक्तेऽपि तत्तथा ॥

(इ) SS (OJ) 452.

(*d*) तत्कथा[त°] SS (OJ) (var.)

When one speaks what is not so, why be angry. And why be angry with what is so. Without being said it is so. (Dr. Raghu Vira's translation).

514*

अतनुज्वरपीडितासि बाले
तव सौख्याय मतो ममोपवासः ।
रसमर्पय वैद्यनाथ नाहं
भवदावेदितलङ्घने समर्था ॥

(आ) SR 189.60, SSB 539.71, IS 7623, SRK 151.6 (a. Sabhātaraṅga), Vidy 440.

(*b*) तोषाय [सौ°] Vidy.

(*c*) वैद्यराज Vidy.

Aupacchandisika metre.

"Dear girl, you are affected by high fever [or : you suffer from the fever of love]. I consider fasting good for you [or : The kindling of the sacred fire (for our marriage) will be for your happiness]." "O best of physicians, prescribe mercurial preparation, for I am not able to undergo the fast as prescribed by you [or : Give me love, for I am not able to disregard what you have said]." (A.A.R.)

515*

अतनुना नवमम्बुदमाम्बुदं
सुतनुरस्त्रमुदस्तमवेक्ष्य सा ।
उचितमायतनिःश्वसितच्छलाच्
छ्वसनशस्त्रममुञ्चदमुं प्रति ॥

(आ) Naiṣ 4.39.

Drutavilambita metre.

The beautiful damsel, seeing a new rain-cloud, a cloudy weapon hurled by Cupid, discharged at him a suitable windy weapon in the guise of her long-drawn sighs. (K. K. Handiqui's translation).

516*

अतन्त्री वाग्वीणा स्तनयुगलमग्रीवकलसा-
वनब्जं दृङ्नीलोत्पलदलमपत्रोरुकदली ।
अकाण्डा दोर्वल्ली वदनमलकलङ्कः शशधरस्
तदस्यास्तारुण्यं भुवनविपरीतं घटयति ॥

(आ) Skm [Skm (B) 487 (a. Vāgvīṇa), Skm (POS) 2.3, 2 (a. Vāgvīṇa), Skm (BI). 2.3, 2], AB 542.

(*a*) °कलशा° AB

Śikhariṇī metre.

Her speech is sweet as from a lute but without strings, her bosom-pots without necks, her eyes lilies but not grown in water, her thighs plantain stems without leaves, her hands creepers without branches, her face the moon without the black spot—thus does her youth bring together things which are opposed to common experience. (A. A. R.)

517*

अतन्द्रचन्द्राभरणा समुद्दीपितमन्मथा ।
तारकातरला श्यामा सानन्दं न करोति कम् ॥

(अ) Kpr 4.72 (p. 146) Amd 104.238, SR 253.5, SSB 61.10.

(*c*) तारकाकरला Amd (var.); शयभा SR (printing error).

Whom does not a beautiful woman [night] rejoice ?—being as she is, lively, adorned with a peculiar head-ornament [adorned with clear moon] and having her desire kindled [kindling desire], with the pupils of her eye unsteady [with moving stars] ? [1] (G. Jhā's translation).

1. Example of suggestive meaning due to both word and meaning (*śyāmā* has double meaning—a young woman and a night, and each of the epithets applies to both).

518*

अतन्द्रितचमूपतिप्रहितहस्तमस्वीकृत-
प्रणीतमणिपादुकं किमिति विस्मितान्तःपुरम् ।
अवाहनपरिष्क्रियं पतगराजमारोहतः
करिप्रवरबृंहिते भगवतस्त्वरायै नमः ॥

(आ) PG 50 (a. Dākṣiṇātya), SR 15.24, SSB 24.25, SSSN 5.14

(*a*) अनादृतच° SR, SSB; अतर्कित° PG (var.); अतन्त्रित°PG (var.).

(*b*) प्रणीतमपि पा° PG (var.); विस्मृ°PG (var.); चाकुलन्तः पु० SSSN.

(*c*) अवाहनपरिच्छद°(च्छायं) PG (var.); °क्रियं SSSN.

(*d*) करिप्रकर° PG (var.); °तः यस्थिरायै SSSN.

Pṛthvī metre.

Salutation to the state of hurry of the Lord Viṣṇu when the roar of the best of elephants (in distress) was heard—a hurry which ignored the hand extended by the army chief (to help in mounting the vehicle), which did not accept the proffered jewelled sandals, which caused great wonder to the ladies and due to which he climbed on the back of the king of birds (*Garuḍa*) without the usual seating arrangements of the vehicle. (A. A. R.)

अतर्कितचमूपति see No. 518

अतर्थज्ञोऽसि see No. 510

519*

अतसीकुसुमोपमेयकान्तिर्
यमुनाकूलकदम्बमूलवर्ती
नवगोपवधूविनोदशाली
वनमाली वितनोतु मङ्गलानि ॥

(आ) SR 22.122, SSB 36.24, Sama 1अ3.

(*b*) यमुनातीरकदम्बमघवर्ती SR, SSB; °कदम्बमूलवर्ती SSB.

(*c*) नवगोपवधूविलासशाली Sama.

(*d*) मङ्गलं वः SR, SSB.

Aupacchandisika metre.

May Śrī Kṛṣṇa wearing a garland of wild flowers confer blessings—his body having the brilliance of *atasi*-flowers, sporting in the shade of *kadamba*-trees on the banks of the Yamunā river, and resplendent in entertaining cowherdesses in their blooming youth. (A. A. R.)

520*

अतसीपुष्पसंकाशं खं वीक्ष्य जलदागमे ।
ये वियोगेऽपि जीवन्ति न तेषां विद्यते भयम् ॥

(आ) ŚP 512 (a. Megha, according to Aufrecht (AP 74) Meṇṭha or Bhartṛmeṇṭha), VS 1718 (a. Viṣamāditya), SR 181.19, SSB 521.1 (a. Viṣamāditya).

(*c*) वियोगेन VS.

(*d*) भ्रमः (भ°) SSB.

Those who are alive even when separated from their beloveds when the sky is of the colour of the *atasī*-flower in the rainy season, are immune to fear (from any other source!) (A.A. R.)

521

अतस्करकरग्राह्यम् अराजाज्ञावशंवदम् ।
अदायादविभागार्हं धनमार्जयत स्थिरम् ॥

(आ) SRHt 198. 125 (a. Sakalavidyādhara), SSSN 183.52

(*d*) °र्जय तत् SSSN.

Acquire wealth that is permanent, which cannot be taken away by the hands of thieves, which is not under the control of the orders of the king, and which is not subject to division among inheritors or heirs. (A. A. R.)

522

अतस्तु विपरीतस्य नृपतेरजितात्मनः ।
संक्षिप्यते यशो लोके घृतबिन्दुरिवाम्भसि ॥

(क) Mn 7.34. (Cf. Śukranīti 1.64-8).

(आ) SRHt 176.63 (a. MBh), SSSN 79.53.

(*b*) नृपतेरकृतात्मनः SRHt.

But the fame of a king who acts in a contrary manner[1] and who does not subdue himself, diminishes in extent among men like a drop of clarified butter in water. (G. Bühler's translation).

1. Cf. below स्वराष्ट्रे न्यायवृत्तः स्याद्

अतस्त्वज्ञोऽति see No. 510

523

अतस्त्वष्टाङ्गया बुद्धया नृपतिर्नीतिशास्त्रवित् ।
समर्थः पृथिवीं कृत्स्नाम् अपि जेतुं विचक्षणः ॥

(आ) SRHt 61.9 (a. Cākṣuṣi).

Hence a king, knowing (the intricacies of) political science, with his mind

attuned to the eight departments (of government) and clever, is capable of conquering the entire world. (A.A.R.)

अतस्थेनाविरुद्धेन see No. 1608

524*

अताडयत् पल्लवपाणिनैकां
पुष्पोच्चये राजवधूमशोकः ।
तच्छेदहेतोरलिपङ्क्तिभङ्ग्या
व्याकृष्यते वासिलता स्मरेण ॥

(अ) Vikram 10.42.
(आ) JS 239.6 (a. Bilhaṇa) ŚP 3800 (a. Bilhaṇa), SR 334.105, SSB 201.3 (a. Bilhaṇa).
(b) °शोकम् SR, SSB.
(d) निकृन्ततीवा° ŚP; विकृन्तिता वाललता (°ना SSB) SR, SSB.
Upajāti metre (Upendravajrā and Indravajrā).

The aśoka (-tree), with its leaf-hand, beat a wife of the king while she was plucking flowers; to chop it off, Cupid as if drew out of his sword on the pretext of a swarm of bees. (S. Ch. Banerji's translation).

525*

अतिकलुषमाशुनश्वरम्
आपातस्फुरणमनभिलाषकरम् ।
अपि हृष्यन्ति जनाः कथम्
अवलम्ब्य ज्ञानखद्योतम् ॥

(अ) Vaidi 71.
Āryā metre.

Very dirty [incompetent], quickly perishing, shining by fits and starts, and not particularly desirable is the glow-worm of worldly knowledge. How (holding on to it), do people take delight in it? (A. A. R.)

526

अतिकुपितमनस्के कोपनिष्पत्तिहेतुं
विदधति सति शत्रौ विक्रियां चित्ररूपाम् ।
वदति वचनमुच्चैर्दुःश्रवं कर्कशादि
कलुषविकलता या तां क्षमां वर्णयन्ति ॥

(आ) AS 697.
(a) अपि कु° [अति°] AS (var.); अतिकुपितकृत्तस्ते AS (var.); कोपि° [कोप°] (or कोऽपि) AS (var.).
(b) शति or शत्रो or शत्रोर् [स°] AS (var.) °विकलतायां AS (var.); °तां यां AS (var.).
Mālinī metre.

That is defined as *kṣamā* [patience : forgiveness] when the mind is not contaminated when the enemy shouts harsh words aloud, painful to the ear, and exhibits strange distortions of his mind in extreme anger. (A.A.R.)

527

अतिकुपिता अपि सुजना
योगेन मृदूभवन्ति न तु नीचाः ।
हेम्नः कठिनस्यापि
द्रवणोपायोऽस्ति न तृणानाम् ॥

(अ) Dvi 101.
(आ) VS 249, ŚP 238, SR 47.111 (a. ŚP) SSB 305.113, SRK 19.78, (a. Indiśesaprukha), IS 126, Subh 274, GSL 5, VP 1.46.
(a) अति [अ°] Subh.
(b) मृदुभ° Subh.
(d) द्रव्यंगोपायो स्ति नस्तृ° Subh; द्रवणोपायस्ते न IS.
Āryā metre.

A good man though exceedingly angered may be pacified by some means, but not so a mean person. Gold though hard can be melted, but not straw. (Dr. Aryendra Sharma's translation)

528**

अतिकृष्णेष्वतिगौरेष्व्
अतिपीनेष्वतिकृशेषु मनुजेषु ।
अतिदीर्घेष्वतिलघुषु
प्रायेण न विद्यतेऽपत्यम् ॥

(अ) Sāmudrikatilaka 2.70 (as quoted in JS).
(आ) JS 398.104 (a. Durlabharāja).
Āryā metre (defective in *c*).

Generally, children are not born to those men who are excessively dark, white, stout, thin, tall, or short. (A.A.R.)

529*

अतिक्रम्यापाङ्गं श्रवणपथपर्यन्तगमन-
प्रयासेनेवाक्ष्णोस्तरलतरतारं गमितयोः ।
इदानीं राधायाः प्रियतमसमायातसमये
पपातस्वे दाम्बुप्रसर इव हर्षाश्रुनिकरः ॥

(अ) GG (GG (NSP) *ad* 11.22 (1); GG (RS) 76
(*b*) °रमलतर° [०स्त°]) GG (var.); पतितयोः [ग°] GG (var.).
(*c*) तदानीं [इ°] GG (var.); ०समालोकसमये GG (var.).
(*d*) स्वेदाम्भः प्रसर GG (var.).
Śikhariṇī metre.

And those eyes of Rādhā, opened wide in wonderment at Kṛṣṇa's ravishing beauty, and stretching far to the very tips of the ears, are filled with tears of joy, as she approached her Beloved, dearer to her than the dearest. And those tears rained copiously from her eyes, as if those eyes, with the undue exertion of being stretched to the tip of her ears, had sweated profusely in their labours ! (S. Lakshminarasiṁha Sastri's translation.).

530

अतिक्रान्तं तु यः कार्यं पश्चाच्चिन्तयते नरः ।
तच्चास्य न भवेत् कार्यं चिन्तया तु विनश्यति ॥

(आ) SRHṛ 196.109 (a. Rāmāyaṇa ?)

That man who broods over past matters not only loses their results but also is destroyed by worry. (A. A. R.).

531*

अतिक्रान्तः कालः सुचरितशतामोदसुभगो
गताः शुक्ला धर्मा नवनलिनसूत्रांशुतनुताम् ।
परिम्लानः प्रायो बुधजनकथासारनिपुणो
निरानन्दं जातं जगदिदमतीतोत्सवमिव ॥

(अ) Cr 1135 (CRC 8.4, CPS 222.8).
Śikhariṇī metre.

Gone are the days which were happy because of pleasure from doing hundreds of good deeds. Vanished are the laws of righteousness like the threads of a fresh lotus (stalk). Those who are proficient in narrating the essence of the teachings of wise men disappeared. This world has now become devoid of happiness like a place in which festivities have come to an end.

532*

अतिक्रान्तः कालो लटभललनाभोगसुभगो
भ्रमन्तः श्रान्ताः स्मः सुचिरमिह संसारसरणौ ।
इदानीं स्वः सिन्धोस्तटभुवि समाक्रन्दनगिरः
सुतारैः फूत्कारैः शिव शिव शिवेति प्रतनुमः ॥

(अ) BhŚ 201.
(आ) SR 368.53, SSB 264.53, SRK 294.5 (a. BhŚ), IS 127, Subh 311.
(*a*) ललित° [ल०] BhŚ (var.), SR, SSB, SRK, भोगसुलभो BhŚ (var.); °सुखदो SR, SSB, SRK, Subh.
(*b*) भ्रमन्तं भ्रान्ता Subh; स्म BhŚ (var.); °सरणि (°र्णौ; ०णं; °णिः; °सि; °सरणौ) BhŚ (var.).
(*c*) समाक्रांतन० or समास्पन्दन° (शमा°) BhŚ (var.); गिरा: (०रे) BhŚ (var.).
(*d*) सुरारै: BhŚ (var.); पूत्कारै: BhŚ; स्फत्कारैः BhŚ (var.); प्रलपत: [प्रत०] BhŚ (var.).
(*d*) सुरारै BhŚ (var.); पूत्कारै BhŚ; स्फत्कारै BhŚ (var.). प्रलपत: [प्रत०] BhŚ (var).
Śikhariṇī metre.

We have passed our youth, the proper time for (enjoyment) charming ladies, and we are quite tired of so long a wandering over the world's thorough-fare; now, we should, therefore, like to rest on the banks of the holy Ganges and pass our days in pronouncing the divine name of Śiva with such a distinct voice as to make the surrounding hills quite resound with it. (P.N. Nath's translation).

533

अतिक्रान्तमतिक्रान्तम् अनागतमनागतम् ।
वर्तमानसुखभ्रान्तिर् नवा भोगिदरिद्रयोः ॥

(आ) SRHt 269.21 (a. Bṛhatkathā).

What is past is past [and hence irrevocable]. What is in the future is yet to come. (Hence) the delusion of the present day pleasures is fresh to the rich[1] and to the poor. (A.A.R.)

1. enjoyers.

534

अतिक्लेशेन यद् द्रव्यम् अतिलोभेन यत्सुखम् ।
परपीडा च या वृत्तिर् नैव साधुषु विद्यते ॥

(अ) Cr 19 (CS III.17, CNF 94, CNI I 69, CKl 60).
(आ) IS 7435.
(*ab*) अतिक्लेशेन......अतिलोभेन tr. CKl.

(*a*) अतिक्लेशन (°क्लेसे) CS (var.); य [यद्]CS (var.), CNI I; अर्थम् [द्र°] CNF.

(*b*) अतिक्लेन CNI I; यद्धनम् CNF.

(*c*) परेषां पीडने वृत्तिर् CNF; परपीडया CS (var.); अतिपीडा CS (var.); यद् CS (var.); प्रवृत्ति [या वृ°] CS(var.); वृत्ति (°त्तौ; द्विश्च CNI I) CS (var.); CNI I.

(*d*) नैतद् साधुः समाचरेत् CNF; सा साधुषु न विद्यते CNI I; न च[नै°] CS (var.); युज्यते [वि°] CS (var.)

It is not for the wise to earn a thing at the cost of much labour, or to gain an enjoyment with painful eagerness, or even to acquire a living with too much trouble in it. (B. C. Dutt's translation).

535

अतिक्लेशेन येऽर्थाः स्युर् धर्मस्यातिक्रमेण च ।
अरेर्वा प्रणिपातेन मा स्म तेषु मनः कृथाः ॥

(अ) MBh [MBh (Bh) 5.39, 61, MBh (R) 5.38, 76-7, MBh (C) 5.1521-2), Cr. 20 (CV 16.11, CR 2.37, CNG 181, CNT IV 198, CPS 310.10), GP 1.109, 28, Śts 82.6-7, Śtd 360. 8-9. (Cf. JSAIL 30.62).

(आ) SR 379.96, SuM 35*, VS 2670, Sama 1अ. 118, IS 128,

(इ) SS (OJ) 272.

(*a*) अतिस्नेहेन ये चार्थाः Śts (var.); अतिलोभेन SuM; योतिक्लेशेन CR (var.) ये चार्थाः [ये° स्युर्] MBh (var.); ये ह्यर्थाः (°व्य० °र्था) CV, GP; ये अर्था Sama; येर्थाः VS; देहस्य CR, VS; स्यर्, MBh (R) printing error.

(*b*) वं [च] MBh (var.); तु CV (var.), CR (var.), CNG GP, Śts, Śto; ये धर्मातिक्रमेण च Śts (var.); धर्मस्या CV (var.); धर्म्यस्या Śts (var); ऽतिक्रमति न चे Śts. (var.); °पक्रमण तु SuM; तु [च] Sama.

(*c*) शत्रूणां [अ०]) CV, CNG Sts, Śto, SuM, Sama; अरिर्वा CR (var.); प्राणि° Śts (var.); प्रतिप० CV (var.); प्रणियातेन Śts (var.); प्रणिपत्तिषु SuM.

(*d*) ते अर्था मा भवन्तु मे CV, CNG, Sama; मा भूत् सोऽर्थः कदा च न CRr; मा भुवत् स्ते कदाचन GP; मायतेऽर्था भवन्तु ने Śts; न त ह्यर्था भवन्तु मे SuM; ममतेऽर्था भवन्तु न Śto; माशु स्मे CR (var.);

Do not desire objects which can be acquired only with excessive hardship, or by overstepping *dharma*, or by submitting to an enemy.

536

अतिक्लेशे मनःस्थैर्यं क्रमेण सहनं तथा ।
जयलाभाय हेतू द्वौ सैन्यानामधिकौ विदुः ॥

(आ) Bahudarśana 38, IS 7436.

(*b*) साहसस्तथा Bah°.

(*d*) स्यैन्यानामधिकं Bah°.

To be courageous despite great hardship and to endure gradually everything are, as it is well known, the two main causes for the army to be victorious.

537

अतिगम्भीरमनाविलम्
अक्षोभ्यमदृष्टपारमविलङ्घ्यम् ।
अविरलतरङ्गसंकुलम्
ऐक्षिषि विज्ञानसागरं महताम् ॥

(अ) Vaidi 81.
Gīti-āryā metre.

I saw the ocean of (true) knowledge of the great which is very deep, free from impurity, unassailable, limitless, not capable of being crossed, and full of continuous waves (of sections). (A.A.R.)

538

अतिगम्भीरे भूपे
कूप इव जनस्य दुःखतारस्य ।
दधति समीहितसिद्धिं
गुणवन्तः पार्थिवा घटकाः ॥

(अ) Harṣacarita 2.1.

(आ) SR 151.370, SSB 477.329.

(*b*) इव SR (printing error.)
Āryā metre.

It is with a king of profound wisdom for those who have no means of access to him as it is with a well for those who have no way of descending into it,—virtuous royal intercessors [or : earthen pots furnished with strings] secure the desired success. (E. B. Cowell's and F. W. Thomas's translation).

अतिचण्डानिलो° see अपि कल्पानिल०

539

अतिचपलकलत्रं प्रातिवेश्मातिचौर-
स्तनयगतिमांधं (?) बालरण्डा तनूजा ।
अतिशठमथ मैत्री(?) वश्यता सर्वजन्तो
रिपुभयतनुरोगौ चाष्टदुःखं नराणाम् ॥

(आ) SuM *ad* 15.11 (13*) (partly corrupt).
Mālinī metre (corrup in *b*).

There are eight miseries for men : a wife that is extremely fickle; neighbours who are confirmed thieves; lameness (dulness) of the son; wido-hood of the daughter at young age; friends who are very difficult to deal with; extreme subordination (to every one);fear of enemies; and bodily disease. (A.A.R.)

540*

अतिचारुचन्द्ररोचिः
कुर्वन् कुसुमेषुकेलिकेतनताम् ।
सुरभिः कदानुयास्यति
समुकुलरुचिरस्तनीहारः ॥

(आ) Ras 107.
(*b*) Version A : कुर्वन् कुसुमेषु केलि-केतन-ताम्
Version B : कुर्वन् कुसुमेषु-केलि-केतन-ताम्
(*c*) Version A : सुरभिः कदा नु यास्यति
Version B : सुरभिः कदाऽनुयास्यति
(*d*) Version A : स-मुकुल-रुचिर- अस्त नीहारः;
Version B : स-मुकुल-रुचिर-स्तनी-हारः
Āryā metre.

When will the spring season with the brilliance of the charming moon and heralding the blooming of flowers with the charm of buds and the disappearance of snowfall come ? [Or : When will the pearl necklace on the charming bosom of the beloved, with the shine of the charming moon and acting like the banner of the god of love and fragrant (in association with flowers) be present ?] (A.A.R.)

541*

अतिचिरादनुषङ्गवतः कणा-
नवनिजान् यदि हेम जिहाससि ।
पटुपुटज्वलनज्वरवेदना
तव भवत्यपयाति च गौरवम् ॥

(आ) Kavikaumudī 2.16
Drutavilambita metre.

O gold, if you deign to shed your dross/so glued to you from birth by friendly ties,/go through the fires of goldsmith's kiln / and lose your solemn weight ! (K. Krishnamoorthy's translation).

542**

अतिजीर्णमपक्वं च ज्ञातिघृष्टं तथैव च ।
दग्धं छिद्रं न कर्तव्यं बाह्याभ्यन्तरहस्तकम् ॥

(आ) ŚP 1751

The bow-stick should be of the length of extended hands, taken from a tree that is neither too old nor too young; it should not be rubbed against a tree of the same species, nor burnt (partly in a forest conflagration), and should not have holes. (A. A. R.)

543

अतिजीवति वित्तेन सुखं जीवति विद्यया ।
किंचिज्जीवति शिल्पेन ऋते कर्म न जीवति ॥

(आ) Cr 21 (CR 1.24. CPS 16.44.)
(*a*) अतिजीवन्ति CR (var.).
(*b*) जीवन्ति CR (var.).
(*c*) जीवन्ति CR (var.).
(*d*) अतिकर्म [ऋ° कृ°]) CR (var.).

One lives in superabundance when one has wealth; one lives happily by learning; one lives in an average manner by craft; (but) one does not live at all when there is no work to do.

544**

अतितामसोऽजगन्धिः
काकरवो ह्रस्वकूर्चकः पापः ।
भीरुः कुधीः पिशाचो
रासभलिङ्गस्तु विज्ञेयः ॥

(आ) ŚP 3120 (a. Śrīdhara; according to Aufrecht [AP] a. Śārṅgadhāra).
Āryā metre.

That person is known as Rāsabhaliṅga[1] who is extremely dull and lazy, smelling like a (male) goat, having voice like a crow, short-haired, sinful, timid, meanminded, and goblish in taste.[2] (A.A.R.)

1. a class of persons.

2. or having a small head.

545

अतितृष्णा न कर्तव्या तृष्णां नैव परित्यजेत् ।
अतितृष्णाभिभूतस्य शिखा भवति मस्तके ।

(अ) P (PP 2.59, Pts 2.73 and 77, PtsK 2.77 and 81, PM 2.24, PPY 68 [63]). Cf. P (PT 2.46 and 2.50, PTem 2.46 & 2.50, PS 2.28 and line 924, PN 1.25, PRE 2.28, H [HJ 1.175].
(Cf. Nos. 600-602).
(Cf. KṣB 16.412, KSS 10.61, 97, 100 and 107).
(आ) IS 129, (Cf. IS 1551), Subh 173.
(इ) Cf. Old Syriac 2.25, Arabic 3.87.
(*d*) जाता काष्ठमयी (°ष्ट°) शिखा Subh; चूडा [शि°] Pts.

Indulge in no excessive greed / (a little help in time of need) / but one, by greed excessive led / perceived a top knot on his head. (A. W. Ryder's translation).

546

अतितेजस्व्यपि राजा
पानासक्तो न साधयत्यर्थान् ।
तृणमपि दग्धुं शक्तो
न वाडवाग्निः पिबन्ननिशम् ॥

(आ) VS 2869, ŚP 1388, SR 151.365 (a. ŚP), IS 130.
(*a*) अतितेजा अपि राजा ŚP (MS); अपि तेजस्व्यपि नृपः VS (var.); तेजस्वपि ŚP (var.).
(*b*) °शक्तो ŚP (var.); °र्थाम् VS.
(*c*) दग्धुमशक्तो SR; दग्धं VS, ŚP, शक्ता ŚP (var.).
(*d*) वडवग्निः संपिबत्यब्धिः SR
Āryā metre.

A king, however, brilliant does not achieve good results, if addicted to wine. The submarine fire, drinking incessantly, is unable to burn even (dry) grass. (A.A.R.)

547*

अतिथिं नाम काकुत्स्थात् पुत्रं प्राप कुमुद्वती ।
पश्चिमाद्यामिनीयामात् प्रसादमिव चेतना ॥

(अ) Ragh 17.1 (Cf. A. Sharpé's Kālidāsa-Lexicon 1.4; p. 264).
(आ) Kpr 10.594 (p. 778), KH 187.15-6, Amd 336. 976, AlK 157.21-2, KāP 399. 4 5, Alaṁkārasūtra ed. by Tarkālaṁkāra 282, Citramīmaṁsā (KM 38) 39.9-10.
(*b*) पुत्रमाप (प्रा) Ragh (var.), Kpr, Amd, AlK, Citra°, KāP, KH.
(*c*) पश्चिमात् Kpr.

In happy wedlock joined Kumudvatī bore to her Lord a son, great Atithi, / who soothed their hearts, as sleep most peaceful comes / just at the dawn[1]. (P. de Lacy Johnstone's translation).

1. Quoted as an example of violation of the uniformity of expression.

548

....
अतिथिः किल पूजार्हः प्राकृतोऽपि विजानता ॥

(अ) R [R (B) 5. 1.120 *cd*, R (R) 5.1.119 *cd*].

......The wise honour their guests even though they are of the common folk. (T. S. Rashavacarya's translation).

549

अतिथिः द्वारि तिष्ठेत आपो गृह्णाति यो नरः
आपोशनं सुरापानम् अन्नं गोमांसभक्षणम् ॥

(आ) NBh 193.

If a person were to take (even) water neglecting his guest at the gate, the water he drinks becomes as alcohol (a sinful action) and the food (he eats) turns out to be beef. (A. A. R.)

550

अतिथिः पूजितो यस्य गृहस्थस्य तु गच्छति ।
नान्यस्तस्मात् परो धर्म इति प्राहुर्मनीषिणः ॥

(आ) VS 3011, SRHt 23.3 (a. Manu).

Wise men say that there is no greater *dharma* for a house holder than to honour duly a guest before he leaves his house. (A. A. R.)

551

अतिथिः पूजितो यस्य ध्यायते मनसा शुभम् ।
न तत् क्रतुशतेनापि तुल्यमाहुर्मनीषिणः ॥

(अ) MBh [MBh (Bh) 13.2.91, MBh (R) 13.2,-92, MBh (C) 13.176].
(आ) IS 131.
(*a*) यद्वि MBh (var.).
(*b*) म० ध्या° फलम् tr. MBh (var.).

(c) तु [तत्] MBh (var.).

It is said by the learned that the blessings of an honoured guest are more efficacious than the merit of a hundred sacrifices. (P. C. Roy's translation).

552

अतिथित्वेन वर्णानां देयं शक्त्यानुपूर्वशः ।
अप्रणोद्योऽतिथिः सायम् अपि वाग्भूतृणोदकैः ॥

(अ) Y [Y (NSA) 1.107, Y (ChSS) 1.107, Y (S) 1.107, Y (TSS) 1.106, Y (ĀnSS) 1.107). Cf. Mn 3.101.

(आ) IS 132.

(a) अतिथित्वे तु Y (ĀuSS); वर्णेभ्यो Y (ChSS), Y (TSS).

(In the event) of the guests of all classes (coming together, they all) ought to be given according to ability and precedence. A guest is not refused even in the evening. With speech, room, grass and water (hospitality is to be shown). (S. C. Vidyarnava's translation).

553

अतिथिर्बालकः पत्नी जननी जनकस्तथा ।
पञ्चैते गृहिणः पोष्या इतरे च स्वशक्तितः ॥

(अ) SR 157.206, SSB 487.213.

It is the binding duty of a householder to show hospitality to a guest and maintain his children, wife, mother and father. The maintenance of others should be made according to his means.[1] (A. A. R.)

1. Strength.

554

अतिथिर्बालकश्चैव राजा भार्या तथैव च ।
अस्ति नास्ति न जानन्ति देहि देहि पुनः पुनः ॥

(अ) Cr 1137 (CNW 87, CNF 91, CNPN 63, CNI II 75. (Cf. राजा मत्तः and No. 555.

(आ) ŚKDr *ad* नास्ति (a. Cāṇakya), IS 133, VP 9.85.

(a) अथितिर् CNF.

(c) जानाति CNI II.

A guest, a child, a ruler, as well as a wife do not ask whether one has or does not have, but exclaim again and again : "give, give."

555

अतिथिर्बालकश्चैव स्त्रीजनो नृपतिस्तथा ।
एते वित्तं न जानन्ति जामाता चैव पञ्चमः ॥

(अ) NT 37, IS 7437, Cf. No. 554.

A guest, a child, women, a ruler and as the fifth a son-in-law do not understand what wealth is.[1]

1. and ask for more.

556

अतिथिर्यस्य भग्नाशो गृहात्प्रतिनिवर्तते ।
स दत्त्वा दुष्कृतं तस्मै पुण्यमादाय गच्छति ॥

(अ) MBh (MBh (Bh) 12.184, 12, MBh (C) 12. 6995), H (HJ 1.64 HS 1.56, HM 1.61, HK 1.63, HH 16.5-6, HC 22.1-2), PD 305.85, MKS 130, Mārk. P. 29.31-2, Brahma. P. 114.36, Vi. 67.33 *ab* (only) NPR 1.6, 43 *ab* only), Āhnikatattva quoted in ŚKDr (*ad* भग्नाश).

(आ) Gṛhastha-ratnākara 303.4 (*ab* only), Smṛtimuktāphalam 416.4 (*ab* only), Sama 1अ 29, IS 134. Cf. प्रत्रं स्वतिथिम्; यः सायमतिथिं प्राप and योगृहायाता°

(a) वास्य [य°] MBh (var.); र यास्य [य°] MBh (var.)

(b) गृहं MBh (var.); °निवर्तते MBh (var.)

(c) स तस्मै दुष्कृतं (करं Sama), दत्त्वा H; Sama; सा MBh (var.); स द° tr. MBh (var.); किल्बिषं (दु°) IS; स तस्य MBh (var.); तस्यै (तस्मै) MBh (var.); तस्य (तस्मै) PD.

(d) आदाति (आदा°) MBh (var); गच्छति HS.

From the house of whomsoever a guest turns away disappointed in his expectation, he departs, transferring to him (his own) misdeeds, (and) taking away the religious merit (of the churlish householder). (F. Johnson's translation of HJ).

557

अतिथिश्चापवादी च द्वावेतौ मम बान्धवौ ।
अपवादी हरेत् पापम् अतिथिः स्वर्गसंक्रमः ॥

(अ) Sto Intr. 35 (325.6-7).

The guest and the faultfinder are my best friends. The faultfinder prevents committing offences, (while) the guest is the bridge (leading to) heaven.

558

अतिथीनां च सर्वेषां प्रेष्याणां स्वजनस्य च।
सामान्यं भोजनं सद्भिर् गृहस्थस्य प्रशस्यते ॥

(आ) SRHt 23.6 (a. Manu, but not found there).

Good people consider as praise worthy if the same food is offered by the householder to all his guests, servants and kinsmen, (as unto himself). (A.A. R.)

559

अतिथीनां न सत्कारो न च सज्जनसंगमः ।
न यत्र स्वात्मवर्णास्था सा गृहाश्रमवञ्चना ॥

(आ) SSB 371.2

That is a deception of householdship where there is no hospitality shown to a guest, no association with good people and no observances befitting the class (to which he belongs). (A. A. R.)

अतिदर्पाद्धता लङ्का see No. 560

560

अतिदर्पे हता लङ्का अतिमाने च कौरवाः।
अतिदाने बलिर्बद्धः सर्वमत्यन्तगर्हितम् ॥

(अ) Cr 22 (CN 48, CPS 360.20. (Cf. Nos. 560, 562, 565, 598, 599, 600, 601.

(आ) SR 161.383, IS 135, SSB 492.390.

(*a*) अतिदर्पाद् CN (var.).

(*b*) अतिमानाच्च CN (var.).

(*c*) अतिदानाद् CN (var.).

(*d*) अति सर्वत्र वर्जयेत् CN (var.).

1. This verse reads better.

अतिदर्पाद्धता लङ्का अतिमानाच्च कौरवाः ।
अतिदानाद्बलिर्बद्धः अति सर्वत्र वर्जयेत् ॥

Extreme haughtiness caused the destruction of Laṅkā; pride that of the family of Kuru; and prodigality the ruin of Bali; wherefore excess in anything is to be abhorred. (Kalee Krishen Bahadur's translation).

561

अतिदाक्षिण्ययुक्तानां शङ्कितानां पदे पदे ।
परापवादभीरूणां न भवन्ति विभूतयः ॥

(अ) Cr 1138 (CNP II 254, CNT IV 193, CM 3), Bh Pr (BhPr (NSP) 10, BhPr (B) 10)

(आ) SR 161.353, SSB 492.360.

(*a*) इतिदाक्षिण्य° CNP II; अपि दाक्षिण्य BhPr (B).

(*b*) पदे [पु० second] CNP II.

(*c*) °भीरूणां CNP II.

(*d*) दूरतो यान्ति संपदः BhPr, SR, SSB; न भूवन्ति [वि०] CNP II.

Those who are too amiable ; those who tremble at every turn; those who dread reproaches of others will never be successful.

562

अतिदानाद्धतः कर्णस्त्व् अतिलोभात् सुयोधनः ।
अतिकामाद्दशग्रीवस्त्व् अति सर्वत्र वर्जयेत् ॥

(आ) NBh 222, TP 371, IS 7438, Cf. Nos. 560, etc.

(*a*) कर्णः: NBh.

(*c*) दशग्रीव: NBh.

Karṇa perished because of excessive generosity; Suyodhana because of excessive avarice; the ten-headed Rāvaṇa because of excessive lust; (therefore) any excess should be avoided.

563

अतिदानाद्बलिर्बद्धो नष्टो मानात् सुयोधनः।
विनष्टो रावणो लौल्याद् अति सर्वत्र वर्जयेत् ॥

(अ) Cr 23 (CL II.1.)

(आ) ŚP 1445, SR 153.20, SSB 480.20, IS 136. Cf. No. 550 etc.

(*b*) ह्यतिमानात् SR, SSB; ऽतिमानाच्च (°नात्) CL (var.); सुयोधन CL (var.).

(*c*) रावणो नष्टोऽतिलौल्याद् (अति°) CL (var.); अतिलौल्याद्रावणो नष्टो CL (var.); लोल्याद् (ल्या) CS (var.).

Bali was taken into captivity because of excessive generosity; Suyodhana because of excessive arrogance; Rāvaṇa because of excessive lust; (therefore) every excess should be avoided.

564

अतिदानाद्बलिर्बद्धो ह्यतिमानात् सुयोधनः ।
अतिकामाद्दशग्रीवो ह्यति सर्वत्र गर्हितः ॥

(अ) Cr 24 (CR VIII.12.) (See Nos. 560, etc.

(आ) SRS 1.3.

(*a*) नष्टो (ब°) CR (var.).

(*b*) ऽप्योऽतिमानात् CR (var.); ह्यतिदर्पात् सु० SRS.
(*c*) विनष्टो रावणो लोभाद् SRS.
(*d*) ऽप्यतिसर्वं (अति SRS) तु गर्हितं CR (var.); गर्हितम् CR (var.); वर्जयेत् SRS.

Bali was imprisoned due to excessive generosity; Duryodhana by excessive pride; Rāvaṇa by excessive lust. One should avoid excess in everything.

565

अतिदाने बलिर्बद्धो अतिमाने च कौरवाः ।
अतिरूपे हृता सीता सर्वमत्यन्तगर्हितम् ॥

(अ) Cr 1139 (Cāṇakya quoted in ŚKDr *ad* अतिदानं). Cf. No. 560 etc.
(आ) IS 137.
(*d*) गर्हितं Cr.

Bali was imprisoned due to excessive generosity; the Kaurava-s because of excessive arrogance; Sītā was abducted because of excessive beauty; (therefore) every excess is bad.

566*

अतिदीर्घजीविदोषाद्
व्यासेन यशोऽपहारितं हन्त ।
कैर्नोच्येत गुणाढ्यः
स एव जन्मान्तरापन्नः ॥

(अ) Āryāsaptaśatī (KM) 1.33 (p. 13).
(आ) SR 35.11, SSB 279.4.
Āryā metre.

Alas ! all fame has been appropriated by Vyāsa, by his longevity. By whom is Guṇāḍhya not honoured, as he is the re-incarnation of the same ? (A.A.R.)

567

अतिदूरपथश्रान्ताश् छायां यान्ति च शीतलाम् ।
शीतलाश्च पुनर्यान्ति का कस्य परिदेवना ॥

(अ) Nīt. Ghaṭa 15.
(आ) SR 160. 298 (a. Nītighaṭa), SSB 490.305, IS 138, TP 395.
(*a*) °दुदूरान्तपथ० TP.
(*d*) परिवेदना TP.

Those exhausted by long walk retire under the cool shade and refreshed proceed from there again. Therefore who can rightly moan ?

568

अति धर्माद् बलं मन्ये बलाद् धर्मः प्रवर्तते ।
बले प्रतिष्ठितो धर्मो धरण्यामिव जङ्गमम् ॥

(अ) MBh (MBh (Bh) 12.132, 5-6, MBh (R) 12.134, 5; MBh (C) 12.4840).
(आ) SRHt 116.2 (a. MBh), IS 228
(*a*) अपि MBh (var.); इति MBh (var.); अधि MBh (var.); वर्म [ध°]) MBh (var.)
(*b*) बलं धर्मात् MBh (var.)
(*c*) बलं प्रतिष्ठा धर्मस्य MBh (var.); बलात् SRHt; बलं°MBh (var.); प्रतिष्ठतो MBh (var.); न प्रथितो MBh (var.); राजा [ध°]MBh (var.).
(*d*) धरायाम् MBh (var.); जंगमाः MBh (var.)

Power is superior to *dharma*; *dharma* springs up from power; and *dharma* rests on power, as all living beings rest on the ground.

569

अतिनीचानि वाक्यानि दृष्टिमात्रातिनिन्दकः ।
क्षुद्रसंवादभाषी यो हृद्येवं दुष्टः शठो जनः ॥

(इ) NM (T) 5.7

A cunning fellow speaks sweet and favourable words in respect of faults (of others); he has no affection for any one and is hypocrite as the utter death. (S. Pathak's translation).

570

अतिपक्वकपित्थेन लिप्तपात्रे सुयामितम् ।
दुग्धमस्तुविहीनं स्याच् चन्द्रबिम्बोपमं दधि ॥

(आ) ŚP 3011.

If milk is left sufficiently long in a vessel which has been smeared with well-ripened wood-apple[1], it turns out to become curd of the colour of the full moon without (a trace of) raw milk or whey. (A. A.R.)

1. *kapittha*

571*

अतिपटलैरनुयातां
सहृदयहृदयज्वरं विलुम्पन्तीम् ।
मृगमदपरिमललहरीं
समीर पामरपुरे किरसि ॥

(आ) Any 106.111
Āryā metre

O breeze, you scatter your fragrance united with the smell of *pāṭala-flowers* that remove the fever in the hearts of appreciating people and which is a wave of the fragrance of musk. (A.A.R.)

572*

अतिपरमाद्भुतवेषा
काप्येषा जयति सृष्टिरात्मभुवः ।
तत् किं न वाञ्छितं स्याद्
अस्या यदि विधुरवीक्षणः पाता ।

(श्र) Ras 58
(a) Version A : अतिपरमा, ऽद्भुत-वेषा
Version B : अतिपरमाऽद्भुत-वेषा
(d) Version A : अस्या यदि विधु-रवी-ऽऽक्षणः पाता
Version B : अस्या यदि विधुर-वीक्षणः पाता
Gīti-āryā metre.

Possessing a wonderful appearance and supremely great is this unique creation of the Lord that is ever triumphant. Does she not grant the desires if one comes under her glance when she possesses eyes in the form of the sun and the moon ? [Or : Triumphant is this unique creation of the god of love, possessing a very pleasing appearance. Is not falling within the range of her vision desirable when one's eyes are affected by love ?] (A.A.R.)

573*

अतिपरिगृहीतमौना
वर्जितमाल्यानुलेपनस्नाना ।
दूरोत्सारितलज्जा
निर्ग्रन्थग्रन्थरचनेव ॥

(आ) VS 1384
(d) निर्ग्रन्थग्रन्थरशनेव (VS (var.).
Āryā metre.

You (young lady) appear to be observing complete silence, avoiding bath, pigments and flowers, and flinging far away shyness like the composition of a literary work that brings no wealth [or : not properly arranged]. (A.A.R.)

574

अतिपरिचयादवज्ञा
भवति विशिष्टेऽपि वस्तुनि प्रायः ।
लोकः प्रयागवासी
कूपे स्नानं समाचरति ॥

(श्र) Dvi, App. 16.
(आ) VS 2894, SRHt 148.13 (a. Sundarapāṇḍya), IS 139 (cf. Pr. 362), Subh 295, SR 169.722, SSB 503. 722, VP 9. Cf. No. 575.
(b) संततगमनादनादरो भवति SR, SSB, (See No. IS 139
(d) कूपस्नानं VS (but C as above), SRHt; सदाचरति VS
Āryā metre.

Excessive familiarity breeds contempt, even of something excellent; the inhabitants of the holy place where the Gaṅgā joins the Yamunā, perform their ablutions in a well.

575

अतिपरिचयादवज्ञा
संततगमनादनादरो भवति ।
मलये भिल्लपुरन्ध्री
चन्दनतरुमिन्धनं कुरुते ॥

(आ) ŚP 1502, SuM 20.10, SR 169.723, SSB 503. 723, SRK 239.82, SRRU 945. GSL 7, IS 140, Subh 138, Bahud 139, Sama 1 अ 12 and 2अ6, SSSN 169.11, Vidy 276. Cf. No. 574.
(a) °परिचये त्ववज्ञा Subh
(b) भवति विशिष्टेऽपि वस्तुनि प्रायः SuM (see No. 574), SRRU; °नान्निरादरो ŚP (var.); सततगमननिरादरो Subh; अनादरेपि म° Bah;
(c) भिल्लपुरंध्री ŚP, SR, SSB, SRK, SRRU, Sama (cf. No. 574); मलयो Subh; भित्ति° Bah; लोकः प्रयागवासी SRRU.
(d) चन्दनतरुकाष्टमिन्धनं (मिन्ध° Sama) कुरुते SR, SRB, SSB, Sama, SSSN, GSL; कूपस्नानं समाचरति ŚP, SRRU (see No. 574); चन्दनं Subh. Āryā metre.

Excessive familiarity breeds contempt; and too frequent visits (to a person) lead to disrespect. A Bhilla woman [or : a woman-beggar] living on the Malaya Mountain uses sandal-wood as mere fuel. (Dr. Aryendra Sharma's translation of GSL).

576

अतिपरिचयादवज्ञेत्य्
एतद् वाक्यं मृषैव तद्भाति ।
अतिपरिचितेऽप्यनादौ
संसारेऽस्मिन् न जायतेऽवज्ञा ॥

(आ) SR 169. 724, SSB 703.724.
(a) °वज्ञा इति SSB (contra metrum).
(b) यद्वाक्यं SSB (contra metrum.
Gīti-āryā metre

The statement 'familiarity breeds contempt' seems to be false, for none has contempt (wants to die) for this

worldly existence with which one is very familiar (through innumerable births) and which is beginningless (whose beginning is not known). (A.A.R.)

577

अतिपातितकालसाधना
स्वशरीरेन्द्रियवर्गतापनी ।
जनवन्न भवन्तमक्षमा
नयसिद्धेरपनेतुमर्हति ॥

(अ) Kir (Kir (NSP) 2.42, Kir (D) 2.42)
(b) °तापिनी (Kir (var.)
Viyoginī metre.

Anger, which transgresses considerations of (proper) time and means (of objectives to be attained) and which inflames one's body and senses should not lead you astray, in the way of a common man, from the achievement of success through sound policy. (S. V. Dixit's translation).

578*

अतिपीतां तमोराजीं तनीयान् सोढुमक्षमः ।
वमतीव शनैरेष प्रदीपः कज्जलच्छलात् ।

(अ) SkV 855, Skm (Skm (B) 1215, Skm (POS) 2.148, 5), AB 540
(b) °वोढु° [सोढु°] SkV (var), Skm (B), Skm (POS), (B)

The lamp, too thin to swallow / so much darkness,/slowly throws it back/ in the guise of soot. (D.H.H. Ingalls's translation).

579*

अतिपूजिततारेयं
दृष्टिः श्रुतिलङ्घनक्षमा सुतनु ।
जिनसिद्धान्तस्थितिरिव
सवासना कं न मोहयति ॥

(अ) SR 259.74, SSB 72.16
Āryā metre

Whom do you not, charming young lady, infatuate, with your eyes the pupils of which are very attractive and which extend up to the ears and with a charming body and full of fragrance like the conclusions of the Jaina philosophy, in which *Tārā* is worshipped, which is opposed to the Veda-s, slender in bulk, and which believes in *vāsanā-s* (impressions of previous births). (A.A.R.)

580

अतिपेलवमतिपरिमित-
वर्णं लघुतरमुदाहरति शठः ।
परमार्थतः स हृदय
वहति पुनः कालकूटघटितमिव ॥

(आ) Kpr 7.202 (p. 324), SR 57.134 (a. Kpr.), SSB 319.137.
Gīti-āryā metre (partly defective).

A rogue always talks little and that too very softly and quietly; though in reality he bears a heart made up as it were of poison (G. Jhā's translation).

581

अतिप्रचण्डां बहुपाकपाकिनीं
विवादशीलां स्वयमेव तस्करीम् ।
अक्रोशबीजां परवेश्मगामिनीं
त्यजेत भार्यां दशपुत्रसूरपि ॥

(अ) Cr 25 (CR I.46, CPS 10.27. Cf. No. 582

(a) अतिप्रचण्डा CR (var.), CPS; बहुपापाकिनी (°ककरिणी CR (var.), CPS) CR (var.), CPS.
(b) विवादशीला CR (var.), CPS; तस्करी (°रिं) CR (var.), CPS.
(c) अक्रोशबीजी (°गामिनी CR (var.), CPS; (°जा; °जी)) CR (var.), CPS; आक्रोगामिनी CR (var.)
(d) त्यजन्ति CR (var.); त्यज्या तु CR (var.), CPS; भार्या CR var.), CPS; दशत्पुत्रसूरपि (°सूमपि) CR (var.).
Upajāti metre (Vaṁśasthā and Indravaṃśā).

One should abandon that wife, even if a mother of ten children, who is extremely short-tempered, cooks too much food (resulting in waste), argumentative, of thievish disposition, who causes scandals and who visits (too frequently unattended) houses of others.

582

अतिप्रचण्डा बहुदुःखभागिनी
विवादशीला परगेहगामिनी ।
भर्तुः स्वयं निन्दति या च तस्करी
त्यजेत् स्वभार्यां दशपुत्रपुत्रिणीम् ॥

(आ) SR 175.922, SSB 511.922, Cf. No. 581
Upajāti metre (Vaṁśasthā and Indravaṁśā).

One should leave one's own wife, though having ten children, who is excessively violent, source of many worries, argumentative, visiting (frequently)

others' houses, who abuses the husband face to face and who is of a thieving disposition. (A.A.R.)

583*

अतिप्रौढा रात्रिर्बहलशिखदीपः प्रभवति
प्रियः प्रेमारब्धस्मरविधिरसज्ञः परमसौ ।
सखि स्वैरं स्वैरं सुरतमकरोद्व्रीडितवपुर्
यतः पर्यङ्कोऽयं रिपुरिव कडत्कारमुखरः ॥

(आ) SkV 573, Kav 297, Prasanna, 1324
(*a*) अतिप्रौढो Kav; अतिप्रोढ Prasanna
(*b*) °विधिरसंगः Prasanna.
(*d*) पर्यङ्कौ Kav (var.); कट्ट कौर° or कट्टत्कार° SkV (Kav) (var.); रटत्काल° Prasanna; वडत्का° Kav (var.)
Śikhariṇī metre

The night was deep,/ the lamp shone forth with heavy flame / and that darling is an expert / in the rite which passion prompts; / but, my dear, he made love slowly, / slowly and with limbs constrained, / for the bed kept up a creaking / like an enemy with gnashing teeth. (D. H. Ingalls's translation).

अतिबन्धुतया नारी see No. 2044

584*

अतिबलिनामपि मलिना-
शयेन बलिकर्णपुत्राणाम् ।
विश्वासोपनतानां
वासोपुत्रेण जीवितं जह्रे ॥

(आ) SMH 7.8
(*b*) विश्वम्भरादीनाम् [ब°] SMH (var.)
Udgīti-āryā metre.

The sons of Balikarṇa, though very powerful, were deprived of their lives by their trusting Vāsoputra, of evil intentions. (A.A.R.)

585*

अतिबहुतरलज्जाशृङ्खलाबद्धपादो
मदननृपतिवाहो यौवनोन्मत्तहस्ती ।
प्रकटितकुचकुम्भो लोमराजीकरेण
पिबति सरसि नाभीमण्डलाख्ये पयांसि ॥

(आ) SR 268.360, SSB 88.22
Mālinī metre.

The intoxicated elephant of youth, with his legs (movements) bound by chains of shyness, carrying on his back the king of Cupid, and exhibiting his temples of breasts, drinks water in the lake of the navel with his trunk of the line of hair. (A.A.R.)

586

अतिभीरुमतिक्लीबं दीर्घसूत्रं प्रमादिनम् ।
व्यसनाद् विषयाक्रान्तं न भजन्ति नृपं प्रजाः ॥

(अ) MBh (MBh (Bh) 3.239.4; MBh (C) 3.15128)
(आ) IS 141
(*a*) °भीम° or °भीत° [°भीरु°] MBh (var.); मृदु [अति second] MBh (var.).
(*c*) विषयक्रान्तं MBh (var.); विषमं तात MBh (var.)
(*d*) नृप or नरं or पर° [नृपं°] MBh (var.); श्रियः or बुधाः [प्र°] MBh (var.)

That king who is entirely destitute of courage, who has no spark of manliness, who is the slave of procrastination, who always acts with indiscretion, who is addicted to sensual pleasures, is seldom respected by his subjects. (P. C. Roys' translation).

अतिमथिते see No. 588

587*

अतिमन्दचन्दनमहीधरवातं
स्तबकाभिरामलतिकातरुजातम् ।
अपि तापसाननुपवनं मदनार्तान्
मदमञ्जुगुञ्जदलिपुञ्जमकार्षीत् ॥

(आ) SR 334.126, SSB 202.7
Kalahaṁsa metre.

The flower garden with the gentle breeze blowing from the sandal-mountain[1] with the trees and creepers charming with bunches of flowers, and with swarms of bees buzzing sweetly with intoxication, made even ascetics affected by love. (A.A.R.).

1 Malaya Mountain.

588

अतिमलिने कर्तव्ये
भवति खलानामतीव निपुणा धीः ।
तिमिरे हि कौशिकानां
रूपं प्रतिपद्यते दृष्टिः ॥

(अ) Vāsav 1.1
(आ) ŚP 350 (a. Subandhu), VS 328 (a. Subandhu) SkV 1254, SR 57.126 (a. Subandhu), Vidy

365 (a. Subandhu), SRHt 44.55 (a. Subandhu), SSB 329.128, SRK 27.58 (a. Kalpataru), RJ 427, IS 142, SH fol. 58a (560) (a. Subandhu), ST 3.10, SK 2.95, Sa 26.24, Sb 23a 3.

(*a*) अतिमथिते SRHt
(*d*) रूपं हि प्र० ŚP (MS) (*contra metrum*); चक्षु: [दृ] ŚP (MS), SH; दृष्टि: SSB, SRHt

Āryā metre

The minds of villains grow most clever/ when the deed to be done is black. / The eyes of owls see form and colour/ in the dark of night. (D.H.H. Ingalls's translation in SkV).

589*

अतिमात्रभासुरत्वं
पुष्यति भानु: परिग्रहादस्य: ।
अधिगच्छति महिमानं
चन्द्रोऽपि निशापरिगृहीत: ॥

(अ) Māl (Māl (NSP) 1.13, Māl (K) 1.13), (cf. A. Scharpé's Kālidāsa Lexicon I.2, p.17). Cf. त्वया सा शोभते
(आ) SR Ht 231.10 (a. Kālidāsa), SSSN 177.12, SR86.8, IS 143, SSB 365.9
(*a*) °भास्वर° [°भा°]) Mal (var.), SR, SSB
(*b*) भानो: Mal (NSP), Mal (K), SHRt, SR, SSSN; परिग्रहादनल: Mal (NSP), Mal (K), SRHt, SSSN, SR, SSB

Āryā metre.

Why dost thou, O moonfaced one, turn away thy countenance from the king without reason, for matrons, even when all powerful with their husbands, wait for some cause before they fall out with them. (C. H. Tawney's translation).

590

अतिमान: श्रियं हन्ति पुरुषस्याल्पमेधस: ।
गर्भेण दुष्यते कन्या गृहवासेन च द्विज: ॥

(अ) MBh (MBh (Bh) 13.36, 17, MBh (R) 13, 36, 17, MBh (C) 13.2181.)
(आ) SRHt 87.2 (a. MBh), SSSN 74.2, IS 497;
(*a*) अभिमान: or अतिमानं MBh (var.); श्रियो MBh (var.)
(*b*) ब्राह्मणस्य [पु°] MBh (var.)
(*c*) दूष्यते MBh (var.), SRHt
(*d*) वै [च]) MBh (var.).

Pride destroys the prosperity of persons of little intelligence. A maiden, if she conceives, becomes stained. A Brāhmaṇa incurs reproach by keeping at home.[1] (P.C. Roy's translation).

1 and does not go out to seek his fortune.

591

अतिमानिनमग्राह्यम् आत्मसंभावितं नरम् ।
क्रोधनं व्यसने हन्ति स्वजनोऽपि नराधिपम् ॥

(अ) R (R (Bar) 3.31, 15, R (B) 3, 33, 16, cf. R (G) 3.37, 16)
(आ) IS 144
(*b*) आत्मसंभाविनं R (var.); खलं or खरं [न°] R (var.)
(*c*) क्रोधिनं R (var.).
(*d*) महीपतिं [न°] R (var.).

A king who thinks too much of himself, who is evasive, self-conceited and ever irritable has to be mortally afraid even of his own kith and kin. (T. Srinivasa Raghavacharya's translation).

अतिमानोऽतिवादश्च see No. 607

अतिमुखपतयालुभिर् see No. 2315

592*

अतिमृदु नवनीताच्चन्द्रकाच्चातिरम्यं
बहुललितसुधाया: स्वादत: सद्रसाढ्यम् ।
सकलललितभोगागारभाग्यैकयोग्यं
परिलसति हविष्यं कस्य गल्लच्छलेन ॥

(आ) PV 251. (a. Granthakṛta i.e. Veṇidatta)

Mālinī metre

Under the guise of whose cheek near the corner of the mouth there shines the material for oblation, which is softer than butter, more charming than the eye of the peacock's tail, sweeter in excellent taste than nectar of great merits and which deserves to be the one source of exquisite enjoyment in all homes. (A.A.R.)

593

अतियत्नगृहीतोऽपि खल: खलखलायते ।
शिरसा धार्यमाणोऽपि तोयस्यार्धघटो यथा ॥

(आ) Subh 276, IS 147. Cf. जलरेखा खलप्रीति:
(इ) (Cf. LN (P) 68, NKy (B) 98).
(*b*) खनखनायते Subh.
(*c*) सिरसा धार्यमाणेपि Subh.

A wicked person exhibits painful garrulousness even though restrained with

great efforts; just as a pot, half filled with water, is noisy though (propitiated) by being placed on the head. (A.A.R.)

अतियुक्तं रहसि गतं see No. 2369

594

अतिरमणीये काव्ये
पिशुनोऽन्वेषयति दूषणान्येव ।
अतिरमणीये वपुषि
व्रणमेव हि मक्षिकानिकरः ॥

(अ) Padyasaṁgraha (KSH) 3
(आ) SR 38.14.SSB 290.14, IS 148, SRK 42.13 (marked 42.16)
(b) ऽपि पिशुनो दूषणमन्वेषयति Pady (*contra metrum*), IS
(d) व्रणमिव (हि added in SRK; better) मक्षिकानिकरः Pady (*contra metrum*), IS, SRK
Āryā metre.

As a multitude of flies finds a wound on a beautiful body, so a malicious man finds mistakes in a beautiful verse.

595

अतिरागाद् दशग्रीवो ह्यतिलोभात् सुयोधनः ।
अतिदानाद् धतः कर्णो ह्यतिः सर्वत्र गर्हितः ॥

(आ) SRHt 191.52 (a. MBh), Cf. No. 560, etc.

The ten-necked monster[1] was destroyed by excessive passion, Duryodhana by excessive greed, and Karṇa by excessive liberality (in giving gifts). Excess is condemned everywhere. (A.A.R.).

1 Rāvaṇa.

596

अतिरिच्यते सुजन्मा
कश्चिज्जनकान्निजेन चरितेन ।
कुम्भः परिमितमम्भः
पिबति पपौ कुम्भसंभवोऽम्भोधिम् ॥

(आ) VS 2895. Cf. लोकोत्तरं चरितं
Gīti-āryā metre

Sometimes a nobly born son excels his father by his conduct (exploits). A pot drinks (can hold) a limited quantity of water; (but) the son born of a pot[1] drank the ocean (A.A.R.).

1 Agastya

597*

अतिरुचिरङ्गजकृत्या
क्षोभितदक्षं भवन्तमेव भजे ।
यस्मिन् प्रसादसुमुखे
सद्यो वामापि भवति मम तुष्टयै ॥

(अ) Ras 30
(a) Version A : अतिरुचिरं गजकृत्या
Version B : अतिरुचिर्‌ऽङ्गजकृत्या
(b) Version A : क्षोभित-दक्षं भवन् तमेव भजे
Version B : क्षोभितदक्षं भवन्तमेव भजे
Gīti-āryā metre.

I worship Lord Śiva who is very charming with the elephant skin and who has caused agitation to Dakṣa (his father-in-law); for when he is in good humour even his left side (the goddess who is present on his left) is for my satisfaction immediately [or : I worship you alone, O god of love, who are very pleasing with the activities of love and efficient in agitating the heart (of my beloved); for when you are pleased with me even a refractory damsel becomes pleasant to me immediately]. (A.A.R.).

अतिरूपवति सीता see No. 600

598

अतिरूपवती सीता अतिगर्वी च रावणः ।
अतीव बलवान् रामो लङ्का येन क्षयं गता ॥

(अ) Cr 26 (CL II.2, CM 4. Cf. Cr. 21, 22, 23, 27, 1139, 1140). Cf. No. 560 etc.
(आ) Cf. TP 371.
(a) अतिरूपात् हृतसीता CL (var.); सीता CL (var.)
(b) अतिगर्वेण रावणः CL (var.); अतिगर्वेषु रावणः CL (var.).
(c) अतिव CL (var.); अतिमहाबली CL (var.); अतिबली महा रामो CL (var.); बलवान CL (var.)
(d) क्षये CL (var.); कृता [ग°] CL (var.).

Sītā was too beautiful; Rāvaṇa was too proud; Rāma was too strong; that was the reason that Laṅkā was lost.

599

अतिरूपाद् धृता सीता अतिगर्वेण रावणः ।
अतिदानाद् बलिर्बद्धो ह्यति सर्वत्र गर्हितम् ॥

(अ) Cr 1140 (CNP I 18, GM 5). Cf. No. 560, etc.
(आ) Sama 1अ10, and 2.5
(इ) PrŚ (C) 89
(a) भृता [धृ] CNP I

(*b*) ऽतिगर्वाद्रावणो हतः Sama
(*c*) °बद्धश् Sama (see *d*); °बद्ध PrŚ (C)
(*d*) चाति Sama (See *c*); अति PrŚ (C) वर्जयेत् [ग°] Sama, PrŚ (C)

Sītā was carried away because she was too beautiful; Rāvaṇa (was killed) because he was too proud; Bali was taken prisoner because he was too generous; everything in excess is bad.

600

अतिरूपेण वै सीता अतिगर्वेण रावणः ।
अतिदानं बलिर्बद्धा अति सर्वत्र वर्जयेत् ॥

(अ) Cr 27 (CV III.12, CNT IV 16, CnT II 22.7, CnT III 55.8, CPS 70.69, (Cf. CNM 17 CNMN 17), Vet 5.5, MK 19. (Cf. No. 560 etc.
(आ) IS 149.
(*a*) अतिरूपवति (°ती CNM) CNM, CV (var.); अतिरूपा° (°प Vet (var.), CNM; अतिरूपहृता Vet, MK (°वरूप Vet (var.); अतिरूपा हृता IS.
(*b*) ह्यति°CV (var.).
(*c*) अतिदान° Vet (var.); अतिदानाद् CV (var.), CNM, CPS, Vet; अतिदानाद्बलिर्बद्धो CV (var.); बद्धो [द°] CV (var.), Vet; बद्ध IS; नष्टो [द°] CV (var.).
(*d*) ह्यति° CV (var.).

Sītā, was carried away because she was too beautiful; Rāvaṇa (was killed) because he was too proud; Bali was ruined because he was too generous therefore avoid excess.

अतिलोभेन येऽर्थाः see No. 535

601

अतिलोभो न कर्तव्यः कर्तव्यस्तु प्रमाणतः ।
अतिलोभजदोषेण जम्बुको निधनं गतः ॥

(अ) PTu 68.5-6 Cf. No. 560, etc.

One should not be excessively greedy; but desire should be exercised in moderation. A fox met with his death due to the fault of excessive greed. (A.A.R.).

602

अतिलोभो न कर्तव्यो लोभं नैव परित्यजेत् ।
अतिलोभाभिभूतस्य चक्रं भ्रमति मस्तके ॥

(अ) P (PP 5.15, Pts 5.22, PtsK 5.20, PM 5.00 Cf. No. 560, etc.
(आ) IS 150, Subh 104
(*c*) अतिलोभः प्रमाणेन Subh.
(*d*) सागरः सागरं गतः Subh.

Indulge in no excessive greed / (a little helps in time of need) / —a greedy fellow in the world / found on his head a wheel that whirled. (A. W. Ryder's translation).

603*

अतिलोहितकरचरणं
मञ्जुलगोरोचनातिलकम् ।
हठपरिवर्तितशकटं
मुररिपुमुत्तानशायिनं वन्दे ॥

(आ) PG 129
(*b*) °करचरणमुज्ज्वलगोरोचनातिलकम् PG (var.); गोरोचनालसत्तिलकम् PG (var.); मुत्तानशयनं PG (var.).
Udgīti-āryā metre

I pay obeisance to Śrī Kṛṣṇa (the enemy of the demon Mura), lying on his back (as a baby), whose palms and feet were (charmingly) ruddy, who had a beautiful mark on the fore-head with yellow pigment, and who had forcibly upturned a cart.[1] (A.A.R.).

1 of the demon Śakaṭāsura, sent to kill the baby Kṛṣṇa

604

अतिलौल्यप्रसक्तानां विपत्तिर्नैव दूरतः।
जीवं नश्यति लोभेन मीनस्यामिषदर्शने ॥

(अ) Cr 28 (Cv IV.16, CNG 122, CnT II 6.11, CnT III 4.18, CnT VI 73, CM 6).
(*a*) °शक्तानां Cv (var.).
(*b*) विपत्तिं न च दूरतः Cv (var.); नास्ति [नैव] Cv (var.).
(*c*) वाक्यसमिखलुधानां Cv (var.); मत्सनामिव दृश्यते Cv (var.).
(*d*) स्वामिनामुग्ररूपिणम् Cv (var.).

For those who are exceptionally greedy, danger is not far off. The fish loses its life by its greed for the piece of flesh (in the angler's hook).

अतिवादं न प्रवदे° see वादं तु यो न प्र°

605

अतिवादांस्तितिक्षेत नाभिमन्येत्कथंचन ।
क्रोध्यमानः प्रियं ब्रूयाद् आक्रुष्टः कुशलं वदेत् ॥

(अ) MBh (MBh (Bh) 12.269.6, MBh (C) 12. 9972), Mn 6.47 *ab* +6.48 *ab*, BhPn 12.6, 34 *ab* (only), Cf. No. 606
(आ) IS 152, SR 379.95
(*a*) अपवादांस् MBh (var.); अविवादांस् MBh (var.); तितीक्षेत MBh (var.). अभिवादास् MBh (C).
(*b*) नाति° [नाभि°] MBh (var.); नावमन्येत (नाधि°) कंचन (किं° MBh (C) MBh var. Mn, BhPn, SR.
(*c*) क्रुध्यन्तं न प्रतिक्रुध्येद् Mn; क्रुध्यमानः MBh (var.); क्रोध°; MBh (var.) क्रोध्यमानं MBh (var.)
(*d*) आक्रुष्टं MBh (var.); आक्रुश्य: MBh (var.)

One should disregard approbrious speeches, and never in arrogance deem oneself as superior to another. When sought to be angered by another, one should still utter agreeable speeches. (P. C. Roy's translation).

606

अतिवादांस्तितिक्षेत नावमन्येत कंचन ।
न चेमं देहमाश्रित्य वैरं कुर्वीत केनचित् ॥

(अ) Mn (MnJ 6.47, MnJh 6.47), BhPn 12.6, 34. (Cf. G. 3.74, B 2.11, 23, Vās 10.29, Vi 99. 19-20, 23). Cf. No. 605 and न हिंस्यात्सर्वभूतानि
(आ) Apar. 953.29-30, IS 153 (cf. Pr. 362), BrDh. 2. 1, 8.
(*b*) कं च न IS

Let him patiently bear hard words, let him not insult any body, and let him not become anybody's enemy for the sake of this (perishable) body. (G. Bühler's translation).

607-608

अतिवादोऽतिमानश्च तथात्यागो नराधिप ।
क्रोधश्चातिविवित्सा च मित्रद्रोहश्च तानि षट् ॥
एत एवासयस्तीक्ष्णाः कृन्तन्त्यायूंषि देहिनाम् ।
एतानि मानवान् घ्नन्ति न मृत्युर्भद्रमस्तु ते ॥

(अ) MBh (MBh (Bh) 5.37, 9-10, MBh (C) 5. 1343-44)
(आ) IS 145-6
(*a*) अतिमानोऽतिवादश्च (दी° च) MBh (C); नराधिप MBh (C)
(*b*) तथा संभावनात्मना MBh (var.); अतित्यागो MBh (var.); अत्याशो (°शा यो) MBh (var.)
(*c*) आत्म (अति°) विधित्सा MBh (C); विचिकित्सा MBh (var.); अनुविधित्सा MBh (var.); अतिप्रहर्ष: MBh (var.).
(*d*) °द्रुह्य [द्रोहश्] MBh (var.)
(*e*) अयसः or आमयाः [असायस] MBh (var.).
(*h*) अश्नुते [अस्तु ते] MBh (var.)

Excessive pride, immoderate speech, (or harsh language) niggardliness, anger, desire for sensual enjoyments, treachery towards friends (and relatives), these six, O King ! are verily the sharp swords that cut off the periods of life of beings. These kill men and not death. May you be blessed (your sons giving up all these six evils and living a hundred years). (V.P.N. Menon's translation).

609*

अतिवाहितमतिगहनं
विनापवादेन यौवनं येन ।
दोषनिधाने जन्मनि
किं न प्राप्तं फलं तेन ॥

(आ) VS 3373. Cf. दिष्ट्या दूरोज्झितापायां
Āryā metre.

The very difficult stage of youth was spent by him without blemish or scandal. What good result has he not obtained by this (conduct) in this human birth, full of faults ? (A.A.R.).

610*

अतिविततगगनसरणि-
प्रसरणपरिमुक्तविश्रमानन्दः ।
मरुदुल्लासितसौरभ-
कमलाकरहासकृद्रविर्जयति ॥

(आ) Kpr. 7. 255 (p. 379), Any 5.45, SR 27.3 (a. Kpr.).
Gīti-āryā metre.

Glorious is the sun, making to smile the lotus having its fragrance wafted by the breeze—the sun who has given up all pleasure of rest, on account of his travelling along the limitless ethereal path (G. Jhā's translation).

611*

अतिविपुलं कुचयुगलं
रहसि करैरामृशन् मुहुर्लक्ष्म्याः ।

तवपहृतं निजहृदयं
जयति हरिमृगयमाण इव ॥

(आ) JS 13.30 (a. Arasiṭakkura or Arasiṁkura), ŚP 76 (a. Arasiṭakkura), SR 14.5, SSB 23.5 (a. Arisiṭhakkura), AP 8, PV 31
(a) कुजयुगलं SR, SSB
(b) मुहुर् om. JS (*contra metrum*).
(d) मृग्यमाण PV (MS)
Āryā metre.

Frequently fondling in privacy the very broad bosom of the goddess Lakṣmī with his hands, Lord Viṣṇu seems to be searching there for his heart which had been lost (to her). Victory to him ! (A.A.R.).

612*

अतिविशदानन्तपद-
प्रवृत्तदृष्टिर्न मधुरवीक्षणतः ।
तृप्यत्यञ्चितकामः
प्रातस्तनकमलमुकुलवीक्षणतः ॥

(अ) Ras 52
(d) Version A : प्रातस्तन-कमल-मुकुल-वीक्षणतः
Version B : प्रातः स्तन-कमल-मुकुल-वीक्षणतः
Giti-āryā metre.

The Sun with his eye in the form of his numerous rays which are very bright is not satisfied by gazing at the buds of the lotus in the early morning. [Or : the lover looking at the sky which is very bright and then at the sweet-eyed beloved is not satisfied by gazing at her bud-like bosom, when leaving early in the morning]. (A.A.R.).

613-614

अतिवृष्टिरनावृष्टिः शलभाः मूषकाः शुकाः ।
असत्करश्च दण्डश्च परचक्राणि तस्कराः ॥
राजानीकप्रियोत्सर्गो मरकव्याधिपीडनम् ।
पशूनां मरणं रोगो राष्ट्रव्यसनमुच्यते ॥

(अ) KN (BI) 13.63-4, KN (ĀnSS) 14.63-4
(b) मूषकः शलभादयः KN (ĀnSS)
(g) व्यसनं [म°] KN (ĀnSS)

Excessive rain, want of rain (drought), locusts, rats, mice and parrots (and other such corn-destroying agents), unjust taxation, confiscation of the properties of the people, foreign invasion and depredation, and thieves and robbers, abandonment of the king by his forces and his favourites, distress brought about by the prevalence of diseases, death of the cattle, and the ravages of the murrain, —these are the *vyasana-s* of the kingdom. (M. N. Dutt's translation).

615

अतिव्ययोऽनपेक्षा च तथार्जनमधर्मतः ।
मोषणं दूरसंस्थानां कोषव्यसनमुच्यते ॥

(अ) H (HJ 2.94, HS 2.90, HM 2.94, HK 2.93, HP 2.84, HN 2.83, HH 55.8-9, HC 72.19-20). Cf. व्ययीकृतः परिक्षिप्तः
(आ) SR 146. 143, SSB 467.30, Sama 1अ63
(a) अनवेक्ष्या or अनवेक्षा HP (var.).
(c) कोषाणां [मो°] HS; कोश° Sama; प्रोषणं [मो°] HM; मोक्षणं SR, SSB; घोषणं IS (var.).

Excessive expenditure and want of inspection; also accumulation by unrighteous means; peculation by those at a distance; are called the bane of the treasury (F. Johnson's translation).

616*

अतिशयितकदम्बोऽयं
मोदकदम्बानिलो वहति ।
वियदम्बुदमेदुरितं
मे दुरितं पश्य नागतो दयितः ॥

(आ) SR 340.13, SSR 212.9
(a) °कदम्बा (यं om.) SSB
Udgiti-āryā metre.

Surpassing the *kadamba*-(tree or fragrant grass) the pleasing fragrant breeze, surcharged with the odour of *kadamba*-flowers, blows. The sky is overcast with clouds[1]. Look at my ill-luck : the beloved (husband) has not returned (from his journey). (A.A.R.)

1 rainy season.

617*

अतिशरव्ययता मदनेन तां
निखिलपुष्पमयस्वशरव्ययात् ।
स्फुटमकारि फलान्यपि मुञ्चता
तदुरसि स्तनतालयुगार्पणम् ॥

(अ) Nais 4.42
(d) °युगार्पणा Nais (var.)
Drutavilambita metre.

Cupid, hitting her with his arrows in extreme profusion, and then hurling even

fruits, owing to all his flowery arrows being exhausted, clearly dowered her bosom with a pair of palm fruits, her own breasts. (K. K. Handiqui's translation).

अतिशुद्धामपि वृत्तिं see परिशुद्धामपि वृत्तिं

618

अतिशौचमशौचं वा अतिनिन्दा अतिस्तुतिः ।
अत्याचारमनाचारं षड्विधं मूर्खलक्षणम् ॥

(आ) Subh 35, IS 156

The six main characteristics of a fool are : excessive cleanness or excessive dirtiness; excessive reprimand and excessive praise; excessive elegance and excessive rudeness.

419*

अतिश्लथालम्बिपयोधरेयं
शुभ्राभिवत्काशविकासिकेशा ।
अतीतलावण्यजलप्रवाहा
प्रावृड् जरां प्राप शरच्छलेन ॥

(आ) JS 226.4

Upajāti metre (Upendravajrā and Indravajrā.

The rainy season passed on to old age in the guise of autumn with the clouds all scattered (or : with breasts hanging low), with the (white) *kāśa*-flowers blossoming [or : with hair turning grey] and with the flow of water at an end [or : with all charms (of youth) gone]. (A. A.R.).

620

अतिसंचयलुब्धानां वित्तमन्यस्य कारणम् ।
अन्यैः संचीयते यत्नाद् अन्यैश्च मधु पीयते ॥

(अ) P (PT. 2.111, PTem 2.100, PP 2.128). Cf. Ru 114. Cf. न ददाति यो न भुङ्क्ते

(आ) VS 474, SRHt 218.12 (a. Vallabhadeva), SR 71,28 (a. VS), SSB 341.28, SRS 1.2, 37

(*a*) °यकर्तॄणां VS, SR, SSB, SRS

(*b*) म...स्य missing SRHt; कारणे PP; कारणाम् VS; कारणात् SRHt, SR, SSB. हेतवे [का°] SRS

(*c*) यत्नात् PP (see *d*)

(*d*) चौद्रमन्यैश्च पी° PP (see *c*)

The miser for another hoards / his bags of needless money : / the bees laboriously pack, / but others taste the honey. (A. W. Ryder's translation).

621

अतिसंपदमापन्नैर् भेतव्यं पतनाद्भयः ।
अत्युच्चशिखरा मेरोः शक्रवज्रेण पातिताः ॥

(अ) Cr 29 (CS II.44).

(आ) IS 7439.

(*a*) आपन्नो (°न्ने °न्नं) CS (var.); आप्नोति CS (var.); आपनोपि CS (var.); आन्नेर् CS (var.).

(*b*) भेतव्ये CS (var.); पतना CS (var.); भूयं (भ° better *metri causa*), CS (var.).

(*c*) अत्युच्चशिखरारूढाः (°रो रू°; °ढं; °ढ) CS;) अभ्युच्चशिखरा CS (var.); मेरुः (°रु) CS (var.).

(*d*) शक्तेण वज्रपान्तनो CS (var.); सत्यं (°त्ये) [शक्र°] CS; पातित (°तः)) CS (var.).

Attaining to high dignity, is subject to the fear of a fall, as one raised to the highest pinnacle, is hurled down by a thunder stroke. (B.C. Dutt's translation).

अतिसंवहितो भृत्यः see No. 2857

622

अतिसज्जनदुर्गतिः खलपङ्क्तिसमुन्नतिः ।
युवतिस्तनविच्युति- रिति किं विधिनिर्मितिः ॥

(आ) PV 835.

Poverty of extremely good people, prosperity of large number of wicked men, and the drooping of the breasts of young women—are these the doings of the Creator ? (A.A.R.).

623

अतिसत्कृता अपि शठाः
सहभुवमुज्झन्ति जातु न प्रकृतिम् ।
शिरसा महेश्वरेणा-
ऽपि ननु धृतो वक्र एव शशी ॥

(अ) Dvi 109 .

(आ) VS 404 (a. Ravigupta), SR 58,179 (a. VS), SSB 321.185 (a. Ravigupta). (Cf. ABORI 48, 147; No. 3)

(*d*) न° धृ° tr. SSB

Āryā metre.

Rogues never give up their wicked nature though they are treated with high honour. The moon is, indeed, crooked (in shape) though worn on the head by the great Lord[1]. (A.A.R.).

1. Śiva.

624

अतिसाहसमतिदुष्करम्
अत्याश्चर्यं च दानमर्थानाम् ।
योऽपि ददाति शरीरं
न ददाति स वित्तलेशमपि ॥

(अ) Kal (Kal (NSP) 1.46, Kal (RP) 1.46)
(आ) ŚP 429, SRHt 18.16 (a. Kalāvilāsa), SSSN 28.10, SR 72.38 (a. ŚP), SSB 342.38 (a. Kṣemendra), SRK 69.2, IS 157. (cf. Pr 362)
(c) ह्रि (ऽपि) SSSN
(d) न ददात्त लेसमपि ŚP (var.); सक्थिलेशमपि IS.
Āryā metre.

The parting with money as gift is very rash, extremely difficult to do and exciting wonder. He who gives up his body (for another) does not part with even a little of his wealth. (A.A.R.).

625

अतिसाहसिकं शूरा मन्त्रिणस्तं निरूपकम् ।
विनीतं गुरवो जज्ञुर् धूर्तमन्तःपुराङ्गनाः ॥

(आ) SRHt 63.33 (a. Vīracarita), SSSN 52.21,
(a) °सिकः श्रीमान् SSSN
(b) न्यरूपयन् SSSN
(c) जिग्युर् SSSN
(d) धूर्त यन्तः SRHt.

Brave men knew him[1] as very daring; the ministers as one very observant; the elders as one full of humility; and the courtezans as a gallant.

1 the king.

अतिस्नेहस्य नित्य० see No. 5505

अतिस्नेहेन ये see No. 535

626*

अतिहरितपत्रपरिकर-
संपन्नस्यन्दनैकविटपस्य ।
घनवासनैर्मयूखैः
कुसुम्भकुसुमायते तरणिः ।

(आ) SkV 876 (a. Cakrapāṇi).
Āryā metre.

The sun with its rays enshrouded in the clouds / is like a saffron flower/ with a halo of bright yellow petals / growing on a single branch of black wood. (D.H.H. Ingalls's translation).

627

अतीतलाभस्य सुरक्षणार्थं
भविष्यलाभस्य च संगमार्थम् ।
आपत्प्रपन्नस्य च मोक्षणार्थं
यन्मन्त्र्यतेऽसौ परमो हि मन्त्रः ॥

(अ) P (Pts 2.182, PtsK 2.197, PM 2.75)
(आ) IS 158
(a) न रक्ष° Pts.
Upajāti metre (Upendravajrā and Indravajrā).

For the careful preservation of what has been gained and for the purpose of acquiring future gains, as well for escaping from calamity into which one has fallen, what is pronounced with care (conferred with care) is the great *mantra*[1]. (A.A.R.).

1 counsel.

628

अतीतानागतानर्थान् विप्रकृष्टतिरोहितान् ।
विजानाति यदा योगी तदा संविदिति स्मृता ॥

(आ) ŚP 4454
(b) विप्रकृष्ठ° ŚP

When a *yogin* understands well things of the past and the future, things that are far away and concealed from view, then it (that stage) is declared to be superior knowledge[1]. (A.A.R.).

1 a particular stage of *yoga*

629

अतीतानागता भावा ये च वर्तन्ति सांप्रतम् ।
तान् कालनिर्मितान् बुद्ध्वा न संज्ञां हातुमर्हसि ॥

(अ) MBh (MBh (Bh) 1.1, 190, MBh (C) 1.244)
(आ) IS 159, Sskr. 59, SR 379.93 (a. MBh).
(a) °तान्भावान् (°वा) MBh (var.); °ताभावान MBh (var.).
(b) वर्तंते ये च [ये च व°] MBh (var.); ये वर्तंते च [ये च व°] MBh (var.).
(c) तात्काल (त°) [तान्का°] MBh (var.); °निर्जिता° MBh (var.); ज्ञात्वा[बु°] MBh (var.).
(cd) तत्कालनिर्जितान्पुत्रानसंज्ञान्हातुमर्हथ MBh (var.);
(d) हंतु° MBh (var.).

Knowing, as thou dost, that all things past and future and all that exist at the present moment, are the offspring of Time, it behoveth thee not to throw away thy reason. (P.C. Roy's translation).

630*

अतीता शीतार्तिः प्रसरति शनैरुष्मकणिका
दिनानि स्फायन्ते रविरपि रथं मन्थरयति ।
हिमानीनिर्मुक्तः स्फुरति नितरां शीतकिरणः
स्मराणां व्यापारः कुसुमधनुषो न व्यवहितः ॥

(आ) Skm (Skm (B) 1227 Skm (POS) 2.151, 2 (a. Sāmpika), AB 529.

(a) शनैरूष्मकलिका Skm (POS); शनैरुष्म°Skm (B) Śikhariṇī metre.

The affliction of the cold season has passed away and warm sunlight gradually spreads over the sky. The days are getting longer and the sun moves slowly in his chariot. The moon shines brightly freed as he is from the clutches of snowfall. The activity of Cupid's arrows is in no way obstructed. (A.A.R.).

631

अतीत्य बन्धूनवलङ्घ्य मित्राण्य्
आचार्यमागच्छति शिष्यदोषः ।
बालं ह्यपत्यं गुरवे प्रदातुर्
नैवापराधोऽस्ति पितुर्न मातुः ॥

(अ) Bhāsa's Pañcarātra 1.21 (in other texts e.g. (POS) 1.19)

(c) प्रदातुर् or प्रदातुम् Pañ (var.).
Upajāti metre (Upendravajrā and Indravajrā.

A pupil's fault passes over relatives and friends and settles on the teacher, for it is no wrong in father or mother to hand over a young child to a preceptor (A.B. Keith's translation in his Sanskrit Drama 119).

632

अतीन्द्रियायां परलोकवृत्ताव्
इहैव तीव्राशुभपाकशंसी ।
दृश्येत नाशो यदि नाम नाशु
न कः कुकृत्येन यतेत भूत्यै ॥

(अ) RT (RT (S) 6.149, RT. (VVRI) 6.149, RT (T) 6.149)

(आ) IS 160 (cf. Pr. 362).

(a) इन्द्रियाणां IS

(d) भीत्यै RT (T); भूत्यैः [भू°] RT (var.), IS
Upajāti metre (Upendravajrā and Indravajrā).

If one did not see in this (life evil acts followed) quickly by a death which predicts as consequences terrible sufferings in the other transmundane existence, who would not strive for power through evil acts ? (M.A. Stein's translation).[1]

[1] Cf. IS II p. 509 *ad* 160.

अतीव अनु ते see No. 634

633

अतीव कर्कशाः स्तब्धा हिंस्रजन्तुभिरावृताः ।
दुरासदाश्च विषमा ईश्वराः पर्वता इव ॥

(अ) KSS (KSS (AKM) 10.60, 38, KSS (NSP) 10.60, 38)

(आ) VS 3221 (a. Somadeva), IS 161.

(b) हिंस्रैर्जं° KSS (NSP), VS

(c) दुराराधाश्च VS

Lords, like mountains, are exceedingly rough, firm, uneven, difficult of access, and surrounded with noxious creatures. (C. H. Tawney's translation).

634

अतीव खलु ते कान्ता वसुधा वसुधाधिप ।
गतासुरपि यां गात्रैर् मां विहाय निषेवसे ॥

(अ) R (R (Bar) 4.20, 6, R (B) 4.20, 6, R (G) 4.22, 11)

(आ) SRHt 167.1 (a. R), SSSN 152.1

(a) अथैव [अ°]) R (var.); शोभते or अनु ते or स्खलते([ख° ते]) R (var.); पीता [का°] R (var.).

(b) वसुधाधिप दुःखिता or वसुधा वा स्वधापि वा R (var.); वंचिता [व°]R (var.).

(c) गतायुर् [ग°] R (var.); अपि मां or अप्रियं or अपि यो or अपि तां [अपि यां] R (var.).

O Lord of earth, indeed earth is thy favourite wife; since renouncing me, thou, though dead, art serving her with thy body. (M.N. Dutt's translation).

अतीव गुणसंपन्नो See स्वभावगुणसंपन्नो

635

अतीव बलहीनं हि लङ्घनं नैव कारयेत् ।
ये गुणा लङ्घने प्रोक्तास् ते गुणा लघुभोजने ॥

(आ) Sama 2 य 54

One should not undertake a fast that results in extreme weakness. The benefits said to result from fasting are found in moderation in eating. (A.A.R.).

अतीव शोभते see No. 634.

636**

अतीव सौख्यशुभदा याम्या निशि भवेच्छिवा ।
पूर्वस्यां तत्पुराध्यक्षम् अन्यं कुर्यादहर्मुखे ॥
(आ) ŚP 2448

The cry (howl) of a vixen at night in the southern quarter predicts great happiness and auspiciousness. The same, if in the early morning and in the east, may make the principal person of the city different. (A.A.R.).

अतीव स्खलते see No. 634

637*

अतुलितबलधामं स्वर्णशैलाभदेहं
दनुजवनकृशानुं ज्ञानिनामग्रगण्यम् ।
सकलगुणनिधानं वानराणामधीशं
रघुपतिवरदूतं वातजातं नमामि ॥
(आ) Sama 1अ5
Mālinī metre.

I bow to the son of the wind-god[1], the abode of incomparable strength, with his body resembling a golden mountain, fire to the forest of demons, the foremost among the wise, the abode of all virtues, the lord of monkeys, and the leading messenger of Śrī Rāma. (A.A.R.).

1 Hanumān.

638*

अतुष्टं स्वेषु दारेषु चपलं चपलेन्द्रियम् ।
नयन्ति निकृतिप्रज्ञं परदाराः पराभवम् ॥
(अ) R (R (Bar) 5.19.8, (R(R) 5.21.8-9, R(B)5.5.21.8-9).
(a) अतिष्टं or अतृप्तं R (var.)
(b) चलितेन्द्रियम् R(R); चलितं or चपलं° or चञ्चल° R (var.)
(c) नियतं or निरकृत° (°तिं) or प्रकृति° R (var.); °प्राज्ञाः R (var.)
(d) °दार° R (var.)

The wives of others illegally sought after by a lusty and indiscreet man discontended with his wife, hasten his downfall. (T. Srinivasa Raghavacharya's translation).

639

अतुष्टिदानं कृतपूर्वनाशनम्
अमाननं दुश्चरितानुकीर्तनम् ।
कथाप्रसङ्गेन च नामविस्मृतिर्
विरक्तभावस्य जनस्य लक्षणम् ॥
(अ) H (HJ 1.115, HS *ad* 1.101, HH 23.11-2).
(आ) SR 379.90, IS 196, Subh 106, NT 173, SSH 2.96
(a) अदृष्टिदानं Subh
(b) विमानता Subh (corrected in IS to विमानना).
(c) कथाप्रसङ्गो न च नामविस्मयो Subh; कथाप्रशंसेन NT; °स्मृतिः HH
Vaṁśasthā metre.

A giving of dissatisfaction, an ill requital of former kindness, disrespectful behaviour, a publishing of (one's) failings, and a forgetting of (one's) name in conversation, (is) a mark of a man whose affection is alienated. (F. Johnson's translation).

640*

अतुहिनरुचिनासौ केवलं नोदयाद्रिः
क्षणमुपरिगतेन क्ष्माभृतः सर्व एव ॥
नवकरनिकरेण स्पष्टबन्धूकसून-
स्तबकरचितमेते शेखरं बिभ्रतीव ॥

(अ) Śiś 11.46
(आ) SR 327.15 (a. Śiś), SSB 190.15 (a. Māgha)
Mālinī metre.

When the sun rises a little above the horizon it is not merely the Rising Mountain but all the other mountains too are furnished, as it were, with a garland of bunches of the red *bandhūka*-flowers by his early morning rays. (A.A.R.).

641

अतृणे पतितो वह्निः स्वयमेवोपशाम्यति ।
अक्षमावान् परं दोषैर् आत्मानं चैव योजयेत् ॥
(अ) MBh (MBh (Bh) Udyogaparva *ad* 5.33,47 (175* and 176*), MBh (R) 5.32, 55)
(d) चापि MBh (var.); अपि [चै°]) MBh (var); वर्ज° [यो°] (MBh (var.). °म् एव [चै°] MBh (R).

Fire fallen on a grassless plot is extinguished by itself. A man without patience brings unto himself many troubles. (P.N. Menon's translation).

642**

अतृणे सतृणा यस्मिन्
सतृणे तृणवर्जिता मही यत्र ।
तस्मिञ्शिरा प्रविष्टा
वक्तव्यं वा धनं तत्र ॥
(आ) ŚP 2201.
Āryā metre.

Where the ground has grass growing which should be free of it and devoid of it where it ought to be, then an underground spring can be predicted there or there ought to be a treasure (buried). (A.A.R.).

अतृप्तिव्याधिशोकार्तान् see No. 3418

643

अतो गरीयः किं नु स्याद् अशर्म नरकेष्वपि ।
यत् प्रियस्य प्रियं कर्तुम् अधमेन न शक्यते ॥

(आ) JS 441.2 (a. Bhagavad-Vyāsa).

What greater misfortune can there be even in hell than (to have) a worthless person who is (wilfully) unable to do a good deed for a friend ? (A.A.R.)

644**

अतो निजबलोन्मानं चापं स्याच्छुभकारकम् ।
देवानामुत्तमं चापं ततो न्यूनं च मानवम् ॥

(आ) ŚP 1744.

Therefore a bow suited to one's strength will do one good. The bow of the gods is the best (most effective) and inferior to that is that of men. (A.A.R.).

अतो बुध्येत पणितः see No. 4762

अतो यतेन धर्मेण see No. 5862

645

अतोऽर्थं पठ्यते शास्त्रं कीर्तिर्लोकेषु जायते ।
कीर्तिमान् पूज्यतें लोके परत्रेह च मानवः ॥

(अ) Cr 30 (CL I.3 [Introductory stanza].
(a) ज्ञानार्थं (°न°) CLT
(b) कीर्ति CL (var.); की...लोके (rest missing) CLA.
(c) लोकैः CL (var.); सर्वैः [लो°] CL (var.).
(d) परत्रह CL (var.); मानव CL (var.).

This science is therefore set forth and it brings fame in the world. One who becomes famous is honoured in this world and hereafter.

अतो वै शास्त्रगर्भिण्या see No. 1758

646

अतो हास्यतरं लोके किंचिदन्यन्न विद्यते ।
यत्र दुर्जन इत्याह दुर्जनः सज्जनं स्वयम् ॥

(अ) MBh (MBh (Bh) 1.69, 14, MBh (C) 1.3087).
(Cf. Śakuntalopākhyāna ed. Chezy 7.9)2.
(आ) VS 371, SR 56.101, SSB 318.103, IS 163
(a) अहो or ततो MBh (var.).
(c) यत्तु [यत्र] MBh (var.); दुर्जनम् MBh (C).
(d) दुर्जना: MBh (var.); दु° स° tr. MBh (var.); सुजनः or सज्जनः MBh (var.); जनं [स्व°] MBh (var.), SR, SSB.

What can be more ridiculous in the world than that those that are themselves wicked should represent the really honest as wicked ? (P. C. Roy's translation).

अत्तिकुपित कृत्तस्ते see No. 526

647*

अत्तुं वाञ्छति शांभवो गणपतेराखुं क्षुधार्त्तः फणी
तं च क्रौञ्चरिपोः शिखी गिरिसुतासिंहोऽपि नागाननम्।
इत्थं यत्र परिग्रहस्य घटना शंभोरपि स्याद्गृहे
तत्रान्यस्य कथं न भावि जगतस्तस्मात् स्वरूपं हि तत् ॥

(अ) P (Pts 1.159, PtsK 1.175, Hamb. MS 1.154)
(आ) SR 365.52, SRK 290.1, SSB 257.73, IS 164
(a) वादनं [शा°] SR, SRK, SSB; राखुं SR, SSB,SRK
(b) क्रौञ्चपते: SR, SRK; च गिरिजासिंहोऽपि SR, SRK, SSB; नागाशनम् IS
(c) गौरी जह्नुसुतामसूयति कलानाथं कपालानलो SR, SRK, SSB
(d) निर्विण्णः स पपौ कुटुम्बकलहादीशोऽपि हालाहलम् SR, SRK, SSB; जगतोय Pts

Śārdūlavikrīdita metre.

The hungry serpent of Lord Śiva desires to eat the mouse (the vehicle) of Lord Gaṇeśa, and him (the serpent) the peacock (the vehicle) of Lord Kumāra. The lion (the vehicle) of the goddess Pārvatī (desires to eat) that eater of serpents. If such is the state of affairs in the household of Lord Śiva himself, why should it not be found elsewhere in the world ? For such is the law of nature. (A.A.R.).

648*

अत्यच्छं सितमंशुकं शुचि मधु स्वामोदमच्छं रजः
कार्पूरं विधृतार्द्रचन्दनकुचद्वन्द्वाः कुरङ्गीदृशः ।
धारावेश्म सपाटलं विचकिलस्रग्दाम चन्द्रत्विषो
धातः सृष्टिरियं वृथैव तव न ग्रीष्मोऽभविष्यद्यदि ॥

(आ) ŚP 3833 (a. Bhojadeva), SR 336.28, JS 215. 17, SSB 205.29

(a) अत्यच्छे SSB; प्रच्छायमच्छं [स्वा] JS.
Śārdūlavikrīḍita metre.

A spotlessly white garment, pure wine of excellent fragrance, fine dust of camphor, deer-eyed damsels with bosom well smeared with cool sandal paste, a house furnished with artificial fountains, garlands of blooming flowers with *pāṭala* flowers among them and bright moon-light—all these creations of yours, O Creator, will be useless if there is not the advent of summer. (A.A.R.).

अत्यच्छेनावि° see No. 1608

अत्यच्छं सितमंशुकं see No 648

649

अत्यद्भुतमिमं मन्ये स्वभावममनस्विनः ।
यदुपक्रियमाणोऽपि प्रीयते न विलीयते ॥

(अ) VS 514 (a. Ārarājānaka), SR 70.21 (a. VS), SSB 339.21 (a. Ārarājānaka).

I consider the nature of a mean person very wonderful inasmuch as he is pleased when benefits are done unto him though he does not melt (is not grateful). (A.A.R.)

650

अत्यन्तं कुरुतां रसायनविधिं वाक्यं प्रियं जल्पतु
वार्धेः पारमियर्तु गच्छतु नभो देवाद्रिमारोहतु ।
पातालं विशतु प्रसर्पतु दिशं देशान्तरं भ्राम्यतु
न प्राणी तदपि प्रहर्तुमनसा संत्यज्यते मृत्युना ॥

(अ) AS 307
(a) कुरुतं AS (var.)
(b) इयंतु or इयतु AS (var.)
(c) प्रविशंतु प्रशर्पतु AS (var.).
(d) संत्यजते AS (var.)
Śārdūlavikrīḍita metre.

Let a man contact all kinds of elixirs, let him speak sweetly or go beyond the seas or the sky or climb the divine mountain (Meru : Himavān) or let him enter the depths of the nether regions or wander all over the world—but he is not immune to the clutches of death when death intends to strike. (A.A.R.).

651**

अत्यन्तकण्डूतिपरो नराणां
विरोधकारी शुनकः सदैव ।
स्यादूर्ध्वपादः शुनकः शयानः
सिद्धिप्रदः कार्यविधौ विदुष्टे ॥

(आ) ŚP 2627
Upajāti (Indravajrā and Upendravajrā)

A dog vigorously scratching (if seen when setting out on a mission) is always inimical to (the interests of) men. But if seen lying with legs up indicates that the particular purpose will be successful. (A.A.R.).

652*

अत्यन्तकृष्णः स विनिर्मलस्त्वं
स वामनः सर्वत उन्नतोऽसि ।
जनार्दनो यत् स दयापरस्त्वं
विष्णुः कथं वीर तवोपमानम् ॥

(आ) VS 2538 (a. Pt. ŚrīBaka)
Upajāti metre (Indravajrā and Upendravajrā).

How can Lord Viṣṇu be a standard of comparison with you when he is extremely dark in colour whereas you are very fair, he a dwarf and you tall in all ways, he a tormentor[1] of the people and you full of compassion ? (A.A.R.)

1 Janārdana.

653

अत्यन्तकोपः कटुका च वाणी
दरिद्रता च स्वजनेषु वैरम् ।
नीचप्रसङ्गः कुलहीनसेवा
चिह्नानि देहे नरकस्थितानाम् ॥

(अ) Cr 31 (CV VII.17, CPS 204.75).
(आ) IS 166 (cf. Pr 362), Sama 1 अ 84
(a) कटुरा (°टु°) CV (var.); कटुता CV (var.); परुषा [क°] CV (var.).
(b) बन्धुजने [स्व°] CV (var.).
(c) नीचप्रसगः CV (var.).
(d) वा चिह्वानि CV (var.) (*contra metrum*); चिन्हानि CV (var.).
Upajāti metre (Indravajrā and Upendravajrā).

The following qualities of infernal people may characterise men on earth : extreme wrath, harsh speech, poverty, enmity with one's relations, the company of the base, and the service of men of low extraction. (K. Raghunathji's translation).

654

अत्यन्तचञ्चलस्येह पारदस्य निबन्धने ।
कामं विज्ञायते युक्तिर् न स्त्रीचित्तस्य काचन ॥

(अ) KSS (KSS (AKM) 7.232, KSS (NSP) 7.232).
(आ) SR 379.89; IS 167 (cf. Pr 362).
(a) °चञ्चस्य इह KSS (AKM)
(b) पारतस्य KSS (AKM)

Although advice is known in this world for fixing that exceedingly fickle metal quicksilver, no expedient is known for fixing the heart of a woman. (C. H. Tawney's translation).

655**

अत्यन्तनिर्गते चैव सुबद्धे नैव चाविले ।
प्रशस्ते वाजिनां नेत्रे मध्वाभे कालतारके ॥

(आ) ŚP 1621 (a. Śālihotra from Aśvaśāstra (?) (AP 92)).

The eyes of a horse are considered good when they are fully open, well knit but not discoloured, having the shine of honey and the pupils dark. (A.A.R.).

656*

अत्यन्तपरिणाहित्वाद् अतीव श्लक्ष्णतावशात् ।
न कांचिदुपमां रोढुम् ऊरू शक्नोति सुभ्रुवः ॥

(आ) VS 1564

The thighs of the beautiful lady (lit. possessed of charming eye-brows) cannot find a comparison on account of their being very expansive and of extreme smoothness. (A.A.R.).

657

अत्यन्तभीमवनजीवगणेन पूर्णं
दुर्गं वनं भवभृतां मनसाप्यगम्यम् ।
चौराकुलं विशति लोभवशेन मर्त्यो
नो धर्मकर्म विदधाति कदाचिदज्ञः ॥

(अ) AS 74
(d) कर्म om. AS (var.)
Vasantatilakā metre.

A foolish man may enter, out of greed, a forest difficult of access, filled with extremely terrifying wild beasts and robbers and whose terrors are beyond the imagination of mortal man—but he does not perform at any time righteous action (*dharma*). (A.A.R.).

658

अत्यन्तमतिमेधावी त्रयाणामेकमश्नुते ।
अल्पायुषो दरिद्रो वा ह्यनपत्यो न संशयः ॥

(आ) Sama 2 अ26

An extremely intelligent man experiences without doubt one of the following (misfortunes)—short life, poverty or childlessness. (A.A.R.).

659

अत्यन्तमन्थनकदर्थनमुत्सहन्ते
मर्यादया नियमिताः किमु साधवोऽपि ।
लक्ष्मीसुधाकरसुधाद्युपनीय शेषं
रत्नाकरोऽपि गरलं किमु नोज्जगार ॥

(आ) SR 176.955, SSg 164
(a) अत्यंतमंथ SSg
Vasantatilakā metre.

Do even persons who never transgress the bounds of good conduct put up with the torment of extreme provocation (great disturbance)? Did not the sea, though the abode of gems, vomit (put forth) the poison after having made a present of the goddess of fortune[1] the nectar-rayed one[2] and ambrosia, etc.? (A.A.R.).

1 Lakṣmī. 2 the moon.

660

अत्यन्तमसदार्याणाम् अनालोचितचेष्टितम् ।
अतस्तेषां विवर्धन्ते सततं सर्वसंपदः ।

(अ) KāD (KāD (B) 2.250, KāD (R) 2.250)
(आ) Sār. 327.34, IS 168
(c) अतस्तेषु Sar.
(d) निर्विबन्धा विभूतयः Sar.

Honourable men do not perform inconsidered actions; therefore, everywhere their welfare grows steadily.

661

अत्यन्तविमुखे दैवे व्यर्थयत्ने च पौरुषे ।
मनस्विनो दरिद्रस्य वनादन्यत् कुतः सुखम् ॥

(अ) H (HJ 1.140, HS 1.124, HM 1.129, HK 1.132, HP 1.99, HN 1.100, HH 26.134, HC 35.17-8)
(आ) SR 65.9 (a.H.), SSB 332.10, SRK 56.10, JS 56.4 (a. Bhagavad-Vyāsa), IS 169, Sama 1 अ37
(इ) SS (OJ), 300
(a) अत्यन्तं विमुखे देवे HP (var.), HN (but देवे

corrected to दैवे
(*b*) व्यर्थे यत्ने HP (but B of HP as above), HM, SR, SSB, SRK, Sama; व्यर्थरत्नेषु कर्मसु SS (OJ).
(*c*) तेजस्विनो [म°] SS (OJ).
(*d*) वनं त्यक्त्वा कुतः सुखं see HP (Notes p. 32).

Fortune being exceedingly unfavourable, and human effort exerted in vain, whence, except from the forest, (can) comfort for the poor man endued with sensibility (be hoped for)? (F. Johnson's translation).

662

अत्यन्तव्यवधानलब्धजनुषो जात्यापि भिन्नक्रमाः
सांनिध्यं विधिना कुतूहलवता कुत्रापि संप्रापिताः।
गच्छन्त्यामरणं गुणव्यतिकृता भेदं न भूमीरुहस्
ते काष्ठादपि निष्ठुरा गुणगणैर्ये नैकतां प्रापिताः ॥

(आ) SMH 11.26
(*c*) गच्छन्त्या SMH (var.); गुणं SMH (var.).
Śārdūlavikrīḍita metre.

Trees, though growing in extremely different places and of different kinds by nature, if brought together in one place somewhere by a curious fate, do not alter their nature of goodness though subject to misfortune, till death. They are more wooden (cruel) than wood if by virtues they are not brought together into oneness (friendship). (A.A.R.).

663*

अत्यन्तशीतलतया सुभगस्वभाव
सत्यं न कश्चिदपि ते तरुरस्ति तुल्यः ।
छायार्थिनामपि पुनर्विकटद्विजिह्व-
सङ्गेन चन्दन विषद्रुमनिर्विशेषः ॥

(आ) VS 807 (a. Bhāgavata Amṛtadatta).
Vasantatilakā metre.

O sandal tree, truly there is no tree equal to you, who are of pleasing nature, on account of extreme coolness (goodness). But you are no different from a poisonous tree even to those desiring shade (only) on account of your association with frightful double-tongued creatures [serpents or talebearers]. (A.A.R.).

664*

अत्यन्तशुद्धचिन्मात्रे परिणामश्चिराय यः ।
तुर्यातीतं पदं तत् स्यात् तत्स्थो भूयो न शोचति ॥

(आ) ŚP 4491.

The final stage, after long remaining in the state of extreme pure consciousness, is the state which is the *turīyātīta* (the state beyond the fourth stage of the soul), remaining in which one never again comes to the grief (of *saṃsāra*). (A.A.R.).

665

अत्यन्तसुखसंचारा मध्याह्ने स्पर्शतः सुखाः ।
दिवसाः सुभगादित्याश् छायासलिलदुर्भगाः ।

(अ) R (R (Bar), 3.15, 10, R (B) 3. 15, 10; (R (G) 3.22, 10).
(आ) SRHt 251.2 (a. R)
(*a*) पूर्वाह्णे दुःखसंचारा R (var.); अत्यन्तदुःखसंचारा (°तेदुः°) R (var.); आद्यं तदुःख°R (var.); मध्याह्ने [अ°] R (var); प्रत्यूषे दुःख° R (var.).
(*b*) मध्याह्नसमये सुखाः R (var.); मध्याह्ने विषयोन्मुखाः R (var.); मध्याह्नविषये शुभाः R (var.); पश्यतः [स्प°] R (var).
(*c*) सुभागाः (°खदा) पुण्यास् (रम्यास् or नित्यास्) R (var.)
(*d*) त्वरितं विनिपातिताः R (var.); त्वरितव्यतिपातिताः or त्वरिता (°तं) व्यतिपातिनः or त्वरिता (°तं) व्यतियांति नः R (var); छायाः स° SRHt; °सौभगाः R (var.).

At midday the days are delightful to a range in, feel highly agreeable, and have pleasant suns; while shade and water are uncomfortable (M.N. Dutt's translation).

666

अत्यन्तस्तिमिताङ्गानां व्यायामेन सुखैषिणाम् ।
भ्रान्तिज्ञानावृताक्षाणां प्रहारोऽपि सुखायते ॥

(अ) Viṣṇu-purāṇa 1.17, 61
(*d*) दुःखमेव [प्र°] Viṣṇu-pur. (var.).

Even a beating [Or: kick from the foot of the loved one] gives pleasure to those who are extremely indolent and who expect happiness by taking exercise and whose senses are overcome by illusory knowledge (of love). (A.A.R.).

667

अत्यन्तोन्नतपूर्वपर्वतमहापीठे हरस्पर्धया
दूरोदञ्चितधूमसंनिभतमस्तारास्फुलिङ्गाकुलम् ।
नूनं पञ्चशरोऽकरोच्छशिमिषात् स्वं ज्वाललिङ्गं यतो
गर्वाच्छर्वपरान् दहेन्मुनिवरान् सर्वानखर्वांशुभिः ॥

(आ) VS 1996 (a. Śarīpha or Śarepha).
(*b*) कस्यापि VS (var.).
Śārdūlavikrīḍita metre.

Surely the five-arrowed one[1] has placed (consecrated) the Liṅga (mark) of his effulgence, as a rival to Śivaliṅga, in the guise of the (orb of the) moon in the high pedestal of the extremely high eastern mountain, with the rising smoke (of incense) in the form of darkness and (waving) lights in the form of twinkling stars. With the pride of his great rays he may burn (torment) all the great sages who are devotees of Lord Śiva. (A.A.R.)

1 Cupid.

668*

अत्यपूर्वस्य रागस्य पूर्वपक्षाय पल्लवाः ।
पद्मानि पादयुग्मस्य प्रत्युदाहरणानि च ॥

(आ) SR 269.406, SSB 91.3

The tender sprouts (of creepers) are but poor objects of comparison[1] to the extremely fine redness of her lips. The lotuses serve as counter examples (not possessing the relevant quality) of (the charms of) her feet. (A.A.R.)

1 *pūrvapakṣa*.

669

अत्यम्बुपानं कठिनासनं च
धातुक्षयो वेगविधारणं च ।
दिवाशयो जागरणं च रात्रौ
षड्भिर्नराणां निवसन्ति रोगाः ॥

(अ) Gr 1141 (GRT 7.16), GP 1.114, 28, (Variant of No. 671.
(*a*) कठिनाशनं GP

Upajāti metre (Indravajrā and Upendravajrā).

Excessive drinking of water, constant use of hard seats or cushions, loss of vital fluid, repression of any natural urging of the body, sleeping by day and staying awake by night, are the six exciting signs of sickness.

670

अत्यम्बुपानात् प्रभवन्ति रोगाः
अल्पाम्बुपाने च तथैव दोषाः ।
तस्मान्नरो वह्निविवर्धनाय
मुहुर्मुहुर्वारि पिबेदभूरि ॥

(अ) Gr 1142 (GPS 259.105) Cf. No. 672
Upajāti metre (Indravajrā and Upendravajrā)

Sickness springs from drinking excess of water; equally harmful are the effects of drinking too little of it. Hence a person should frequently drink small quantities of water in order to increase the fire (of digestive capacity).

671

अत्यम्बुपानाद् विषमाशनाच्च
दिवाशयाज्जागरणाच्च रात्रौ ।
संरोधनान् मूत्रपुरीषयोश्च
षड्भिः प्रकारैः प्रभवन्ति रोगाः ॥

(अ) VCsr 23.7. (Variant of No. 669.).
(आ) SR 379.87 (a. VC), IS 170.
(*a*) अह्यम्बु IS; विषमासनाच्च VCsr (var.); अतिसंगमाच्च VCsr (var.).
(*b*) दिवासु निद्रान् निशि जागराच्च VCsr (var.)
(*c*) निरोधनान् VCsr (var.)
(*d*) षड्विप्रकारेण भवन्ति° VCsr (var.)

Upajāti metre (Indravajrā and Upendravajrā).

Sickness arises in six ways; through too much water-drinking, and through eating irregularly (as to quantity and time), through sleeping by day and through staying awake by night, and through retention of urine and excrement. (F. Edgerton's translation).

672

अत्यम्बुपानान्न विपच्यतेऽन्नम्
अनम्बुपानाच्च स एव दोषः ।
तस्मान्नरो वह्निविवर्धनार्थं
मुहुर्मुहुर्वारि पिबेदभूरि ॥

(आ) Sama 2अ54. Cf. No. 670

Upajāti metre (Indravajrā and Upendravajrā)

Food eaten is not properly digested due to excessive intake of water; the same is the defect if no water is drunk. Therefore a man should drink water again and again, but in moderate quantity, in order to kindle the fire of digestion. (A.A.R.)

673

अत्यर्थवक्रत्वमनर्थकं या
शून्यापि सर्वान्यगुणैर्व्यनक्ति ।
अस्पृश्यतादूषितया तया किं
तुच्छश्वपुच्छच्छटयेव वाचा ॥

(अ) Śrīkaṇṭhacarita 2.14
(आ) VS 174 (a. Paṇḍita Maṅkhaka), SR 40,42 (a. VS), SSB 293. 42 (a. Maṅkha).
(b) शून्या तु VS, SR, SSB
Indravajrā metre.

A poem in which there are excessively indirect or ambiguous expressions and no depth of meaning at all and devoid of other merits is defective due to its being untouchable (ununderstandable); of what use is it? (it is of no use) like a mass of worthless (curved) dog's tails. (A.A.R.)

674

अत्यल्पं जीवितं पापान्यापातमधुराण्यलम् ।
तदाचर चिरस्थेय- परलोकावलोकनम् ॥

(आ) SMH 12.54
(d) चिरस्ते SMH (var.).

Life is all too short and there are enough sinful deeds sweet, but heading to a downfall. Similarly practise that which leads to a firm (everlasting) sight of the next world (heaven). (A.A.R.)

अत्यल्पमपि साधूनां see जललेखेव नीचानां

675

अत्यल्पसंपदः सन्तः पुमानिष्टश्च दुष्कुले ।
लक्ष्मीरनभिजातस्य वेधसः स्खलितत्रयम् ॥

(आ) IS 171, Subh 115
(b) पुमान्निक्यं च Subh.

The three failures of the Creator are: excellent men in bad financial position; nice men of low descent; and vulger men full of wealth.

676

अत्याग्रहो न कर्तव्यो हठात्कश्चिन्न भाषते ।
यथायथोन्दति तथा भारो भवति कम्बलः ॥

(आ) Nisam 2.47
(c) यथायथोनत्ति Nisam

One should not desire too much; too much forced talk does no good. The more a woollen blanket is wetted (drenched), the heavier it becomes to carry. (A.A.R.)

677*

अत्याजिलब्धविजयप्रसरस्त्वया किं
विज्ञायते रुचिपदं न महीमहेन्द्रः ।
प्रत्यर्थिदानवशताहितचेष्टयासौ
जीमूतवाहनधियं न करोति कस्य ॥

(अ) Naiṣ 13.28
(a) °प्रसवः Naiṣ (var.)
Vasantatilakā metre.

Dost thou not recognise this king, the abode of beauty who hath achieved advancement in victory in mighty battles? Is there any one to whom he doth not appear to be Jīmūtavāhana by virtue of his benign activity, his liberality towards suppliants? (K.K. Handiqui's translation).

अत्यादरपरो see No 1318

678*

अत्यादरादध्ययनं द्विजानाम्
अर्थोपलब्ध्या फलवद्विधाय ।
कृतनतुच्छानवितुं तवैषा
मीमांसकाद्याधिकृतिः प्रसिद्धा ॥

(आ) SR 104.106, SSB 395.116
Upajāti metre (Indravajrā and Upendravajrā).

Having rendered fruitful a careful and respectful study of the Veda-s by the twice-born by the acquisition of wealth (meaning), this your work on Mīmāṁsā is well known to protect great sacrificial rites. (A.A.R.)

679*

अत्यादरेण निहितं मयि यद्भवत्या
तत्प्रेमहेम किमभूदिति नैव जाने ।
उत्सृज्य किं तदिह पातकमुत्तराणि
प्राणा अपि प्रियतमे कतमे भवेयुः ।

(आ) Vidy 715 (a. Bābumiśra).
Vasantatilakā metre.

I know not what happened to that gold of love which your ladyship was pleased to bestow upon me with great regard. Can I cross the pitfalls (of life) leaving off that gold? Beloved most, what may life become (without it). (A.A.R.).

680

अत्यादरो दारसहोदरेषु
न मातृपित्रोर्न च सोदरेषु ।

मूर्खे नियोगस्तनये वियोगः
पश्यन्ति लोकाः कलिकौतुकानि ॥
(आ) SuM *ad* 30.9 (41*)
Upajāti (Indravajrā and Upendravajrā).

Excessive regard for the wife's brothers, and little for one's parents and brothers, entrusting (business) in fools and disunion with sons—these are the interesting features of the iron age[1] which the people witness. (A.A.R.)

1 Kaliyuga.

681

अत्यादरो भवेद् यत्र कार्यकारणवर्जितः ।
तत्र शङ्का प्रकर्तव्या परिणामेऽसुखावहा ॥
(अ) P (PP 1.408, Pts 1.413, Pts K. 1.463, PM 1.185), Cr 1143 (Cv L I 8.36)
(आ) IS 173
(*d*) ऽभयावहा [सु°] PP

Wherever there is fond attention / that does not seek a service pension, / was there no timid apprehension ? (A.W. Ryder's translation of PP.)

682*

अत्यायतैर्नियमकारिभिरुद्धतानां
दिव्यैः प्रभाभिरनपायमयैरुपायैः ।
शौरिर्भुजैरिव चतुर्भिरदः सदा यो
लक्ष्मीविलासभवनैर्भुवनं बभार ॥
(अ) Kpr 394 (p. 559), Amd 235.638, SR 105. 143 (a. (Kpr), SSB 397:155 (a. Kpr).
(*b*) °रुदारैः Amd (var.).
Vasantatilakā metre

The king who protected the world of the four expedients, like Viṣṇu by means of his four arms—the arms, long (the expedients strong and pure), the suppressors of the proud (the Rākṣasa-s for Viṣṇu, and common proud people for the king) heavenly (excellent), resplendent and always successful.[1] (G. Jhā's translation).

1 Example of a simile direct in a compound.

683

अत्यायासेन नात्मानं कुर्यादतिसमुच्छ्रयम् ।
पातो यथा हि दुःखाय नोच्छ्रायः सुखकृत् तथा ॥
(आ) SRHt 145.15 (a. Saṅgraha), SSSN 166.14
(*b*) °समुच्छ्रितम् SSSN
(*d*) नाच्छ्रयः SSSN

One should not go up too high by excessive exertions; elevation is not so conducive of happiness as is a fall (from a high position) conducive of misery. (A.A.R.)

684-685

अत्यार्यमतिदातारम् अतिशूरमतिव्रतम् ।
प्रज्ञाभिमानिनं चैव श्रीर्भयान्नोपसर्पति ॥
न चातिगुणवत्स्वेषा नात्यन्तं निर्गुणेषु च ।
नैषा गुणान्कामयते नैर्गुण्यं नानुरज्यते ।
उन्मत्ता गौरिवान्धा श्रीः क्वचिदेवावतिष्ठते ।
(अ) MBh (MBh (Bh) 5.39, 50+*ad* 5.39, 50 (237*), MBh (C) 5.1509 sqq., MBh (R) 5.5. 38.64-66 *ab*), Cf. तीक्ष्णादुद्विजते मृदौ
(आ) SRHt 205, 2.3 (*ab cd hg ij*) (a. Vallabhadeva *ab/ad*; Pratāpacakravartin *ef/ij*), SR 62.5 (*ab/cd*) SSB 327.5 (*ab/cd*), IS 174-5 *ab/cd*; *ef/ij*), VS 2646, SSSN 163.2-3.
(*a*) अत्याढ्य° MBh (R)
(*c*) प्रज्ञाभिमानितं MBh (var.)
(*d*) श्रीर् भ° (MBh (var.); उपतिष्ठति (°ते) [उपस°] MBh (var.).
(*e*) एषा [चा°] MBh (var.)
(*f*) अपि [च] MBh (var.).
(*g*) गुणेषु रमते [गु°] SRHt, SSSN
(*h*) विरज्यते [नानु°] MBh (var.); निगु॑णान्नातिवर्तते SRHt; निगु॑णं नावतिष्ठति SSSN
(*i*) चपला [उन्म] MBh (var.)
(*j*) °तिष्ठति MBh (var.).

Prosperity never approaches out of fear the person who is too highly worthy, exceedingly liberal, surpassingly heroic, of most austere vows, and who thinks too much of his wisdom.

Neither in the highly virtuous nor in those having no virtue at all, does prosperity abide. She is not after virtues nor is attached to absence of virtues. Blind like a furious cow she remains with some one (indifferent to his intrinsic merit, good or bad). (P. N. Menon's translation).

686

अत्याशीविषशस्त्रं हि विजितप्रलयानलम् ।
तेजो लङ्घयितुं शक्तः को नु नाम द्विजन्मनाम् ॥
(अ) Bhāratamañjarī 1.327 (in other editions 1.333).
(*a*) °षमस्त्रं Bhār° (var.)

Who, indeed, is able to overcome the wrath of Brāhmaṇs—wrath that is more dreadful than a (sharp) weapon or a venomous serpent, and that surpasses (even in its destructive effects) the *pralaya*-fire.? (M. S. Bhandare's translation).

687

अत्यासन्ना विनाशाय दूरस्था न फलप्रदा ।
तस्मादाहृत्य दातव्यां भूमिः पार्थिवसत्तम ॥

(अ) Cr 2105 (CNPh 158; partly illegible and reconstructed). Cf. No. 688

(a) अत्यासन्न CNPh
(b) °य फलप्रदा CNPh
(d) भूमिपा° CNPh.

O best of kings, land (given to the rival cousins) if too near to us will be harmful; if far away, will be of no use. Therefore they should be brought over here and land given to them (but not too near).

688

अत्यासन्ना विनाशाय दूरस्था न फलप्रदाः ।
सेव्या मध्यमभावेन राजा वह्निर्गुरुः स्त्रियः ॥

(अ) Cr 32 (CV XIV. 11, CR VII.9, CNT IV 116, CNM 113, CPS 332.4), Kathāratnākara 203.5
(आ) SP 1380, SR 156.124, SSB 484.126, Sama 1 अ 107, IS 176, Subh 181 and 199.
(इ) PrŚ (C) 31

(a) अत्यासन्ना CR (var.); अत्यासन्नाद् CR (var.); अत्यासन्ना CR (var.); अत्यास IS; अत्याशन्ना IS; अत्यासन्नो CNM; सत्यासन्न CNPh, PrŚ (C); विनाशेन PrŚ (C)
(b) अतिदूराच्च निष्फलं PrŚ (C); दूरतश्चाफ°SP, SR, SSB; दूरस्थश्च IS; य [न] CNPh; अफलप्रदाः [न फ°] CR (var.); फलप्रदा (°दः IS) CR (var.).
(c) सेव्यतां (°ता°न्तां CPS) मध्यमभागेन [°ध्यमभावे°] CV (var.), CPS, Sama; सेव्यन्ते (°व्यान्तां IS; °वया IS°; के IS) मध्यमभागेन [°ध्यमभावे] CNM; मध्यभावेन सेव्यन्ते SP, SR, SSB; सेव्याश्च मध्यमोपये CR (var.); मध्यादूप येन CR (var.).
(d) राजं वह्निं गुरुस्त्रियः CV (var.), CR (var.); राजवह्नुरु CNM; वह्निर्गुरुः CR (var.); वह्निगुरु° Kathā°, CV (var.), CR (var.), SP, PrŚ C; गुरुस्त्रियः गु° Sama; स्त्रि° tr. CR (var.).

It is ruinous to be familiar with the king, fire, the religious preceptor, and a woman; to be altogether indifferent to them is to deprive ourselves of the opportunity to benefit ourselves; hence our familiarity with them must be of limited nature. (K. Raghunathji's translation).

अत्युक्तं (क्ति) रहसि गतम् see No. 2369

अत्युक्तौ यदि न see No. 689

689*

अत्युक्तौ यदि न प्रकुप्यसि मृषावादं न चेन्मन्यसे
तद्ब्रूमो ऽद्भुतकीर्तनाय रसना केषां न कण्डूयते ।
देव त्वत्तरुणप्रतापदहनज्वालावलीशोषिताः
सर्वे वारिधयस्ततो रिपुवधूनेत्राम्बुभिः पूरिताः ॥

(अ) VCjr IX.3 (p. 236), Mahān 14.83
(आ) JS 342.46 (a. Guṇeśvara), ŚP 1246, SR 133.13 (a. ŚP), SSB 445.13, RJ 132, Alk 346.16-9, SkV 1464

(a) अत्युक्तौ Mahān; नो मन्यसे IS; प्रकुप्यति IS; नैव कुप्यति मृषावचं Mahān (var.) न चेतन्यसे IS
(b) तद्ब्रूमो IS; °कीर्तनेन (°षु Mahān, SkV) ŚP; दर्शनेन [की°] SR, SSB; °वस्तुवर्णनविधौ व्यग्राः कवीनां गिरः [°की°] Mahān (var.); तेषां [के°] IS; काण्डूयते IS.
(c) राम [दे°] Mahān; त्वत्प्रकट्प्र° Alk; तरुणा IS; °तापतपनज्वा° शोषिता IS; त्वद्विजयप्र° SkV; दहनज्वा ŚP; Mahān. (var.),
(d) तवारिवनितानेत्रा (°वाष्पा° Alk), JS, ŚP, SR, SSB, पारिधयस् IS; रिपुवधूबाष्पाम्बुभिः SkV.

Śārdūlavikrīḍita metre.

If you will not be angry at an exaggeration nor hold it to be sarcasm, then we will say—for whose tongue does not itch to praise marvels ?—all the oceans, O sire, which were dried up by the rows of blazing flames kindled by your youthful majesty, have since been filled by the water of the tears of your enemies' wives. (F. Edgerton's translation).[1]

1 Praise of Vikrama.

अत्युक्तौ यदि नैव see No. 689

690*

अत्युच्चस्तनशैलदुर्गममुरो नाभिर्गभीरान्तरा
भीमं देहवनं स्फुरद्भुजलतं रोमालिजालाकुलम् ।
व्याधः पञ्चशरः किरत्यतितरां तीक्ष्णान् कटाक्षाशुगांस्-
तन्मे ब्रूहि मनःकुरङ्ग शरणं किं संप्रतं यास्यसि ॥

(आ) SSB 200.35 (a. Saṅgraha)
Śārdūlavikrīḍita metre

Oh deer of my mind, tell me where do you go for protection (safety), since the body of a woman is a frightful forest, the chest impassable due to the mountains of towering breasts, and the navel too deep, creepers of hands (obstructing the path) and crowded with bees in the form of lines of hair and the hunter of Cupid discharging extremely sharp arrows in the form of side glances ? (A.A.R.)

691*

अत्युच्चाः परितः स्फुरन्ति गिरयः स्फारास्तथाम्भोधयस्
तानेतानपि बिभ्रती किमपि न क्लान्तासि तुभ्यं नमः ।
आश्चर्येण मुहुर्मुहुः स्तुतिमिमां प्रस्तौमि यावद्भुवस्
तावद्बिभ्रदिमां स्मृतस्तव भुजो वाचस्ततो मुद्रिताः ॥

(अ) VCjr (MS) IX.4 (p. 236.)
(आ) Kpr, 5.118 (p. 196) KāP 136.5, KāD (KāD (Bh) *ad* 2. 279, KāD (R) *ad* 2.279), Amd 126.294 and 230 *ad* 622, SSSN 91.16, JS 336.10 (a. Śrīhanūmata), SSB 404.250 (a. Kpr), Skm (Skm (B) 1407, Skm (POS) 3.8, 2), Kuv *ad* 171 (p. 184), SR 110.232 (a. Kuv.), SRHt 170.9
(*a*) ततोऽम्भोधयस् Skm (Var.)
(*b*) वि° न tr. Kuval (var.), SSSN; श्रान्तासि Kuval; तुभ्यं KāD (R); tr. Kuval (var.).
(*c*) पुनः पुनः [मु°] SKm (B), JS; स्तुतिमिति SRHt, Amd 294 स्तुतिमिति VCsr, Kpr, KāD (R), JS, Kuval, SR
(*d*) संश्रयसं [वि°] Kuval (var.); स्मृतस्तव भूभुजो KāD (R) *contra metrum*; भुजौ Kuval.
Śārdūlavikrīḍita metre.

"Very high the mountains spring forth on every side, and extensive are the seas, yet you support them all and are not in the least wearied; homage to you." While I thus in admiration am making repeated praise of the earth, then I am reminded that your arm supports Her—and words fail me. (F. Edgerton's translation).

692

अत्युच्चैरतिनीचैर्
अश्लीलमयुक्तमनुपयुक्तं च ।
न वदति नृपतिसभाया-
मादरमीप्सुर्महामनसाम् ॥

(आ) SMH 6.13
(*b*) °मनुक्त° SMH (var.)
(*d*) ह्यान्म° SMH
Āryā metre

One desiring to get the regard of the great (minded) does not speak in the king's assembly (of learned men) too loudly or too softly, neither uses obscure or improper words or words that are not deliberate. (A.A.R.)

अत्युच्चोऽपि भूमिसमः see No. 2132

693

अत्युच्छ्रिते मन्त्रिणि पार्थिवे च
विष्टभ्य पादावुपतिष्ठते श्रीः ।
सा स्त्रीस्वभावादसहा भरस्य
तयोर्द्वयोरेकतरं जहाति ॥

(अ) P (PT 1.64, PTem 1.57 PS 1.56, PN 2.41, PP 1.221, PRE 1.65), H (HJ 2.126, HS 2.120, HM 2.127, HK 2.125, HP 2.113, HN 2.112, HH 62.26-7, HC 83.9-12,), VMR 4.13, Cf. KSS 10,60, 117-8; Ru 47
(आ) SR 151.378 (a. 4), SSB 477.337, IS 178, Sama 1अ67, SRHt 103.16 (a. P), SSSN 113.16. (Cf. द्वयोर्द्दप्तयदा सा च)
(इ) Old Syriac 1.45-6
(*a*) अभ्युच्छ्रिते PS (var.), SRHt, SSSN; अत्युद्धते PS (var.); वा [च] PP, VMR (var.) (see *b*) SRHt, SSSN
(*b*) °वाष्टभ्य PP, VMR (var.) (see *a*); पादाव-वतिष्ठते PS, (PN as above), PP, SRHt, SSSN
(*c*) श्री [स्त्री°] MVR (var.); चला च [भ°] PS (PN as above)
(*d*) तयोस्तयोरेक° PP
Upajāti metre (Indravajrā and Upendravajrā)

When the minister and the king is (each) very high, Fortune stands in attendance, planting (her) two feet immovably. From her female disposition, impatient of the burden of the two (at once), she deserts one or other of the twain. (F. Johnson's translation).

694*

अत्युच्छ्रितोन्नतसितध्वजपङ्क्तिचित्रैर्
नागाश्वपत्तिरथसंक्षुभितैर्बलौघैः ।
उद्धूतचामरविराजितगात्रशोभाः
पुण्येन भूमिपतयो भुवि संचरन्ति ॥

(आ) JS 436.9 (a. Bhadantaviśākhadeva).
Vasantatilakā metre.

Kings move about in their kingdom

happily, as a result of meritorious deeds done in previous births, with their bodily splendour shining by the waving chowries, accompanied by armies shaking the earth with forces of elephants, horses, chariots and foot-soldiers and rendered colourful with rows of extremely high and white fluttering banners. (A.A.R.)

695*

अत्युज्ज्वलैरवयवैर्मृदुतां दधाना
मुक्ता बलं वितरति स्मरदानदक्षा ।
स्निग्धाशया गुरुगुणग्रथिता मनोज्ञा
फीणी नवीनललनेव मुदं ददाति ॥

(आ) SSB 570.4 (a. Rāmakṛṣṇa)
(b) °दानरक्षा SSB

Vasantatilakā metre.

Phīṇī,[1] gives delight like a young damsel (newly married) who possesses soft limbs [or : parts], full of splendour (and) gives strength to enjoy love when eaten [or : gives pleasures of love when enjoyed], glossy in structure [or : full of affection], possessed of great merits and pleasing in appearance. (A.A.R.).

1 A tasty dish made of flour mixed with butter.

696*

अत्युत्सार्य बहिर्विटङ्कवडभीगण्डस्थलश्यामिकां
भिन्नाभिन्नगवाक्षजालविरलच्छिद्रैः प्रदीपांशवः ।
आरूढस्य भरेण यौवनमिव ध्वान्तस्य नक्तं मुखे
निर्याताः कपिलाः करालविरलश्मश्रुप्ररोहा इव ॥

(आ) SkV 894 (a. (Bhaṭṭa)-Gaṇapati).
Śārdūlavikrīḍita metre.

The lamplight passes beyond the dark cheek of frieze and cornice / by the pores of window latticework / like the jagged and dispersed hairs of a red beard / growing from the face of darkness as it reaches manhood in the night. (D.H.H. Ingalls's translation).

697

अत्युत्सेकेन महसा साहसाध्यवसायिनाम् ।
श्रीरारोहति संदेहं महतामपि भूभृताम् ॥

(अ) RT (RT (S) 4.518, RT (VVRI) 4.518, RT (T) 4.517)
(आ) SR 379.84 (a. RT), IS 179.
(a) अभ्युत्से° RT (VVRI) (var.), RT (T) सहसा RT; (S) (var.); RT (VVRI).
(b) सहसा व्यवसायिनाम् RT (S) (var.), RT (VVRI) (var.).

The fortunes even of great kings are exposed to danger, when from the excessive self-confidence due to glory they resolve upon inconsiderate acts (M. A. Stein's translation).

698

अत्युदात्तगणेष्वेषा कृतपुण्यैः प्ररोपिता ।
शतशाखी भवत्येव यावन्मात्रापि सत्क्रिया ॥

(अ) RT (RT (S) 3.304, RT. (VVRI) 3.304, RT (T) 3.304)
(आ) SR 379.83 (a. RT), IS 180

Even a small honour (bestowed) on persons of exalted character, grows into a (tree of a) hundred branches, since it is nourished by their (previously) acquired merits. (M.A. Stein's translation).

699*

अत्युद्गाढरयस्थिराकृतिघनध्वानभ्रमन्मन्दर-
क्षुब्धक्षीरधिवीचिसंचयगतप्रालेयपादोपमः ।
श्रीमत्पोतलके गभीरविवृतिध्वानप्रतिध्वानिते
सान्द्रस्वांशुचयश्रिया वलयितो लोकेश्वरः पातु वः ॥

(आ) SkV 19 (a. Jñānaśrīmitra), Kav 19 *ab* (only)
(a) प्रत्युद्गाढ° Kav
(d) सान्द्रस्वाभ्र° SkV (var.)

Śārdūlavikrīḍita metre

May Lokeśvara protect as he sits, surrounded by his mass of rays, / on Mount Potalaka, which echoes / with the roar of its deep caves; / who thus is like the moon within the mass of waves / churned in the Sea of Milk by the mountain Mandara, / whirling with heavy roar / and unwavering because of its great speed. (D.H.H. Ingalls's translation).

अत्युद्धते see No. 693

700*

अत्युद्धृता वसुमती दलितोऽरिवर्गः
क्रोडीकृता बलवता बलिराजलक्ष्मीः ।
एकत्र जन्मनि कृतं यदनेन यूना
जन्मत्रये तदकरोत् पुरुषः पुराणः ॥

(अ) BhPr (BhPr) (NSP) 216, BhPr (B) 216)[1]

1 Merutuṅga ascribes this verse to Dhanapāla

(see Prabandhacintāmaṇi, transl. by Tawney p. 57)
Vasantatilakā metre

Exceeding high the earth (is) lifted; cloven (is) the host of foes; by the Mighty One (Bhoja) the glory of mighty kings (is) made a jest; what the Primeval Man[1] did in three births (has been) done by this youth in a single birth. (L. H. Gray's translation).

1 i.e. Viṣṇu

701

अत्युन्नतपदं प्राप्तः पूज्यान् नैवावमानयेत् ।
नहुषः शक्रतां प्राप्तश् च्युतोऽगस्त्यावमाननात् ॥

(अ) VCsr 31.4, Kṣemendra's Cārucaryā 57
(आ) ŚP 1522, Nīsam 56
(a) °पदारूढः Cāruc, ŚP, Nīsam
(c) प्राप्य [प्रा°] ŚP; एत्य Cāruca°; Nīsam
(d) °माननान् ŚP, Cāruca°.

Even though a man may have attained high position, let him not by any means insult the reverend (Brāhmaṇs). Nahuṣa, who had attained Indra's place, fell because he insulted Agastya. (F. Edgerton's translation).

702*

अत्युन्नतस्तनमुरो नयने सुदीर्घे
वक्रे भ्रुवावतितरां वचनं ततोऽपि ।
मध्योऽधिकं तनुरनूनगुरुर्नितम्बो
मन्दा गतिः किमपि चाद्भुतयौवनायाः ॥

(अ) Sāh (Sāh (BI) *ad* 3. 101; p. 42, Sāh (C) *ad* 3.73, p. 112)
(आ) SR 255.22 (a. Sāh), SSB 65.75, IS 181
Vasantatilakā metre

Her bosom hath very lofty breasts; her eyes are very long; curved are her eye-brows, and still more curved [or : indirect] than these is her speech; her waist is very slender; not a little massive are her lips; and somewhat slow is the gait of this one whose youth is wonderous in its full-blown gorgeousness. (Trans. in Bibl. Ind. 9).[1]

1 Description of a mature heroine.

703*

अत्युन्नतस्तनयुगा तरलायताक्षी
द्वारि स्थिता तदुपयानमहोत्सवाय ।
सा पूर्णकुम्भनवनीरजतोरणस्रक्-
संभारमङ्गलमयत्नकृतं विधत्ते ॥

(आ) Śāh (Sāh (BI) *ad* 4.264 (p. 112), Sāh (C) *ad* 4.15 (p. 255))
(a) °नमुरो SR
(c) °जतां Sah (C)
Vasantatilakā metre.

With breasts extremely raised and with eyes large and tremulous she, standing at the door to hail his arrival (i.e. her husband's), holds the auspicious omens of the full jar and the collection of garlands on the gate arch brought about without effort. (Translation in Bibl. Ind. 9)[1]

1 Example of the commixture of suggestions, as 'abiding intimately together'.

अत्युन्नता पुरस्ताद् see No. 2403

704

अत्युन्नतिं प्राप्य नरः प्रावारः कीटको यथा ।
स विनश्यत्यसंदेहम् आहैवमुशना नृपः ॥

(अ) Hariv 1166, Cf. No. 2467
(आ) SR 379.81 (a. Sskr 57), IS 182
(a) अभ्युन्नतिं Hariv; अत्युन्नति Harvi (var.); नृप [न°] Hariv (var.)
(b) प्राचारः Hariv. (var.)
(d) इहैव IS

A man who flew high up, like a flying ant, will certainly drop down into ruin, similarly as the flying ant drops down; so, O ruler, Uśanā declared.

705*

अत्युन्नतिव्यसनिनः शिरसोऽधुनैष
स्वस्यैव चातकशिशुः प्रणयं विधत्ताम् ।
अस्यैतदिच्छति यदि प्रततासु दिक्षु
ताः स्वच्छशीतमधुराः क्व नु नाम तापः ॥

(अ) Bhallaṭaśataka (KM IV) 17
(आ) VS 677, SRHt 128.18 (a. Bhallaṭa), SSSN 151.17
(c) नहि [यदि] VS
Vasantatilakā metre.

Let the young *cātaka* bird cultivate friendship with one who holds his head high like himself, for, if he is so inclined, where water pure, cool and sweet, will not be available in the broad expanse of the sky ? (A.A.R.)

706*

अत्युन्नतोऽम्बुभिर्मेघश् चातकान् न धिनोति चेत् ।
मरुता हृतसर्वस्वः स पश्चात् किं करिष्यति ।

(आ) Subh 111, IS 183.
(*a*) अभ्युन्नतो Subh; मेघाश् Subh
(*c*) हृतसर्वस्वः Subh.

If the cloud, situated so high, were not to satisfy the *cātaka* birds with its waters, it may be deprived of all its wealth by the wind. What then will it do afterwards ? (A.A.R.)

707

अत्युपचितं रुपायैश्
चक्रभृदेको भुजैरिव चतुर्भिः ।
नृपतिः श्रियमपि सुचिरं
हरिरिव परिरभ्य निर्भरं रमते ॥

(आ) SMH 7.2
(*a*) अनतु [अत्यु°]SMH (var.)
(*c*) श्रियति SMH (var.) (*contra metrum*)

Gīti-āryā metre

A king, like Lord Viṣṇu, possessing an army (holding the discus Sudarśana), with the four means of royal policy well developed [or : with his four hands] holding firmly kingly prosperity [or : embracing Lakṣmī warmly), enjoys for long. (A.A.R.)

708*

अत्युल्लसद्विसरहस्ययुजा भुजेन
वक्त्रेण शारदसुधांशुसहोदरेण ।
पीयूषपोषसुभगेन च भाषितेन
त्वं चेत् प्रसीदसि मृगाक्षि कुतो निदाघः ॥

(आ) Pad 83.40 (a. Bhānukara), SR 335.2, SSB 204.3
(*b*) °सरोरुहेण SR, SSB
(*d*) मृगालि SR

Vasantatilakā metre

If you, with your hands possessing the secret of splendid lotus stalks (coolness), and the face which fraternises with the autumnal moon and speech pleasing like dripping ambrosia, are pleased with me (and are in good humour), O deer-eyed one, where (is the rigour of) summer ? (A.A.R.)

709*

अत्युष्णा ज्वरितेव भास्करकरैरापीतसारा मही
यक्ष्मार्ता इव पादपाः प्रमुषितच्छाया दवाग्न्याश्रयात्
विक्रोशन्त्यवशादिवोच्छ्रितगुहाव्यात्ताननाः पर्वता
लोकोऽयं रविपाकनष्टहृदयः संयाति मूर्छामिव ॥

(अ) Bhāsa's Avimārika 4.4
(*c*) पर्वताः Avi (var.)

Śārdūlavikrīḍita metre

The earth resembles a patient suffering from fever, the trees appear as if suffering from phthisis, the hills look as if tearing their cave-mouths asunder and crying aloud, and the entire world appears to have lost its consciousness on account of the heat of the sun (M. Winternitz's translation in his History of Indian Literature II, transl. by S. Jhā, p. 223).

710

अत्युष्णात् सघृतादन्नाद् अच्छिद्राच्चैव वाससः ।
अपरप्रेष्यभावाच्च भूय इच्छन् पतत्यधः ।

(आ) SR 137.628, SSB 500.628

One desiring more than very hot food mixed with ghee, a cloth free from tears (a good garment) and freedom from being a servant of another, falls into depths. (A.A.R.).

711

अत्येति रजनी या तु सा न प्रतिनिवर्तते ।
यात्येव यमुना पूर्णा समुद्रमुदकार्णवम् ॥

(अ) R (R(Bar) *ad* 2.98, 18 (2.208*), R (B) 2. 105, 19, R (S) 2.105, 17)
(आ) IS 184, SSkr 57
(*a*) अत्येतु or अन्येतु R(var.)
(*c*) पूर्णं R(var.)
(*d*) लवणार्णवं R(var.), उदकाकुलम् R(var.)

A night that flies returns no more even as the waters of the Yamunā flowing into the sea do not roll back from the same. (T. Srinivasa Raghavacharya's translation)

712*

अत्र चैत्रसमये निरन्तराः
प्रोषिताहृदयकीर्णपावकाः ।
वान्ति कामुकमनोविमोहना
व्याललोलमलयाचलानिलाः ॥

(आ) Suvṛ (Suvṛ (KM) *ad* 2.13, Suvṛ (RP) 34) quoting Kṣemendra's verse.

Rathoddhatā metre

Here, in the Spring season, blow constantly the breezes of the Malaya

mountain, the breezes, unsteady like snakes, kindling fire in the hearts of ladies whose husbands are abroad, and captivating the hearts of lovers. (Dr. Sūryakānta's translation).[1]

1 Quoted as an example of Rathoddhatā metre with *visarga* at the end of the feet.

713*

अत्र मन्मथमिवातिसुन्दरं
दानवारिमिव दिव्यतेजसम् ।
शैलराजमिव धैर्यशालिनं
वेद्मि वेङ्कटपतिं महीपतिम् ॥

(आ) SR 123.190, SSB 425.1, Kuv *ad* 110 (p. 188)
Rathoddhatā metre

I know king Veṅkaṭapati who is very handsome like Cupid, has the brilliance similar to Lord Viṣṇu (the enemy of demons), and is full of firmness (courage) like the king of the mountains (the Himalayas). (A.A.R.).

714*

अत्र यत् पतितं वर्ण- बिन्दुमात्राविसर्गकम् ।
भ्रमप्रमाददोषाद्धि क्षन्तव्यं तत् सुबुद्धिभिः ॥

(अ) BhŚ 361 (doubtful)

If in this (composition) there is defect in a single letter, or a dot or syllabic instant or *Visarga*, it is due to an illusory error, or absence of minute care and the same should be excused by the wise. (A.A.R.)

715**

अत्रस्तो निजपक्षैस्
तुण्डविघातैर्जनानभिभवन्तः ।
कुर्वन्ति शत्रुवृद्धिं
निशि विरुतवन्तो जनविनाशम् ॥

(आ) ŚP 2484
Āryā metre

When crows attack men without fear with thrusts of their beaks and wings, they (indicate the) increase of the prosperity of the enemies (of the people). When they caw at night, (they indicate) the destruction of the people. (A.A.R.)

716*

अत्रस्थः सखि लक्षयोजनगतस्यापि प्रियस्यागमं
वेत्त्याख्याति च धिक्छुकादय इमे सर्वे पठन्तः स्थिताः।
मत्कान्तस्य वियोगतापदहनज्वालावलीचन्दनः
काकस्तेन गुणेन काञ्चनमये व्यापारितः पञ्जरे ॥

(आ) ŚP 888, Any 68.128, SR 228.224, SSB 620.25
(*b*) धिक्शु° Any, SR; शठाः [स्थि०] ŚP, Any
(*c*) °वलीवारिदः SR, SSB, Any (var.); ०चन्दनं Any

Śārdūlavikrīḍita metre

The crow remaining here, my friend, knows the arrival of my dear husband though he has gone away thousands[1] of miles and announces (the welcome news). Fie upon these rogues of parrots, etc. who are (ever) talking (uselessly). He is now engaged in the work remaining in a cage of gold, as it were, as he is smeared with the golden sandal paste in the form of flames of the fire of torment of separation from my loved one. (A.A.R.).

1. eight hundred thousands.

717*

अत्राकण्ठं विलुठ सलिले निर्जला भूः पुरस्ताज्
जह्याः शोषं वदनविहितेनामलक्याः फलेन ।
स्थाने स्थाने तदिति पथिकस्त्रीजन[:] क्लान्तगात्रीं
पश्यन् सीतां किमु न कृपया वर्धितो रोदितश्च ॥

(आ) JS 316.19 (a. Bilhaṇa)
Mandākrāntā metre

Here wallow (bathe) up to the neck in the water, for the lands in front (hereafter) are devoid of water. You can assuage your thirst by munching slowly the *āmalakī*-fruit. At every place the women going on journey, seeing the furrow (Sītā) parched up, was it not grown out of compassion and wept over ? (A.A.R.)

718*

अत्रानुगोदं मृगयानिवृत्तस्
तरङ्गवातेन विनीतखेदः ।
रहस्त्वदुत्सङ्गनिषण्णमूर्धा
स्मरामि वानीरगृहेषु सुप्तः ॥

(अ) Ragh 13.35, (Cf. A. Scharpé's Kālidāsa-Lexicon 1.4; p. 206).
(आ) Amd 88.196 and 246.680, AR 41.4-5, Rasagaṅgādhara (KM 12) 291.16-7 Citramīmāṁsā° 147.11-2, Ratnāpa (BSS 65) 370, Tarala (BSS 63) 177.
(*a*) निमित्तं Ragh (var.)
(*b*) तरङ्गवातैरपनीतखेदः Amd 196 (but 680

as above; however var. as here); निवृत्तखेद; Ragh (var.), Citra°
(*c*) °निषङ्ग °Ragh (var.); निषक्त° Citra° ; मूर्द्धा Amd 88.196 (only)
(*d*) सुप्तम् Ragh (var.), Amd, Rasa°, Citra°, Tarala; सुप्तिम् AR (var.).
Upājati metre (Indravajrā and Upendravajrā)

I remember (that) I returned from hunting with (my) fatigue relieved by the breeze from the waves, with (my) head resting on your lap, was asleep in private on the bowers of *vāniri*-(canes) on the bank of the Godāvarī. (R. D. Karmarkar's translation).

719*

अत्रान्तरे किमपि वाग्विभवातिवृत्त-
वैचित्र्यमुल्लसितविभ्रममायताक्ष्याः ।
तद्भूरिसात्त्विकविकारमपास्तधैर्यम्
आचार्यकं विजयि मान्मथमाविरासीत् ॥

(अ) Mālatīmādhava 1.29
(आ) Sāh (Sāh (BI) *ad* 3.137 (p. 54), Sāh (C) *ad* 3. 114 (p. 167)), Amd 75.155
(*b*) वैचित्र्य° Sah (C) (printing error)
(*c*) °विकारविं°Amd (var.); विकारविशेषरम्यम् Amd.
(*d*) किमपि [वि°] Sah (C); विजयमा° Amd (var.)
Vasantatilakā metre

Meanwhile there was manifested a certain triumphant specimen of Love's teaching, the wonderousness of which transcends the power of speech, raising an agitation in the long-eyed maid, and scattering to the winds any self-command (Transl. of Sāh in Bibl. Ind. 9).[1]

1 Quoted in Sāh, as example for flutter of delight

720*

अत्रान्तरे च कुलटाकुलवर्त्मघात-
संजातपातक इव स्फुटलाञ्छनश्रीः ।
वृन्दावनान्तरमदीपयदंशुजालैर्
दिक्सुन्दरीवदनचन्दनबिन्दुरिन्दुः ॥

(अ) GG (GG (NSP) 7.1; GG (RS) 45).
(आ) SR 304.153 (a. GG.), SSB 152.161.
(*a*) °वर्त्मपात°GG (var.), SR, SSB
Vasantatilakā metre

Meanwhile, like the spot of sandal adorning the forehead of the beauteous maiden of the East, arose the moon, flooding the glades of Bṛndāvana with his argent sheen. Bright and full he rose, with those dark shadows on his orb, as if they were the stigmata he had earned through the sin of his impeding the movements of harlots with his tell-tale resplendence. (S. Lakshminarasimha Sastri's translation).

721*

अत्रापि भारतं श्रेष्ठं जम्बुद्वीपे महामुने ।
यतो हि कर्मभूरेषा अतोऽन्या भोगभूमयः ।

(अ) Viṣṇu-purāṇa 2.3, 22
(आ) SRRU 469
(*d*) ह्यतो Viṣṇu-pur. (var.)

Bhārata is the best of the divisions of Jambudvīpa, because it is the land of works; the others are places of enjoyment alone. (H.H. Wilson's translation).

722*

अत्रायातं पथिक भवता कर्मणाकारि पथ्यं
तथ्यं ब्रूमः पुनरपि सखे साहसं मा विधासीः ।
वामाक्षीणां नयननलिनप्रान्तनिर्धूतधैर्याः
स्वां मर्यादामिह हि नगरे योगिनोऽपि त्यजन्ति ॥

(आ) Vidy 433
(*a*) कर्म्म° Vidy
(*c*) °तधैर्य्याः Vidy
(*d*) मर्य्याः Vidy
Mandākrāntā metre.

You have come here, O traveller, and your action is beneficial. I tell you the truth; do not, O friend, commit this rashness again. In this city even sages abandon their customary good behaviour as their courage is shaken by glances from the lily eyes of charming woman. (A.A.R.)

723*

अत्रार्द्रचन्दनकुचार्पितसूत्रहार-
सीमन्तचुम्बिसिचयस्फुटबाहुमूलः ।
दूर्वाप्रकाण्डरुचिरासु गुरूपभोगो
गौडाङ्गनासु चिरमेष चकास्ति वेषः ॥

(आ) Skm (Skm (B) 574 (a. Rājaśekhara) Skm (POS) 2.20, 4 (a. Rājaśekhara), Skm (BI) 2.20, 4) (a. Rājaśekhara).
(*c*) गुरूपभोगात् Sp. in Skm (B)
Vasantatilakā metre

This mode of attire shines well for long due to its great attraction in the women of Gauḍa (Bengal), who are charming like the stalk of the *dūrvā*-grass—the dress which kisses (touches) the parting line on the head and the string of pearls placed on the bosom wet with the sandal paste and exposing the shoulders. (A.A.R.)

724*

अत्रार्यः खरदूषणत्रिशिरसां नादानुबन्धोद्यमे
रुन्धाने भुवनं त्वया चकितया योद्धा निरुद्धः क्षणम् ।
सस्नेहाः सरसाः सहासरभसाः सभ्रूभ्रमाः सस्पृहाः
सोत्साहास्त्वयि तद्बले च निदधे दोलायमाना दृशः ।।

(अ) Kṣemendra's Kanakajānakī quoted in Kavikaṇṭhābharaṇa (Kavi (KM) *ad* 2.2 (p. 159), Kavi (RP) 23)
Śārdūlavikrīḍita metre.

Here, while the noise in the act of killing Khara, Dūṣaṇa and Triśiras, was filling the world, the noble and valiant warrior was held back by you for a moment, bewildered as you were, and he did cast on you and that army tremulous glance full of love, full of fondness, bright with smile, mixed with the play of the eyebrows, and full of longings and courage. (Dr. Sūryakānta's translation).

1 Example of charm residing in the flavour.

725*

अत्रावासपरिग्रहं गृहपतेराचक्ष्व चण्डोद्यमैः
चण्डालैरुपसेविताः सखि धनुर्हस्तैः पुरस्तादिमाः ।
उत्कालाकुलसारमेयरसनालेलिह्यमानोन्नत-
द्वाराग्रत्वगवास्थिसास्त्रशकलस्रग्वल्लयः पल्लयः ।।

(आ) JS 326.5 (a. Bilhaṇa)
Śardūlavikrīḍita-metre.

Tell me friend, here is the residence of the householder in front of which are the huts of outcasts, fierce in their actions and holding bows in hands-huts wherein at the high entrance are suspended garlands of dripping pieces of bones of cows which are being constantly licked by the tongues of dogs who crowd there and are restive due to hunger. (A.A.R.)

726*

अत्राशितं शयितमत्र निपीतमत्र
सायं तया सह मया विधिवञ्चितेन ।
इत्यादि हन्त परिचिन्तयतो वनान्ते ।
रामस्य लोचनपयोभिरभूत् पयोधिः ।।

(आ) PV 288, SR 274.2, SSB 101.3, Pad 44.7
(*a*) अत्रासितं Pad
(*b*) तोयं [पा०] SR, SSB, Pad
(*c*) परिचिन्तयता SR, SSB
(*d*) हा तस्य [रा०] SR, SSB
Vasantatilakā metre.

"By me, deceived by fate, was the evening spent here with her[1] ; food was eaten here, drinks were taken here and sleep enjoyed here"—alas ! by thoughts such as these in the forest, a sea was created by tears flowing from Śrī Rāma's eyes. (A.A.R.)

1 Sītā

अत्रासितं see No. 726

727*

अत्रासीत् किल नन्दसद्म शकटस्यात्राभवद् भञ्जनं
बन्धच्छेदकरोऽपि दामभिरभूद् बद्धोऽत्र दामोदरः ।
इत्थं माथुरवृद्धवक्त्रविगलत्पीयूषधारां पिबन्न्
आनन्दाश्रुधरः कदा मधुपुरीं धन्यश्चरिष्याम्यहम् ।।

(आ) PG 120 (a. Kaviśekhara), Bhaktirasāmṛta p. 203 (a. Padyāvali).
(*c*) विगलन्माध्वीकधारां PG (var.); पीयूषधारं Bhakti°; पीयूषधाराः PG var.).
(*d*) आनन्दाश्रु वहन् PG (var.).
Śārdūlavikrīḍita metre.

"Here was the house of Nanda, here was the cart (of the demon Śakaṭāsura) broken, and here (child) Kṛṣṇa was bound by ropes though he saves people from bondage (of *saṃsāra*)"—drinking in such a flow of nectar of words coming from the mouths of elderly citizens of Mathurā and with tears of joy flowing, when shall I be fortunate to move about the city of Mathurā ? (A.A.R.)

728*

अत्रासीत् फणिपाशबन्धनविधिः शक्त्या भवद् देवरे
गाढं वक्षसि ताडिते हनुमता द्रोणाद्रिरत्राहृतः ।
दिव्यैरिन्द्रजिदत्र लक्ष्मणशरैर्लोकान्तरं प्रापितः ।
केनाप्यत्र मृगाक्षि राक्षसपतेः कृत्ता च कण्ठाटवी ।।

(अ) Bālarāmāyaṇa 10.20
(आ) Kpr. 5.115 (p. 193), Pras 5.5
(c) °जिवत्र Pras; लोकान्तरे Pras.
Śārdūlavikrīḍita metre.

Here was done the trapping by the chains of serpents on your younger brother-in-law who was deeply wounded in his chest by the missile. The Droṇa mountain was brought here by Hanumat; here by the divine arrows of Lakṣmaṇa the conqueror of Indra was sent to the other world; by some one here, O deer-eyed one, the forest-like necks of the Demon-king were cut down. (R. C. Dwivedi's translation).

729*

अत्रास्थः पिशितं शवस्य कठिनैरुत्कृत्य कृत्स्नं नखैर्
नग्नस्नायुकरालघोरकुहरैर्मस्तिष्कदिग्धाङ्गुलिः ।
संदश्यौष्ठपुटेन भुग्नवदनः प्रेतश्चिताग्निद्रुतं
सूत्कारैर्नलकास्थिकोटरगतं मज्जानमाकर्षति ॥

(आ) SkV 1535 (a. Jayāditya)
Śārdūlavikrīḍita metre.

Standing here, a ghost has ripped off all a corpse's flesh / with his sharp nails, from under which bare sinews hang; / and now, his fingers smeared with brains, / pursing his lips and twisting to one side his mouth / he sucks the marrow, melted by the corpse-fire, / from out the hollow of a bone. (D.H.H. Ingalls's translation).

730*

अत्रास्मिन् सुतनु लतागृहेऽस्ति रम्यं
मालत्याः कुसुममनुच्चितं परेण ।
इत्युक्त्वा मृदुकरपल्लवं गृहीत्वा
मुग्धाक्षीं रहसि निनाय कोऽपि धन्यः ॥

(आ) JS 241.16 (a. Bhūtimādhava), VS 1866 (a. Jayamādhava)
(a) सुरत [सु°] ŚP
(c) °करपल्लवे ŚP
(d) धूर्तः JS [but JS (var.) as above], ŚP
Praharṣiṇī metre.

"Here, fair-bodied one, in the bower is a fine *mālatī*-flower not plucked by another (girl)—saying thus and holding the sproutlike soft hand of the charming-eyed one, one fortunate young man led her privately into it (the arbour). (A.A.R.)

731*

अत्रिलोचनसंभूत- ज्योतिरुद्गमभासिभिः ।
सदृशं शोभतेऽत्यर्थं भूपाल तव चेष्टितम् ॥

(आ) Kpr. 7.158 (p. 284), Amd 152. 386, SR 188.41, SSB 537.52

Thy actions O King ! shine like those blooming by the light of him who is born out of the eyes of Atri. (G. Jha's translation).[1]

1 Quoted as an example of the obscure (having its signification interrupted).

732*

अत्रैव दास्यसि विमुक्तिमथापि याचे
मातः शरीरपतनं मणिकर्णिकायाम् ।
अस्तु स्वकृत्यमनुकम्पनमीश्वराणां
दासस्य कर्मकरतैव तथा स्वकृत्यम् ॥

(आ) Ānas 26
Vasantatilakā metre.

You may be pleased to give me absolution here itself; still I make this request, O mother, that the place where my body falls (in death) should be Maṇikarṇikā (in Banaras). Gods may perform their duty of showing compassion (to the devotees); similarly the bounden duty of a servant is to do his own work. (A.A.R.)

733*

अत्रैव सरसि जातं
विकसितमत्रैव निर्भरं नलिनैः ।
कालवशागततुहिनैर्
विलीनमत्रैव हा कष्टम् ॥

(आ) Skm [Skm (B) 1774, Skm (POS) 4.27, 4].
Āryā metre.

Here itself in the lake it [the lotus] was born and blossomed here itself closely with (other) lotuses. But alas ! in course of time [by fate], by the coming of frost it has disappeared here itself. (A.A.R.)

734*

अत्रैष स्वयमेव चित्रफलके कम्पस्खलल्लेखया
संतापार्तिविनोदनाय कथमप्यालिख्य सख्या भवान् ।
बाष्पव्याकुलमीक्षितः सरभसं चूताङ्कुरैरर्चितो
मूर्ध्ना च प्रणतः सखीषु मदनव्याजेन चापह्नुतः ॥

(आ) SkV 549 (a. Bimboka or Ḍimboka or Vimboka or Himboka), Kav. 285 (a. Bimboka) Skm (Skm (B) 634, Skm (POS) 2.32. 4,

Skm (BI) 2,32, 4 (a. Vākkūṭa),], AB 523, Prasanna 128
(*a*) अत्रैव SkV (var.), Skm AB
(*b*) विख्यातवान् Prasanna
(*c*) सपुलकं [स°] SkV (var.); Skm, AB; च्यूतांकुरैर् SkV (var.); अर्चित: AB
(*d*) मृद्व्रो च प्रणत: सखी सुमदन° Pasanna; सखीसु Kav (var.); चापहृत: Skm (B) (var.).
Śārdūlavikrīḍita metre

To dispel her pain of fever / your mistress painted you upon her tablet / although with lines that shook from the trembling of her hand. / Then to deceive her friends who saw her tears / she offered mango sprays and bowed her head / implying that the portrait was the god of love. (D.H.H. Ingalls's translation).[1]

1. Words of a female messenger.

735*

अत्रोत्पातघनेन मन्त्रिविकले शून्याम्बरव्यापिना
धृष्टस्वप्रकृतिक्रियासमुचिते ग्रामे तथा जृम्भितम् ।
रथ्याकर्दमवाहिनामतिशुचिस्वच्छात्मनामन्तरं
नाप्यज्ञायि जनैर्यथौघपयसां स्रोतोजलानामपि ॥

(आ) VS 849 (a. Bhaṭṭa-Vṛddhi; could be identical with Śakavṛddhi)
Śārdūlavikrīḍita metre.

The cloud rising high in the sky and spreading in its empty space burst open in the village befitting its naturally overpowering activity in such a way that the people were unable to see the distinction between the inundation carrying off the muddy water of streets and the intensely pure water of limpid streams. (A.A.R.)

736*

अत्रोद्याने मया दृष्टा वल्लरी पञ्चपल्लवा ।
पल्लवे पल्लवे ताम्रा यस्यां कुसुममञ्जरी ॥

(अ) KāD [KāD (B) 3.112, KāD (R) 3.112, KāD (Bh) 3.112].
(आ) IS 185
(*a*) दृष्ट्वा KāD (R)
(*b*) मञ्जरी [व°] KāD (var.)
(*c*) चार्द्रा or सान्द्रा [ता°] KāD (var.)
(*d*) यस्या: KāD (var.)

In this garden [female body] I have seen a creeper [arm] having five twigs [fingers], and in each of these twigs there are ruddy blossoms [red nails].[1]

1 Example of the *samānarūpā*-riddle (3.100)

737

अत्वरा सर्वकार्येषु त्वरा कार्यविनाशिनी ।
त्वरमाणेन मूर्खेण मयूरो वायसीकृतः ॥

(आ) Subh 201, IS 186
(*a*) अत्वरं Subh

Deliberations (never require) haste. Haste spoils deliberations; a fool who hurried turned a peacock into a crow.

738*

अथ कालाग्निरुद्रस्य तृतीयनयनोत्थिता ।
ज्वाला दहति तत्सर्वं निर्वाणं ब्रह्मणो यतः ॥

(आ) ŚP 4265 (a. Yogarasāyana)

Then the flames emanating from the third eye of Rudra of destructive fire [Śiva in his destructive aspect] burn up everything, whence there is extinction of Brahman [the first of the Trinity]. (A. A.R.)

739*

अथ कृतकविहङ्गैः पार्थिवोद्दूलयन्तैस्
तुमुलमुपरिपातादम्बुवर्षात् त्रसन्त्यः ।
अविगलितसपत्नीगात्रसंमर्ददुःखाः
प्रणयिनमभिपेतुर्हानिनादेन देव्यः ॥

(आ) JS 245.2 (a. Sūktisahasra)
(*a*) °द्धूतयन्त्रैः suggested in JS instead of द्दूलयन्तैः
(*d*) प्रणयिमभितुर्हा° JS (MS).
Mālinī metre

Then the queens approached the dear [king] with lamentations (resounding with *hā*), unconscious of the misery of rubbing shoulders with co-wives and frightened with the sudden fall of water [rain] and confused with the fall of dust thrown by artificial (pet) birds. (A.A.R.)

740

(अर्जुन उवाच)
अथ केन प्रयुक्तोऽयं पापं चरति पूरुषः ।
अनिच्छन्नपि वार्ष्णेय बलादिव नियोजितः ॥

741

(श्रीभगवानुवाच)
काम एष क्रोध एष रजोगुणसमुद्भवः ।
महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् ॥

742

धूमेनाव्रियते वह्निर् यथादर्शो मलेन च ।
यथोल्बेनावृतो गर्भस् तथा तेनेदमावृतम् ॥

(श्र) MBh [MBh (Bh) 6.25.36-8; BhG 3.36-8]
(c) इव or नापि [अपि] MBh (var.)
(d) अकाम्येन or बलादपि [ब०] MBh (var.)
(e) एव [ए०] MBh (var.)
(i) विधूमेनायते or धूमेनावृयते (°नाद्रियते; °नापिहितो) MBh (var.)

(Arjuna said :)
Then by what impelled does this / man commit sin, / even against his will, Vṛṣṇi-clansman,/ as if driven by force? (36)
(The Blessed one said :)
If it is desire, it is wrath, / arising from the strand of passion, / all consuming, very sinful; / know that this is the enemy here. (37)
As fire is obscured by smoke, and as mirror by dirt, / as the embryo is covered by its membrane-envelope, / so this (universe[1]) is obscured thereby. (38). (F. Edgerton's translation).

[1] Or "knowledge"

743*

अथ कोकिल कुरु मौनं
जलधरसमयेऽपि पिच्छिला भूमिः ।
विकसति कुटजकदम्बे
वक्तरि भेके कुतस्तवावसरः ॥

(आ) SR 225. 129, SSB 614. 15
Gīti-āryā metre.

Then, O Cuckoo, observe silence during the rainy season, for the ground is slippery and when the *kuṭaja* (*Wrightia antidysenterica*) and the *kadamba* (*Nauclea Cadamba*) are in bloom and when the songsters [speakers] are the frogs, where is the scope for you ? (A.A.R.)

अथ गच्छति मूढचेतनः see No. 3219

744**

अथ धूकस्वरो वामे यात्रायां गच्छतः शुभः ।
दक्षिणे मृतये किंचिद् दुष्टं दर्शनमस्य हि ॥

(आ) ŚP 2650

The hooting of an owl, if on the left, is auspicious when going on a journey; if on the right it forecasts death; and its sight is somewhat inauspicious. (A.A.R.)

745*

अथ जगदवगाढं वासरान्तापचारात्
तिमिरपटलवृद्धावप्रतीकारसत्त्वम् ।
शशिभिषगनुपूर्वं शीतहस्तो भिषज्यन्
अधिकविशदवक्त्रः स्वैरभावं चकार ॥

(आ) Skm [Skm(B) 399, Skm (POS) 1.80, 4, Skm (BI) 1.80, 4)
(c) अभिषिञ्जन् Skm (var.)
(d) °वक्त्रस्वै° Skm (POS), Skm (BI)
Mālinī metre.

Then the world was plunged in dense darkness (*timira*) with all activity stilled due to the departure of the day (*apacāra*); immediately the physician of the moon, with cool rays [hands] giving treatment, it came out with very clear face and was rendered at ease. (A.A.R.)

746*

अथ दीर्घतमं तमः प्रवेक्ष्यन्
सहसा रुग्णरयः स संभ्रमेण ।
निपतन्तमिवोष्णरश्मिमुर्व्यां
वलयीभूततरुं धरां च मेने ॥

(श्र) Kir 13.30
(आ) Sar *ad* 3.149 (p. 381)
(a) दीर्घतरं Kir (var.) Sar
(b) रुग्नरथः Kir (var.)
Aupacchandisika metre.

The boar while about to enter the long-lasting darkness (of death), suddenly had its movements checked, and owing to its reeling, took the sun as falling down and the earth as having its trees circling on. (S. and K. Ray's translation).

747*

अथ देहं स्थिरीकर्तुं योगिनां सिद्धिमिच्छताम् ।
कथ्यन्ते शुद्धकर्माणि यैः सिद्धिं प्रापुरुत्तमाः ॥

(आ) ŚP 4406

Then are dealt with, pure actions to make quiescent the body of *yogin-s* [earnest seekers] who are desirous of final beatitude; whereby the best of men attained final emancipation. (A.A.R.)

748*

अथ नगरधृतैरमात्यरत्नैः
पथि समियाय स जाययाभिरामः ।
मधुरिव कुसुमश्रिया सनाथः
क्रममिलितैरलिभिः कुतूहलोत्कैः ॥

(श्र) Naiṣ 16.124
Puṣpitāgrā metre.

Like as the spring accompanied by the beauty of flowers, meets the eagerly curious bees that come one by one, so did Nala, charming with his bride, meet his ministers on the way, jewels of the city, and eager with curiosity. (K. K. Handiqui's translation).

749*

अथ नभसि निरीक्ष्य व्याप्तदिक्चक्रवालं
　　सजलजलदजालं प्राप्तहर्षप्रकर्षः ।
विहितविपुलबर्हाडम्बरो नीलकण्ठो
　　मदमृदुकलकण्ठो नाटचमङ्गीचकार ॥

(आ) SR 341.52, SSB 214.48
　Mālinī metre.

Then the peacock commenced his dance with a gentle sweet song of intoxication, proudly spreading his multicoloured tail as he became overjoyed on seeing the sky fully overcast with fresh (raining) clouds. (A.A.R.)

750*

अथ नयनसमुत्थं ज्योतिरत्रेरिव द्यौः
　　सुरसरिदिव तेजो वह्निनिष्ठ्यूतमैशम् ।
नरपतिकुलभूत्यै गर्भमाधत्त राज्ञी
　　गुरुभिरभिनिविष्टं लोकपालानुभावैः ॥

(अ) Ragh 2.75 (Cf. A. Scharpé's Kālidāsa Lexicon I.4; p. 44)
(आ) Amd 192.508, Kāvyālaṁkārasūtrāṇi of Vāmana (KM 15) *ad* 2.2 (p. 31) *a* only
　Mālinī metre.

As from great Atri's eye the sky receives / its light, or as Gaṅgā Śiva's potent seed, / the Queen conceived the Sun-race to prolong, / the World's great Regents blessed her fruitful womb. (P. de Lacy Johnstone's translation).

751

अथ नित्यमनित्यं वा　नेह शोचन्ति तद्विदः ।
नान्यथा शक्यते कर्तुं　स्वभावः शोचतामिति ॥

(अ) BhPn 7.2, 49
(आ) SR 379.80 (a. BhPn), IS 187

Those who are acquainted with the nature of the Eternal and the Transient, do not lament for either of them; when some among these beings even are seen to mourn, it is to be understood, that nature rules supreme in them. (J. M. Sanyal's translation).

752*

अथ　पङ्क्तिमतामुपेयिवद्भिः
　　सरसैर्वक्रपथश्रितैर्वचोभिः ।
क्षितिभर्तुरुपायनं चकार
　　प्रथमं तत्परतस्तुरङ्गमाद्यैः ॥

(आ) Amd 260. 725
(*a*) पङ्क्तिमतमु० Amd (var.)
(*b*) सरसैर्वक्त्र० Amd.
　Aupacchandisika metre.

Then forming themselves into a row, they at first offered a present to the king with words, full of fine sentiments and appeal; and thereafter with horses, etc. (they offered presents). (A.A.R.)

753*

अथ　पथिकवधूदहनः
　　शनकैरुदभन्निशाकरालोकः ।
कुमुदप्रबोधदूतो
　　व्यसनगुरुश्चक्रवाकीणाम् ॥

(अ) Kal [Kal (KM) 1.30, Kal (RP) 1.30]
(आ) ŚP 3623 (a. Kṣemendra), AP 19, SR 299.10, SSB 144.12 (a. Kṣemendra).
　Āryā metre.

Then slow uprose the shimmering moon, tormenting the wives of those afar, portending the awakening of the night-lotuses, and causing the female *cakravāka* birds the grief of loss of their spouses. (A. B. Keith's translation in his 'A History of Sanskrit Literature', p. 239).

754*

अथ प्रसन्नेन्दुमुखी सिताम्बरा
　　समाययावुत्पलपत्रलोचना ।
सपङ्कजा श्रीरिव गां निषेवितुं
　　सहंसबालव्यजना शरद्वधूः ॥

(आ) ŚP 3902 (a. Mahāmanuṣya); VS 1818 (a. Mahāmanuṣya), SR 344.13 (a. VS), AP 72, SSSN 219.18
(*b*) °नेत्र° [°पत्रा] AP; °पत्नलोचना VS (var.)
(*c*) सपङ्कजश्रीर् VS; सपङ्कजां VS (var.)
　Vaṁśasthā metre.

Then arrived the bride of autumn with the charming face of the moon, white robed with clouds and with lily eyes like goddess Lakṣmī with her lotus and royal fans in the form of swans.[1] (A.A.R.)

1 Cf. ZDMG 27.635

अथ प्रायं यो विदि° see No. 2290

755*

अथ बद्धजटे रामे सुमन्त्रे गृहमागते ।
त्यक्तो राजा सुतत्यागाद् अविश्वस्तैरिवासुभिः॥

(आ) SR 361.5, SSB 249.5

Then when Śrī Rama wore matted hair and Sumantra returned home (after leaving Rāma in the forest), the king (Daśaratha) became bereft of life due to separation from his son, as (people are abandoned) by untrustworthy persons. (A.A.R.)

756

अथ भद्राणि भूतानि हीनशक्तिरहं परम् ।
मुदं तदापि कुर्वीत हानिर्द्वेषफलं यतः ॥

(अ) Viṣṇu-purāṇa 1.17, 81
(c) तथापि Viṣṇu-purāṇa (var.)

If fortune be propitious to them, and I am unable to partake of the like enjoyments, yet wherefore should I cherish malignity towards those who are more prosperous than myself; I should rather sympathise with their happiness; for the suppression of malignant feelings is of itself a reward. (H. H. Wilson's translation).

757*

अथ मनसिजदिग्जयाभिशंसी
जलधरदुन्दुभिराततान शब्दम् ।
तदनु तदनुजीविभिः कदम्बैः
कवचितमुन्मदषट्पदच्छलेन ॥

(आ) VS 1758 (a. Jayamādhava), JS 219.3
(d) °षट्पद° JS (printing error)
Puṣpitāgrā metre.

Then proclaiming the all conquering character of the god of love, the war drums of clouds [thunder] resounded all round. Thereafter the *kadamba*-trees (*Nauclea Cadamba*) its followers, put on armour in the guise of intoxicated swarms of bees. (A.A.R.)

758**

अथ मन्त्रमिमं कर्णे जपेद्दंशं स्पृशेत् तथा ।
एकविंशतिवारं च वृश्चिकक्ष्वेडशान्तये ॥

(आ) ŚP 2950

Then the (following) *mantra* should be recited in the ear, touching the injured (bitten) part, twenty one times for the removal of the poison of scorpion (bite). (A.A.R.)

759*

अथ मन्मथवाहिनीपरागः
किमपि ज्योतिरुदस्फुरत् पुरस्तात् ।
तिमिरस्य जरा चकोरकूरं
कुलटाकेलिवनीदवानलार्चिः ॥

(आ) ŚP 3622. SR 299.17 (a. ŚP), SSB 114.19
Aupacchandisika metre.

Then arose in the east a luminary [the moon], the dust (indicative) of the army of Cupid, the dotage (end) of darkness, the food of *cakora*-birds and the conflagration to the pleasure garden of harlots (desirous of meeting lovers). (A.A.R.)

अथ ये बुद्धिमप्राप्ताः see ये च बुद्धिमुखं प्राप्ताः

अथ ये संहता (सहिता) वृक्षाः see महानप्येकजो वृक्षः

760*

अथ रतिरभसादलीकनिद्रा-
मधुरविघूर्णितलोचनोत्पलाभिः ।
शयनतलमशिश्रियन् वधूभिः
सह मदमन्मथमन्थरा युवानः ॥

(आ) Skm [Skm (B) 1091 (a. Ratnākara), Skm (POS) 2.124, 1 (a. Ratnākara)], AB 373
Puṣpitāgrā metre.

Then the young men rendered indolent by wine and passionate love resorted to their beds along with their wives whose lotus eyes were rolling sweetly by pretended sleep in the ecstasy of love. (A.A.R.).[1]

1 Th. Aufrecht translated this verse in AB as follows : Burschen legen sich zu Maegdelein. Darum herum werden einige alltaegliche Attribute gethan und so entstehte in Vers, der aus dem Zusammenhang gerissen keinerlei Werth hat.

761

अथ राज्ञा दरः कार्यो न तु कस्यां चिदापदि ।
अपि चेतसि दीर्णः स्यान् नैव वर्तेत दीर्णवत् ॥

(आ) SRHt 126.3 (a. MBh), SSSN 149.3

Then the king should not be afraid when any calamity befalls; even if he is affected by fear in his mind he should not appear to others as one frightened. (A.A.R.)

762**

अथर्तुपक्वात् कलतोऽवशोषिताद्
विकृष्य बीजं पयसा निषिच्य ।
विशोषितं पञ्चदिनानि सर्पिषा
विडङ्गमिश्रेण च धूपयेत् ततः ॥

(आ) ŚP 2132
(a) °वशोषितान् ŚP
Vaṁśasthā metre (in b defective)

Then drawing out the seed (from the pod) by sprinkling water when it has dried up due to the ripening in the appropriate season and having dried it (the seed) for five days, it should be smoked with a mixture of ghee and the fruit of *viḍaṅga* (A.A.R.)

763

अथर्वविधितत्त्वज्ञैर् ब्राह्मणैर्विजितेन्द्रियैः ।
मन्त्रतन्त्रविधानज्ञैर् दूरादुन्मूलयेद् रिपून् ॥

(अ) Mānasollāsa 2. 1238
(आ) SRHt 167.14 (a. Mānasollāsa), SSSN 149.14
(a) °विधि° Mānaso°
(d) रिपून् SRHt

(The king) should uproot (destroy) the enemies completely with the help of Brāhmaṇa-s who are proficient in the secrets of the Atharva Veda, self-controlled and knowing the practical use of *mantra-s* and *tantra-s* (A.A.R.)

764

अथर्वाम्नायतत्त्वज्ञस् तन्त्रज्ञः क्रतुकर्मठः ।
धनुर्वेदस्य वेत्ता च पुरोधा राजसंमतः ॥

(आ) SSB 460.1

That priest is approved by the king who knows the true import of the Atharva-Veda proficient in *tantra-s* and the performance of sacrifices and knowing the science of archery. (A.A.R.)

765*

अथ लक्ष्मणानुगतकान्तवपुर्
जलधिं विलङ्घ्य शशिदाशरथिः ।
परिवारितः परित ऋक्षगणैस्
तिमिरौघराक्षसकुलं बिभिदे ॥

(अ) Śiś 9.31
(आ) VS 1974 (a. Māgha), SR 300.56 (a. Śiś), SSB 146.58 (a. Māgha)
(b) व्यतीत्य [वि०] VS
(c) ऋक्षबलैस् VS
Pramitākṣarā metre.

Then the moon-Rāma with a charming form accompanied by his spot—Lakṣmaṇa having crossed the ocean and surrounded by stars—bears and monkeys destroyed the darkness-demon. (A.A.R.)

766

अथवा नश्यति प्रज्ञा प्राज्ञस्यापि नरस्य हि ।
प्रतिकूले गते दैवे विनाशे समुपस्थिते ।

(अ) R [R (Bar) 6. did not appear yet; R (G) 6.8. 15]
(आ) IS 188

When fate is unfavourable and destruction is near at hand, the intelligence of even a wise man perishes. (A.A.R.)

अथवा परिवृष्टानि see No. 1754

767**

अथवा प्रोच्यते ध्यानम् अन्यदेवात्र योगिनाम् ।
रहस्यं परमं मुक्तेः कारणं प्रथमं च यत् ॥

(आ) ŚP 4473

Or the Science of meditation is now dealt with that which is specially practised by *yogin-s* [earnest seekers of truth], which is the supreme secret and the first (best) means of attaining liberation. (A.A.R.)

768

अथवा भवतः प्रवर्तना
न कथं पिष्टमियं पिनष्टि नः ।
स्वत एव सतां परार्थता
ग्रहणानां हि यथा यथार्थता ॥

(अ) Naiṣ 2.61
Viyoginī metre.

Or perhaps my urging thee to action is like crushing a thing already crushed; for the good do good to others of their own accord, just as sense perceptions become valid on their own account. (K. K. Handiqui's translation).

769*

अथवाभिनिविष्टबुद्धिषु
व्रजति व्यर्थकतां सुभाषितम् ।
रविरागिषु शीतरोचिषः
करजालं कमलाकरेष्विव ॥

(अ) Śiś 16.43
(आ) SR 40.46 (a. Śiś), SSB 294.46 (a. Māgha), SSap 538
(*a*) अभिनिवि० SSap
Viyoginī metre.

Or salutary advice (good literature) falls on deaf ears [is useless] in the case of those who are perverse-minded : just as the mass of rays of the moon on lotus ponds which are attached to the sun. (A.A.R.)

770*

अथवा मम भाग्यविप्लवाद्
अशनिः कल्पित एष वेधसा ।
यदनेन तरुर्न पातितः
क्षपिता तद्विटपाश्रया लता ॥

(अ) Ragh [Ragh (S) 8.46, Ragh (K) 8.47, Ragh (C) 8.47]. (Cf. A. Scharpé's Kālidāsa. Lexicon, I. 4; p. 124)
(आ) SuM 15.11
(*a*) मता Ragh (var.); सुरमाल्यरूपभाग् Ragh (var.)
(*b*) कल्यित Ragh (C) (printing error); निर्मित [क°] Ragh (var.); एव SuM (var.)
(*c*) पातितस्तरुः [त० पा०] Ragh (S); निपातितस्तरुः SuM (but A in SuM as Ragh (S)); तरुः [पा°] Ragh (var.)
(*d*) आश्रितः Ragh (var.)
Viyoginī metre.

Or perhaps, through the adverseness of my fate, the creator has created this (strange) thunderbolt, since the tree was not felled down by it while it cut off the creeper twining round its branches. (M. R. Kale's translation).

771**

अथवा मूलसंस्थानाम् उद्घातैस्तु प्रबोधयेत् ।
सुप्तां कुण्डलिनीं शक्तिं बिसतन्तुनिभाकृतिम् ॥

(आ) ŚP 4368 (a. Śārṅgadhara)

Or one should rouse the dormant power of the Kuṇḍalinī [mystical coil like serpent's] situated near the region of the navel and which has a shape similar to a thread of lotus stalk, by the regulation of breathings [breath control]. (A.A.R.)

772*

अथवा मृदु वस्तु हिंसितुं
मृदुनैवारभते प्रजान्तकः ।
हिमसेकविपत्तिरत्र मे
नलिनी पूर्वनिदर्शनं मता ॥

(अ) Ragh 8.45 (Cf. A. Scharpé's Kālidāsa-Lexicon I.4; p. 125)
(*d*) गता [म०] Ragh (var.)
Viyoginī metre.

Or the God of death undertakes to destroy a delicate thing by means of a delicate one alone. And herein, the lotus plant whose destruction is due to the shower of frost, is regarded by me as the first instance. (R. D. Karmarkar's translation).

773*

अथ वासवस्य वचनेन
रुचिरवदनस्त्रिलोचनम् ।
क्लान्तिरहितमभिराधयितुं
विधिवत् तपांसि विदधे धनंजयः ॥

(अ) Kir 12.1
(आ) Sar 2.19 (p. 153)
Udgīti metre.

Now Arjuna having mild countenance, duly and untiringly carried on penance at the words of Indra, to pacify Śiva, the three-eyed. (S. and K. Ray's translation).

अथ व्यवसितानुज्ञा see No. 5074

अथ संत्यजतो धर्मम् see धर्ममाचरतो राज्ञः

774*

अथ संसारसंहार- वामनाबन्धवासितः ।
अजायत वृषारूढो भैरवो महसां निधिः ॥

(आ) Pad 83.39 (a. Bhānukara)

Then (in summer) came the sun (the store-house of effulgence), fierce, and in the month of Ṛṣabha, being rendered fragrant by association with *aṅkaṭa*-trees and as if intending to kill (torment) the world (with his heat) like Lord Śiva, the store-house of brilliance, mounted on his bull and who is celebrated for his vile attachment to the destruction of the world. (A.A.R.)

775*

अथ स ललितयोषिद्भ्रूलताचारुशृङ्गं
रतिवलयपदाङ्के चापमासज्य कण्ठे ।
सहचरमधुहस्तन्यस्तचूताङ्कुरास्त्रश्
शतमखमुपतस्थे प्राञ्जलिः पुष्पधन्वा ॥

(अ) Kum 2.64 (Cf. A. Scharpé's Kālidāsa Lexicon, I. 3, p. 38).
(आ) Suvṛ [Suvṛ (KM) *ad* 2.22, Suvṛ (RP) 48], KH 396. 4-6, Alaṁkāraśekhara (KM 50) 31. 3-6
(*a*) सुललि° Kum. (var.) Alaṁ; °भ्रूक्षे [°शृ°] Kum (var.); °शाङ्ग° Alaṁ°
(*b*) °पथाङ्के Kum (var.)
(*c*) °चरमदहस्त° Kum (var.)
(*d*) शतमधम् Kum (var.); पुष्पकेतुः Kum (var.), Suvṛ
Mālinī metre.

Then that flower-bannered god, approached Indra with foiled hands, having placed his missile, the sprout of a mango-tree in his comrade Spring's hand, and having put on his shoulder, marked with the marks of bracelets of Rati, his bow whose ends were beautiful like the creeper like eye-brows of lovely women. (Dr. Sūryakānta's translation of Suvṛ):[1]

1 Example of a Mālinī verse without *visarga-s*

776*

अथ स विषयव्यावृत्तात्मा यथाविधि सूनवे
नृपतिककुदं दत्त्वा यूने सितातपवारणम् ।
मुनिवनतरुच्छायां देव्या तया सह शिश्रिये
गलितवयसामिक्ष्वाकूणामिदं हि कुलव्रतम् ॥

(अ) Ragh 3.70. (Cf. A. Scharpé's Kālidāsa Lexicon I.4; p. 57).
(आ) Amd 194. 516, Auc (KM I) *ad* 28 (p. 148) (a. Kālidāsa), Kāvyālaṁkārasūtrāṇi (KM 15) *ad* 3.10 (p. 27) *ab* (only), Sar *ad* 5. 451 (p. 702).
Hariṇī metre.

His soul from things of sense / he quite withdrew, then solemnly gave o'er / to his young son the Kingdom, and himself/ went with his Queen to Hermits' shady grove,—/ the use of aged of Manu's race. (P. de Lacy's translation).

777*

अथ सान्द्रसांध्यकिरणारुणितं
हरिहेतिहूति मिथुनं पततोः ।
पृथगुत्पपात विरहार्तिदलद्-
धृदयस्रुतासृगनुलिप्तमिव ॥

(अ) Śiś 9.15
(आ) SR 299.3 (a. Śiś.), SSB 139.5 (a. Māgha)
(*d*) °दयद्रुता° SSB
Pramitākṣarā metre.

Then the pair of *cakravāka*-birds flew away separately[1] with their bodies reddened by the thick rays of evening twilight as if they were smeared with the blood flowing from their hearts broken by the grief of separation. (A.A.R.)

[1]The *cakravāka* couple separate at night fall.

778**

अथ सामान्यशृङ्गारे युवतीनां प्रशंसनम् ।
स्त्रीपुंसजातिकथनं तयोः संयोगवर्णनम् ॥

(आ) ŚP 35

Then in the general treatment of love there are the praise bestowed on young women, the enumeration of the different types of men and women, and the description of their coming together (in love). (A.A.R.)

779*

अथ स्फुरन्मीनविधूतपङ्कजा
विपङ्कतीरस्खलितोर्मिसंहतिः ।
पयोऽवगाढुं कलहंसनादिनी
समाजुहावेव वधूः सुरापगा ॥

(अ) Kir 8.27
(आ) SR 338.72 (a. Kir); SSB 208.14 (a. Bhāravi)
(*b*) विपङ्क° SR, SSB
Vaṁśasthā metre.

Then (after the gathering of flowers) the divine river (Gaṅgā) invited the young ladies to plunge into its waters by the cacklings of royal swans—the river with its lotus flowers shaken by the sparkling fish and the series of its waves dashing against its mudless banks. (A.A.R.)

780*

अथ स्वमादाय भयेन मन्थनाच्
चिरत्नरत्नाधिकमुच्चितं चिरात् ।
निलीय तस्मिन् निवसन्नपांनिधिर्
वने तडागो दधुशेऽवनीभुजा ॥

(अ) Naiṣ 1.107
(आ) SSB 410.2 (in the index only)

(*d*) तटाको Naiṣ (var.)
Vaṁśasthā metre.

By that king was seen in that forest a lake which (as if) was the ocean remaining concealed there, having taken its wealth which was amassed since long and had more jewels than the ancient ones [viz. fourteen jewels] through fear of churning (S. V. Dixit's translation).

781*

अथ स्वस्थाय देवाय नित्याय हतपाप्मने ।
त्यक्तक्रमविभागाय चैतन्यज्योतिषे नमः ॥

(आ) SR 1.1, SSB 1.9

Then salutation to the luminary of all sentience [the Supreme Spirit], which is free of the division into Trinity [of Brahmā, Viṣṇu and Śiva], eternal, free from all sin and the divinity that is self abiding. (A.A.R.)

782*

अथागत्य भुवं राज्ञां गता वाहनतां हयाः ।
तेषां धर्मार्थकामांश्च साधयन्त्युपकारिणः ॥

(आ) ŚP 1604 (a. Śārṅgadhara)

Then the horses, coming down to the earth, became the vehicles of kings for riding; they also render help in their realization of *dharma*, *artha* and *kāma*. (A.A.R.).

783*

अथाङ्गराजादवतार्य चक्षुर्
याहीति जन्यामवदत् कुमारी ।
नासौ न काम्यो न च वेद सम्यग्
द्रष्टुं न सा भिन्नरुचिर्हि लोकः ॥

(अ) Ragh 6.30 (Cf. A. Scharpé's Kālidāsa-Lexicon I 4; p. 93)
(आ) Sama 2 भ 12, VyVi 60.8
(*b*) यातेति [या°] Ragh (var.), VyVi; जन्यान् or यान्यान् Ragh (var.)
(*c*) सम्यक् VyVi
Upajāti metre (Upendravajrā and Indravajrā).

Then taking off her eyes from the king of the Aṅgas, the princess said, "proceed", to her friend. It was not that he was not attractive, nor that she was not good at making judgments (of the suitability of the intended husband); but tastes differ. (A.A.R.)

784**

अथातः संप्रवक्ष्यामि लक्षणानि हि वाजिनाम् ।
शुभानि वर्णैरावर्तैस् तानि विद्याद्विचारतः ॥

(आ) ŚP 1642 (a. Nakula; according to AP. from Nakula's Aśvaśāstra, but not found in Tanjore edition).

Now I shall speak of the characteristics of horses. They should be known as auspicious by careful consideration of their colour and *āvartas* (locks of hair curling backwards). (A.A.R.)

785**

अथातः संप्रवक्ष्यामि हयारोहणमुत्तमम् ।
येन विज्ञातमात्रेण रेदन्तः प्रियतां व्रजेत् ॥

(अ) Aśvacikitsita 8. 1
(आ) ŚP 1678 (a. Jayadatta, according to AP from Jayadatta's Aśvaśāstra)
(*c*) विज्ञानमात्रेण Aśva°
(*d*) रेवन्तेनोपमीयते Aśva°

Now I shall speak of the best kind of riding of horses; as soon as one knows this, their neighings become pleasing (to the ears). (A.A.R.)

786*

अथात्मनः शब्दगुणं गुणज्ञः
पदं विमानेन विगाहमानः ।
रत्नाकरं वीक्ष्य मिथः स जायां
रामाभिधानो हरिरित्युवाच ॥

(अ) Ragh 13.1 (Cf. A. Scharpé's Kālidāsa-Lexicon 1.4; p. 201).
(आ) Amd 175.467, Sar *ad* 1.98 (132; p. 92) (*cd* different).
(*c*) सजायं Amd (but v. l. in Amd as above).
Upajāti metre (Upendravajrā and Indravajrā).

Incarnate now in Rāma, Viṣṇu's self,/ High Judge of virtue, crossed in Heavenly Car/ his sound-pervaded realm,—and, as He gazed/ on Ocean rich in pearls, his Spouse addressed in love's soft tunes. (P. de Lacy Johnstone's translation)

787*

अथानल्पकरं वक्ष्ये षडर्तूनां च वर्णनम् ।
यत्रसास्वादमुदिता विभान्ति विबुधालयः ॥

(आ) PV 594
(*d*) विभाति PV (MS)
Metrically defective.

Now I shall speak of the delightful description of the six seasons; the abodes of learned men shine brightly, delighted by the appreciation of its poetic sentiments. (A.A.R.)

788*

अथानुक्रमद्वाराणि विरच्यन्तेऽत्र वाङ्मये ।
अन्योक्तिसूक्तमुक्तालीं समुद्धृत्य श्रुताम्बुधेः ॥

(आ) Any 3.25

Now gateways, in due order, into eloquent speech are being made by raising garlands of pearls in the form of humorous and satirical poetry from the ocean of literature. (A.A.R.)

789

अथापि नोपसज्जेत स्त्रीषु स्त्रैणेषु चार्थवित् ।
विषयेन्द्रियसंयोगान् मनः क्षुभ्यति नान्यथा ॥

(अ) BhPn 11.26, 27

Moreover, one who knows the meaning (of the purpose of life) should not get attached to women or to things pertaining to women. The mind gets agitated only when there is the contact of the senses with their objects, not otherwise. (A.A.R.)

790**

अथाप्रशस्ताः खरतुल्यनादाः
प्रदीप्तपुच्छाः कुनखा विवर्णाः ।
निकृत्तकर्णा द्विपमस्तकाश्च
भवन्ति ये वा सिततालुजिह्वाः ॥

(आ) ŚP 2824

Upendravajrā metre.

Then (as omens, goats) possessed of the following signs are inauspicious—those bleating like donkeys, with excessively shining tails, with deformed hoofs, possessing unnatural colour, with ears cut, having forehead resembling that of an elephant and those with tongue and palate pale in colour. (A.A.R.)

791*

अथायतनसंनिधौ भगवतो भवानीपतेर्
मनोहरमचीखनद् भुवनभूषणं भूपतिः ।
विगाहनकुतूहलोत्तरलपौरसीमन्तिनी-
पयोधरभरत्रुटद्विकटवीचिमुद्रं सरः ॥

(आ) Skm[Skm (B) 2065, (a. Vasukalpa), Skm (POS) 5.13 (a Vasukalpa)]

Pṛthvī metre.

Then, in the vicinity of the temple of Lord Śiva, the king had a lake dug, beautiful and an ornament to the world, the rising uneven tides of which were broken by the massive bosoms of the city ladies who were full of enthusiasm in plunging into its waters. (A.A.R.)

अथार्थी जीवलोकोऽयं see No. 2985,

792

अथाशुद्धोद्भवो ग्राम्य- नर्तकस्येव यो भवेत् ।
कैतवस्नेहमापन्नो भवः संकीर्ण उच्यते ॥

(आ) ŚP 3154.

Then impure mixed feelings (around in an audience) are said to be those which are similar to feelings produced by an uncultivated (country) dancer and of false affection (A.A.R.)

793**

अथाश्वानां जन्मदेशान् प्रवक्ष्याम्यनुपूर्वशः ।
उत्तमानां च मध्यानां हीनानां यत्र संभवः ॥

(आ) ŚP 1674 (a. Jayadatta. According to AP from Jayadatta's Aśvaśāstra, but not found in the Tanjore edition).

Now I shall speak, in due order, of the native countries of horses wherein are born those that are superior, middlings and inferior. (A.A.R.)

794*

अथाससादास्तमनिन्द्यतेजा
जनस्य दूरोज्झितमृत्युभीतेः ।
उत्पत्तिमद्वस्तु विनाश्यवश्यं
यथाहमित्येवमिवोपदेष्टुम् ॥

(आ) VS 1898 (a. Pāṇini)

Upajāti metre (Upendravajrā and Indravajrā)

Then the irreprochable luminary [the sun] set; it was as if to instruct [remind] the people, whose fear of death was far away, that things born must necessarily die; just as in his [the sun's] case. (A.A.R.)

795*

अथेतरे सप्त रघुप्रवीरा
ज्येष्ठं पुरोजन्मतया गुणैश्च ।

चक्रुः कुशं रत्नविशेषभाजं
सौभ्रात्रमेषां हि कुलानुसारि ॥

(अ) Ragh. 16.1 (Cf. A. Scharpé's Kālidāsa-Lexicon I. 4; p. 249).
(आ) SRHt 95.13
(*a*) रघुप्रवीराः SRHt

Upajāti metre (Upendravajrā and Indravajrā)

Now did the heroes of Raghu's line / raise Kuśa, eldest-born and most renowned / of all their race for virtue, to the throne / of sovereign power;—for, ever in their house / ruled love fraternal. (P. de Lacy Johnstone's translation).

796*

अथेवं रक्षोभिः कनकहरिणच्छद्मविधिना
तथा वृत्तं पापैर्व्यथयति यथा क्षालितमपि ।
जनस्थाने शून्ये विकलकरणैरार्यचरितैर्
अपि ग्रावा रोदित्यपि दलति वज्रस्य हृदयम् ॥

(अ) Uttararāmacarita 1.28
(आ) SR 362.32 (a. Uttara), SSB 251.32, SRK 288. 2 (a. Uttara)
(*c*) करुण० (°णैः) [विकल०] SR, SSB, SRK

Śikhariṇī metre.

Then the wicked Rākṣasa-s resorting to the stratagem of a golden deer acted in such a way that even now it grieves us though avenged. On account of the behaviour of my lord in the lonely Janasthāna, in which his senses were overpowered, even the stone weeps, even the heart of adamant breaks (C. N. Joshi's translation).

797

अथेह कथ्यतेस्माभिः कर्मणा येन बन्धनम् ।
छिद्यते सदुपायेन श्रुत्वा तत्र प्रवर्त्यताम् ॥

(आ) ŚP 4424

Now is declared by us that activity by practising which good means man comes to the end of bondage; having heard (this), let it be acted upon. (A.A.R.)

798

अथैतत् पूर्णमभ्यात्मं यच् च नेत्यनृतं वचः ।
सर्वं नेत्यनृतं ब्रूयात् स दुष्कीर्तिः श्वसन् मृतः ॥

(अ) BhPn 8.19, 42 (BhPn (B) 8.19, 42 *cd*—43 *ab*)
(*a*) अध्यात्मं BhPn (var.)

..."no"—this lie has fullness in it. But whoever always speaks lie saying "no" to everything, is always censured and is like a dead man though living. (J. M. Sanyal's translation).

799*

अथो गणपतिं वन्दे महामोदविधायिनम् ।
विद्याधरगणैर्यस्य पूज्यते कण्ठगर्जितम् ॥

(आ) JS 45.72 (a. Rājaśekhara), SH fol. 34[a], (138), Kav. 86
(*a*) नरपतिं [ग०] JS (var.)
(*b*) महामद° SH

Now I bow to (God) Gaṇapati who brings about great joy (to the devotees) and whose trumpeting is worshipped by groups of Vidyādhara-s[1]. (A.A.R.)

1 Semi-divine beings.

800*

अथोच्चकैर्जरठकपोतकंधरा-
तनूरुहप्रकरविपाण्डुरद्युति ।
बलैश्चलच्चरणविधूतमुच्चरद्
घनावलीरुदचरत क्षमारजः ॥

(अ) Śiś 17.52
(आ) SR 127.1 (a. Śiś.), SSB 436.1
(*d*) °चरत: SR, SSB

Rucirā metre

Then arose the dust from the earth high up to reach the mass of clouds—dust raised by the fast moving feet of the soldiers and which possessed the grey colour of the feathers in the neck of a well grown pigeon. (A.A.R.)

801**

अथोच्यते श्वानरुतस्य सारं
सारं समस्तेष्वपि शाकुनेषु ।
विस्पष्टचेष्टं शुभलक्षणं च
शुभाशुभं प्राक्तनकर्मपाकम् ॥

(आ) ŚP 2328

Upajāti metre (Upendravajrā and Indarvajrā).

Now is declared the essence [significance] of the barking of dogs (as omen) which is the essenee of all such omens (at the time of starting on a journey); the clearly discernible activity, the auspicious signs and those that are good and bad as the fruition of the activities of former times. (A.A.R.)

802*

अथोत्तरस्यां दिशि खञ्जरीटम्
आलोक्य कोऽपि स्मितमादधानः ।
कस्याश्चिदास्ये स्मितचारुभासि
सभावयामास विलोचनानि ॥

(आ) Pad 78.4 (a. Bhānukara)
Upajāti metre (Upendravajrā and Indravajrā).

Then one of them, observing a wagtail in the northern direction, smiled and fully directed his glances at the face of a young lady who too was resplendent with smiles. (A.A.R.)

अथोद्दामैरिन्दोः see तथोद्दामैरिन्दोः

803*

अथोद्ययौ बालसुहृत् स्मरस्य
श्यामाधवः श्यामललक्ष्मभङ्ग्या ।
तारावधूलोचनचुम्बनेन
लीलाविलीनाञ्जनबिन्दुरिन्दुः ॥

(अ) Kṣemendra's Padya-kādambarī quoted in Kavikaṇṭhābharaṇa [Kavi (KM) *ad* 4.1 (p. 160), Kavi (RP) 27]
Upajāti metre (Upendravajrā and Indravajrā).

Then there did rise the moon, the Lord of the Night and a friend of Cupid from boyhood. The Moon with a coquetish small speck in prominence, it being nothing more than a drop of collyrium wiped off in the act of kissing the eyes of his luminary spouse. (Dr. Sūryakānta's translation).[1]

[1] Example of purity of flavour.

अथो नरपति see No. 799

804*

अथोपगूढे शरदा शशाङ्के
प्रावृड् ययौ शान्ततडित्कटाक्षा ।
कासां न सौभाग्यगुणोऽङ्गनानां
नष्टः परिभ्रष्टपयोधराणाम् ॥

(अ) JS 226.5 (a. Bilhaṇa), Kuv *ad* 61.123 (p. 141), ŚP 3911, AR 118, 14-5, SR 344.3 (a. Kuv.), SSB 219.5, IS 7624, SRK 142.1, Amd 283.807
(*b*) शरद्ययौ ŚP
Upajāti metre (Upendravajrā and Indravajrā).

Then when the moon was united with [embraced by] the autumn season, the rainy season [the female full of jealousy] became dim [dispirited] in casting glances in the form of lightning. Which woman's happiness of love is not lost when her *payodhara-s* [bosom or clouds of the rainy season] have dropped. (A.A.R.)

805*

अदः समित्संमुखवीरयौवत-
त्रुटद्भुजाकम्बुमृणालहारिणी ।
द्विषद्गणस्त्रैणदृगम्बुनिर्झरे
यशोमरालावलिरस्य खेलति ॥

(अ) Naiṣ 12.35
(आ) SR 135.15 (Naiṣ), SSB 447.15
Vaṁśasthā metre.

Those serried swans, his fame, play in the fountain of tears shed by the wives of his enemies, taking away (for food) those lotus-stalks, the broken conch bracelets of the young wives of the heroes fronting his campaigns. (K.K. Handiqui's translation).

806

अदण्डनमदण्ड्यानां दण्ड्यानां चापि दण्डनम् ।
अग्राह्यग्रहणं चैव ग्राह्याणां ग्रहणं तथा ॥

(अ) KN [KN (ĀnSS) 14.53, KN (BI) 13.53][1].
Cf. Nos. 807, 1071-72 and राजानो मन्त्र°

[1] इति ब्रुस महीपतेः

Withholding of punishment from those who do not deserve them, and the affliction of them on those who rightly merit them, acceptance of things acceptable and the rejection of those unacceptable (are the functions of the king). (M. N. Dutt's translation).

अदण्ड्यदण्डनं लोके see No. 1071

807

अदण्ड्यान् दण्डयन् राजा दण्ड्यांश्चैवाप्यदण्डयन् ।
अयशो महदाप्नोति नरकं चैव गच्छति ॥

(अ) Mn 8.128. Cf. Nos. 806, 1071-72, and राजानो मन्त्र°
(आ) SRHt 65.15 (a. Manu), VR 1825, SSSN 53.13
(*a*) अदण्ड्यं VR

A king who punishes those who do not deserve it, and punishes not those who deserve it, brings great infamy on himself and (after death) sinks into hell. (G. Bühler's translation).

808

अदत्तं नादत्ते कृतसुकृतकामः किमपि यः
शुभश्रेणिस्तस्मिन् वसति कलहंसीव कमले ।
विपत् तस्माद् दूरं व्रजति रजनीवाम्बरमणेर्
विनीतं विद्येव त्रिदिवशिवलक्ष्मीर्भजति तम् ।।

(आ) SuMuñ° 34
Śikhariṇī metre.

In him who aspires for the result of his own good actions only and does not take (others') things unless given, a series of goodness resides, as a she-swan in lotus. Danger goes afar from him as night from the Sun and divine wealth of auspiciousness resorts to him as learning does the well-disciplined. (A.A.R.)

809

अदत्तदोषेण भवेद् दरिद्रो
दरिद्रदोषेण करोति पापम् ।
पापादवश्यं नरकं प्रयाति
पुनर्दरिद्रः पुनरेव पापी ।।

(अ) VCsr II 5 (MSE)
(आ) Subh 290, IS 189, TP 371, NT 56, IS 7440
(a) अदत्तदानाच्च Subh; अदानदो° TP, NT, IS 7440; दरिद्री Subh; दरिद्रो IS
(b) दरिद्रभावादितनोति Subh; दारिद्र्यदो° TP, NT, IS 7440
(c) पाप हि कृत्वा Subh
Upajāti metre (Upendravajrā and Indravajrā).

A person may become poor by the fault of non-giving (of gifts) and he does sinful deeds by the fault of poverty. He necessarily goes to hell due to the sins. Poor again, sinner again (he becomes). (A.A.R.)

810

अदत्तभुक्तमुत्सृज्य धनं सुचिररक्षितम् ।
मूषका इव गच्छन्ति कदर्याः स्वक्षये क्षयम् ।।

(अ) Dar 2.71

As rats when the property declines, misers when they perish, must give the money which was neither spent nor enjoyed and which they have guarded for a long time.

अदत्तवारं see No. 2789

811

अदत्तानामुपादानं हिंसा चैवाविधानतः ।
परदारोपसेवा च शारीरं त्रिविधं स्मृतम् ।।

(अ) Mn. 12.7 (Cf. Y 3.136)
(आ) Madanapārijāta 692
(d) कायिकं [शा°] Madana

Taking what has not been given, injuring (creatures) without sanction of the law, and holding criminal intercourse with another's man's wife, are declared to be three kinds of (wicked) bodily action. (G. Bühler's translation).

812

अदत्तेत्यागता लज्जा दत्तेति व्यथितं मनः ।
धर्मस्नेहान्तरे न्यस्ता दुःखिताः खलु मातरः ।।

(अ) Bhāsa's Pratijñāyaugandharāyaṇa 2.7

Shame were it if she be not betrothed; yet if betrothed sorrow is one's lot; between duty and love mothers are sore vexed in heart. (A. B. Keith's translation in his "The Sanskrit Drama," p. 119).

813

अदनस्पृहया दुरीश्वराणां
सदनद्वारि वितर्दिमाश्रयन्तां ।
अपुनर्भवसाधनं शरीरं
जरयामो वयमों नमः शिवाय ।।

(आ) SuM 20.6
Aupacchandisika metre.

Waiting in the verandah at the entrance of the palace of haughty kings with the desire to get bread one becomes old in body, the instrument for non-re-birth. Om, salutation to Lord Śiva ! (A.A.R.)

814*

अदभ्रमभ्रोपलपट्टकेषु ये
शितीक्रियन्ते मदनेन पत्रिणः ।
तडिल्लता तन्निकषोत्थपावक-
स्फुलिङ्गभङ्गीं ललिताङ्गि सेवते ।।

(अ) Vikram. 13.25
(आ) VS 1781
(a) °पलकुट्टिमेषु यच्च VS
(b) छिती° VS; मार्गणाः [प°] VS
(c) तडिल्लतास्_ VS
(d) °भङ्गील° VS; °तानि बिभ्रति VS
Vaṁśasthā metre.

O Lady of graceful frame, the slender lightning looks like sparks of the fire produced from the rubbing of those arrows of Cupid, which are slightly whetted on the slab of stone in the form of clouds. (S. Ch. Banerji's translation).

815*

अदम्भा हि रम्भा विलक्षा च लक्ष्मीर्
घृताची ह्रिया चीरसंच्छादितास्या ।
अहो जायते मन्दवर्णाप्यपर्णा
समाकर्ण्य तस्या गुणस्यैकदेशम् ॥

(आ) PdT 118 (a. Gadādhara), Pad 29.5 (a. Gadādhara), SR 253.17, SSB 61.29
(*a*) व [च] PdT (MS)
(*b*) संच्छादि स्यात् PdT (MS), चीरसंछदितास्या Pad.
Bhujaṅgaprayāta metre.

On hearing only a part of her virtues, Rambhā lost her pride, Lakṣmī became embarrassed, and Ghṛtācī concealed her face with her garment due to shame; and even Goddess Pārvatī, O wonder, grew pale (by defeat). (A.A.R.)

816

अदयं घर्ष शिलायां
दह वा दाहेन भिन्धि लौहेन ।
हे हेमकार कनकं
म मां गुञ्जाफलैस्तुलय ॥

(आ) Skm [Skm (B) 1733, Skm (POS) 4.19, 3]
Āryā metre.

Rub me hard[1] against the touchstone, burn me in fire or break me by striking with a hammer—me, a piece of gold, O goldsmith. But do not weigh me [put me in the same scales] with the (worthless) *guñja*-berries. (A.A.R.)

1 without pity

817*

अदय दशसि किं त्वं बिम्बबुद्ध्याधरं मे
भव चपल निराशः पक्वजम्बूफलानाम् ।
इति दयितमवेत्य द्वारदेशाप्तमन्या
निगदति शुकमुच्चैः कान्तदन्तक्षतौष्ठी ॥

(अ) Kṣemendra's Lāvaṇyavatī in Auc [Auc (KM I) *ad* 35 [p. 154], Auc (RP) 96]
(*d*) न्यगदत [नि०] Auc. (var.)
Mālinī metre.

O cruel one, do you bite my lower lip mistaking it for a *bimba-fruit*? O capricious one, now be despaired of (getting) a ripe *jambū-fruit*. Thus another seeing that her husband had reached the door loudly speaks to the parrot with her lip bitten by her paramour. (Dr. Sūryakānta's translation).[1]

1 Example of poet's composition properly ornamented

818*

अदर्शनादापतितः पुनश्चादर्शनं गतः ।
न त्वासौ वेद न त्वं तं कः सन् कमनुशोचसि ॥

(अ) MBh (MBh (Bh) 12.168, 17, MBh (C) 12.6473), Cf. No. 819
(आ) SRHt 265.2 (a. Rāmāyaṇa) (in *c* 4 *akṣara-s* missing)
(इ) Cf. SS (OJ) 494
(*a*) आदर्शनाच्च प० MBh (var.); आपतिता: MBh (var.), SS (OJ)
(*b*) गता: SS (OJ)
(*c*) न ते तव न तेषां त्वं SS(OJ); न त्वसौ or नन्वासौ MBh (var.); तत्त्वं तं or न त्वं च (तत्) [न त्वं तं] MBh (var.); न त्व.. त्वं तत् SRHt
(*d*) का तत्र परिदेवना (°वेदना) SS (OJ); कस्मात् कमनुशोचसि SRHt; तस्मात् (क०) [कःसन्] MBh (var.); किम् [कम्] MBh (var.); अथ [अनु०] MBh (var.)

Thy son came from an invisible region. He has departed and become invisible. He did not know thee. Thou didst not know him. Who art thou and for whom dost thou grieve? (P. C. Roy's translation)

819*

अदर्शनादापतिताः पुनश्चादर्शनं गताः ।
न ते तव न तेषां त्वं तत्र का परिदेवना ॥

(आ) VS 3268 (Cf. No. 818)

They have come to you from an invisible source and they have once again disappeared. They are not yours, nor you theirs. Where is the scope for lamentation here? (A.A.R.)

820

अदर्शने दर्शनमात्रकामा
दृष्टौ परिष्वङ्गरसैकलोला ।
आलिङ्गितायां पुनरायताक्ष्याम् ।
आशास्महे विग्रहयोरभेदम् ॥

(ऋ) BhŚ 122
(आ) IS 190
(a) अदर्शना BhŚ (var.)
(b) दृष्टे or दृष्ट्वा or दृष्टाः or दृष्टाः BhŚ (var.); °सुखेक° [°रसैक°] BhŚ (var.); °लोलाः or °कामा [°लो°] BhŚ (var.)
(c) आलिंगतायां or आलोकितयां or अलिंगितायां or आलिंगितायाः BhŚ (var.)
(d) अध्यास्महे or नाशास्महे [आ°] BhŚ (var.); अभेदात् BhŚ (var.)

Upajāti metre (Upendravajrā and Indravajrā)

As long as we do not see her, our only wish is to have a glance of her handsome person; but when this simple wish is gratified we are anxious to have her body in our loving embrace. However, when that boon is also granted we pray God that He may be gracious enough never to part us asunder but to keep our bodies inseparably closed to one another ! (P. G. Nath's translation).

821

अदाक्षिण्यादतीवोग्राः पवना इव दुर्जनाः ।
गुरूनपि प्रतिक्षेप्तुं प्रयतन्ते क्षमाभृतः ॥

(आ) SSKR 4.6, KSSKP 4.6, SSSN 37.17

Kings are very harsh for lack of courtesy and mischievious like strong wind; they attempt to contradict even preceptors and elders. (A.A.R.)

अदातरि समृद्धि see किंशुके किं शुकः

822

अदाता पुरुषस्त्यागी दाता त्यागी च नित्यशः ।
इति ज्ञात्वा स्वयं बुद्ध्या धनं दद्यात् पुनः पुनः ॥

(अ) Cr 1144 (CRB I.13) Cf. Nos. 823 and 825.

A non-giver [close fisted person] is a mendicant (in the next birth) and one who is generous (in giving gifts) is always a *tyāgī* [a noble person who performs actions with no thought of reward]. Discriminating thus by one's own intelligence, one should give again and again.

823

अदाता पुरुषस् त्यागी धनं संत्यज्य गच्छति ।
दातारं कृपणं मन्ये मृतोऽप्यर्थं न मुञ्चति ॥

(अ) Cr 33 (CRr I.14, CNW 77 *cd/ab*, CNPh 116, CNP II 210, CPS 7.19,) Cf. Nos. 822 and 825.
(आ) ŚP 468 (a. Vyāsa) SRHt 17.14 (a. Bṛhatkathā) and 215.8, (a. Śṛṅgāraprakāśa) SuM 5.15, SR 70.2 (a. ŚP), SSB 339.2, SRK 222.5 (a. ŚP) IS 2745, Kk 30, Vyās 28.
(इ) Vyās (C) 26, Vyās (S) 26.
(b) स्वधनं (°जनं CNP II) त्यज्य गच्छति (°छ°) CNP II, SRHt 17.14 (215.8 as above); सर्वं [ध°] CNPh; गच्छति CNW.
(c) दाताद्दरं CR (var.); कृपणां CNPh.
(d) मृते CNW.

I consider a generous man as a miser, since even after death he refrains from (making use) of his wealth [good deeds); the miser, on the other hand, is generous, since when leaving (this world) [when dying] he gives away his entire wealth.

824

अदातारं दातृप्रवरमनयं विश्वविनयं
विरूपं रूपाढ्यं विगतजयिनं विश्वजयिनम् ।
अकुल्यं कुल्यं त्वामहमवदमाशापरवशात्
मृषावादेत्युक्तिस्त्वयि खलु मृषावादिनि मयि ॥

(आ) SR 106, 156, SSR 398.170

Śikhariṇī metre.

I converted you (in my praise) into the best of generous persons, full of humility, though close-fisted, the unhandsome into one rich in beauty, a defeated one into an all conquering hero, and an ill-born into a nobly born, on account of my hopes of reward; and if my hopes turn out false, then indeed are all my statements falsified. (A.A.R.)

825

अदाता वंशदोषेण कर्मदोषाद् दरिद्रता ।
उन्मादो मातृदोषेण पितृदोषेण मूर्खता ॥

(अ) Cr 34 (CNr 46, CPS 369. 51). Cf. Nos. 822-23.
(आ) SR 161.382, IS 192, SSB 492. 389, VP 9.49
(a) अदातृत्वं (°ता) वंशदोषात् CN (var.), CPS
(b) कर्मदोषेण निःस्वता CN (var.); कर्मदोषात् CN (var) CPS
(c) रुग्नता [उ° CN] (var.), CPS.

Stinginess is due to some faults in one's ancestry; poverty is due to the fault of circumstances; madness comes through the mother and foolishness through the father.

अदातुर्मनसं क्वापि see No. 825

अदातृत्वं (°ता) वंशदोषात् see No. 825

826

अदातृमानसं क्वापि न स्पृशन्ति कवेर्गिरः
दुःखायैवातिवृद्धस्य विलासास्तरुणीकृताः ॥

(अ) BhPr [BhPr (NSP) 132, BhPr (B) 132]
(आ) SR 71.21, SSB 341.21

(a) अदातुर्मनसं SR, SSB
(c) दोषयै° SR, SSB

Nowhere do a poet's songs touch a non-giver's mind; to the distress of the exceeding old sports are made young. (L. H. Gray's translation).[1]

1 Kālidāsa's words.

अदानदोषेण भवेद् see No. 809

827

अदानमीषद् दानं च किंचित् कोपाय दुर्धियाम् ।
संपूर्णदानं प्रकृतिर् विरामो वैरकारणम् ॥

(अ) Kalivi 95

To silly people the non-giving of gifts or the partial giving of the same produces slight anger. Fullness in giving is considered natural; its stoppage causes enmity. (A.A.R.)

828

अदान्तस्याविनीतस्य वृथापण्डितमानिनः ।
न गुणाय भवन्ति स्म नटस्येवाजितात्मनः ॥

(अ) BhPn 10.78, 26

(Study of the *śāstra-s*) has done him no good as he has no self-control and humility but only vain pride of a smattering of knowledge; he is like an actor without self-mastery. (A.A.R.)

829*

अदाहि यस्तेन दशार्धबाणः
पुरा पुरारेर्नयनालयेन ।
न निर्दहंस्तं भवदक्षिवासी
न वैरशुद्धेरघुनाधमर्णः ॥

(अ) Nais 8. 73

Upendravajrā metre.

Cupid, who was aforetime burnt by the god of fire with his abode in Śiva's eye, is not now a defaulter in paying the debt of hostility, burning as he does the god of fire, taking up his abode in thy eyes. (K.K. Handiqui's translation).

अदीत्या जीवनं शून्यं see No. 3345

830

अदीप्तेऽग्नौ हतो होमो हता भुक्तिरसाक्षिका ।
उपजीव्या हता कन्या स्वार्थे पाकक्रिया हता ॥

(अ) Cr 35 (CSr I. 97)
(आ) IS 7441.

(a) अदीप्ताग्नौ CS; अदिप्तेग्नौ (*sic* !) CS (var.); होम (°मौ; °मः) CS (var.)
(b) हतो CS (var.); भुक्तार CS (var.); असाक्षाणा (°क्षिणी; °खिकाः) CS (var.)
(c) उपजीवा CS (var.); उपजिव्या CS (var.)
(d) पाक हता क्रिया [पा° ह°] CS (var.).

Lost are oblations in the fire without flame; lost is a benefit without witnesses; lost is a daughter on whose earnings one lives; and lost is a cooking for one's self only.

831-3*

अदीर्घं कालमापन्नः प्रश्रयं युवतेः स्मरः ।
प्रगल्भ्यते मनस्येव मुग्धं वपुषि जायते ॥

बिभेत्यङ्गार्पणे वाञ्छ- त्यालिख्यातां रतिं प्रिये ।
उक्तप्रत्युक्तसंमूढा संमुखं न निरीक्षते ॥

रतचूतफलोत्पाक- रसैः कान्तं न धिन्वती ।
बाला निदाघलक्ष्मीव तापयत्येव केवलम् ॥

(अ) Nāṭakalakṣa° 2343-2348. (Cf. Nos. 5000-05, कण्ठग्रहं न वा° and विपक्षगन्ध°

Love which has not for long gained control of the girl's modesty swells only in her heart and is born bewildered in her body. She fears to surrender herself; she desires her friend to expatiate on the pleasure with her lover. Inexperienced in conversation, she does not look him in the face. Not satisfying her lover with the flavours of the ripe mango-fruit of love, the girl, like the splendour of summer, torments him only (Miles Dillon's translation).[1]

1 Description of the first stage of youth of the heroine.

834

अदीर्घदर्शिभिः क्रूरैर् मूढैरिन्द्रियसायकैः ।
हसद्भिः क्रियते कर्म रुदद्भिरनुभूयते ॥

(आ) VS 3360, SRHt 49.3 (a. Vyāsaśataka), SSSN 39.4

(a) °भिर् मूढैः SRHt, SSSN (see b)

(b) क्रूरैरैन्द्रियकैरपि SRHt, SSSN (see c)

By the arrows of foolish senses which are cruel and not far-seeing are actions done merrily; the results are experienced in weeping. (A.A.R.)

835

अदीर्घसूत्रः स्मृतिमान् कृतज्ञो नीतिशास्त्रवित् ।
धीमानायतिदर्शी च मन्त्री राज्ञः सुसंनिधिः ॥

(अ) Cr 36 (CRr V. 15, CPS 114.16)

(a) अदीर्घसूत्रो विज्ञश्च CR (var.); अदीर्घसूत्री CPS

(c) अत्यायतिदर्शी suggested by O. Botto

(d) राजः (°ज्ञो) CR (var.); ससन्निधिः CR (var.) Cf. Cvr 225

The councillor should be very near to the king, quick in action, to have a good memory, grateful, should know the *nīti-śāstra*, be intelligent and have a good grasp (of the possibilities) of the future.

अदीर्घसूत्रताक्षौद्यं see कौलिन्यं कूट°

836

अदुर्गविषयः कस्य नारेः परिभवास्पदम् ।
अदुर्गोऽनाश्रयो राजा पोतच्युतमनुष्यवत् ॥

(अ) H (HJ 3.54, HS 3.51, HM 3.51, HK 3.51, HP 3.49, HN 3.49, HH 82, 4-5, HC 109. 2-3). Cf. KN 4.58, Matsya-purāṇa in VīrR 203

(आ) SR 143.64 (a.H.), SSB 463.4, IS 193

(a) अदुर्गो विषयो यस्य HS; अदुर्गो वि० HM, HP, SR, SSB; सदुर्गो or सुदुर्गो H (var.)

(b) राज्ञो [ना०] IS; °स्पदः IS

(c) अदुर्गविषयो HS; अदुर्गो पिषयो IS

(d) गोत्र [पो०] IS

By what enemy (is) an unfortified country not liable to subjugation? A prince without a fortress (is) helpless as a man fallen out of a ship. (F. Johnson's translation).

अदुर्गविषयो कस्य यस्य see No. 836

अदुर्गो विषयो यस्य see No. 836

837

अदुष्टापतितां भार्यां मूढो यस्तु परित्यजेत् ।
सप्तजन्मनि स स्त्रीत्वं लभते नात्र संशयः ॥

(आ) ŚP 706. Cf. No. 838.

That fool, who abandons his wife who is unfallen and guiltless, obtains without doubt the state of being born a woman for seven births. (A.A.R.)

838

अदुष्टापतितां भार्यां यौवने यः परित्यजेत् ।
स जीवनान्ते स्त्रीत्वं च वन्ध्यत्वं च समाप्नुयात् ॥

(अ) Dakṣa 4.16 (in some editions 4.17) Cf. No. 837

(a) अदुष्टां पतितां Dakṣa (Dutt's ed.)

(d) वन्ध्यत्वं Dakṣa (var.)

He, who renounces in youth a wife who is free from any fault and is not degraded, will attain after death womanhood and become barren. (M. N. Dutt.s translation)

839

अदूरगमनं तीर्थम् अदेहदमनं तपः ।
अनम्भःसंभवं स्नानं मातुश्चरणपङ्कजम् ॥

(आ) SuM 31.5

The lotus feet of the mother is a holy place of pilgrimage not far off, penance without torture to the body, and a (holy) bath without water. (A.A.R.)

840*

अदृश्यन्त पुरस्तेन खेलाः खञ्जनपङ्क्तयः ।
अस्मर्यन्त विनिःश्वस्य प्रियानयनविभ्रमाः ॥

(अ) Rāmacarita 1.19

(आ) Amd 245.679

Rows of sporting wagtails were seen by him in front of him; and he was reminded, sighing, the sportive movements of the eyes of his beloved. (A.A.R.)

841

अदृष्टगुणदोषाणाम् अधृतानां च कर्मणाम् ।
नान्तरेण क्रियां तेषां फलमिष्टं प्रवर्तते ॥

(अ) R [R (Bar) 3.62, 16, R (G) 3.71, 13, R (B) 3.66, 17].

(b) अहितानां (आ०) च (तु) R (var.); कर्मस्व- (स्वधर्म) भिरतात्मनां R (var.); अभ्र् वाणां R (var.); तु [च] R (var.)

(c) नांतरे क्रियतां वीर R (var.); अंतरेण R (var.);

क्रिया R (var.); वीर [ते॰] R (var.)
(*d*) फल (°ल) काले R (var.); बलविष्ट [फ॰] R (var.); च वर्तते [प्र॰] R (var.)

Persons are not aware of the acts done by them in their previous births; they cannot see the virtuous or the wicked side of these acts; but it is certain that the fruits that are now being enjoyed must conform to the acts done by them before. (T. Srinivasa Raghavacharya's translation).

अदृष्टदानं कृतपूर्वनाशनं see विमानना दुश्चरि°

अदृष्टनर आदिष्ट see कपाल उपहारश्च

842*

अदृष्टपूर्वः कण्ठोऽयं कान्ताया भुवनत्रये ।
यस्माद्वीणानिनादस्य समुद्भूतिर्विभाव्यते ॥

(आ) SSB 81.1

There was not seen before, in the three worlds, such a (sweet) throat of the beloved, from which (surely) has risen the melody of the lute. (A.A.R.)

843*

अदृष्टपूर्वमस्माभिर् यदेतद्दृश्यतेऽधुना ।
विषं विषधरैः पीतं मूर्छिताः पथिकाङ्गनाः ॥

(आ) VS 1729, ŚP 3896, SR 343.97 (a. ŚP), SSB 217.1, SSSN 216.6 (Cf. Kuv 37.85)
(*b*) यदेवं [यदेतद्] ŚP; यदि त° SSSN

What is seen now has never been seen by us before : the serpents drank the poison (but) the wives of travellers swooned (as the effect of the poison). [The clouds took in water, i.e. fresh clouds were seen in the sky and separated ladies were affected]. (A.A.R.)

844

अदृष्टपूर्वानादाय भावानपरिशङ्कितान् ।
इष्टानिष्टान् मनुष्याणाम् अस्तं गच्छन्ति रात्रयः ॥

(अ) MBh [MBh(Bh)12.318.8, MBh (C) 12.2519
(आ) SR 379.78, IS 194
(*a*) आधाय [अदाय] MBh (var.)
(*b*) भावनपरि MBh (var.); भेवान् MBh (var.); °शंकित: MBh (var.)
(*c*) इष्टानिष्ट [°ष्टा] MBh (var.)
(*d*) अंतं MBh (var.); नाशु or आशु [अ॰] MBh (var); व्युच्छंति [(व्यु॰] MBh (var.); वांछति or गच्छति MBh (var.); रात्रिषु MBh (var.)

The nights are ceaselessly going away, taking with them the good and bad incidents that befall man, that depend on destiny, and that are unexpected by him. (P. C. Roy's translation)

845

अदृष्टपूर्वा बहवः सहायाः
सर्वे पदस्थस्य भवन्ति वश्याः ।
अर्थाद्विहीनस्य पदच्युतस्य
भवन्ति काले स्वजनोऽपि शत्रुः ॥

(अ) Cr 37 (CRr II.13, CPS 30.17), CP 1.109, 7
(इ) NM (T) 6.9.
(*a*) सहाया CR (var.).
(*b*) दवस्थस्य CR (var.); मित्राः [व°] GP.
(*c*) अर्थैर्विहीनस्य CR (var.), GP; पादच्युतस्य CR (var.)
(*d*) भवत्यकाले CR (var.), GP; भवेद्धि CR (var.); ह्रि [ऽपि] CR (var.), शत्रु CR (var.).

Upajāti metre (Upendravajrā and Indravajrā)

When a man is powerful and prosperous, friends gather around him and (come to him) from all directions; (but) if he is out of office and (lost his) fortune, they turn their backs on him, as foes in time of calamity.

846

अदृष्टमुखभङ्गस्य युक्तमन्धस्य याचितुम् ।
अहो बत महत् कष्टं चक्षुष्मानपि याचते ॥

(आ) VS 503, ŚP 253, SR 73.8 (a. VS), SSB 343.8, SRHt 221. 1 (a. Suvarṇadeva) SSSN, 175.1, SMa 2.43
(*a*) अदु: ष्ट° SSSN

It is but proper for the blind to beg as he does not see the change of expression [contempt] (on the face) of the person begged. O wonder and alas! greatly pitied should be the one who has eyes and begs. (A.A.R.)

847*

अदृष्टव्यापारं गतवति दिनानामधिपतौ
यशः शेषीभूते शशिनि गतधाम्नि ग्रहगणे ।
तथान्धं संजातं जगदुपनते मेघसमये
यथामी गण्यन्ते तमसि पटवः कीटमणयः ॥

(आ) ŚP 898 (a. Ānandavardhana), JS 83.6 (a. Ānandavardhana), SR 229.239, SSB 621.7 (a. Ānandavardhana), SRK 193.3 (a. Viśvaguṇādarśa(?)), IS 195, Any 78. 24
(*a*) अदृष्टिव्यापारं ŚP, JS, Any
(*c*) तथा ध्वांतं जातं SR, SSB, SRK Viśvaguṇādarśa IS (Zweiter Beitrag p. 403) तथांव

संजातं IS; सदा [त°] JS (var.) उ पगते IS
Śikhariṇī metre.

When the lord of the day [the Sun] has ceased his activity, when the moon remains only in its fame and other planets are devoid of lustre, then when the world is under the grip of darkness in the rainy season then only are the gems of worms [glow-worms] noticed as efficient (in dispelling a little darkness). (A.A.R.)

अवृष्टिदानं see No. 639

अवृष्टिव्यापारं see No. 847

848*

अवृष्टे दर्शनोत्कण्ठा वृष्टे विच्छेदभीरुता ।
नावृष्टेन न वृष्टेन भवता लभ्यते सुखम् ॥

(आ) Kpr 5. 128 (p. 208), KāP *ad* 5.1 (p. 143, 2-3), Dhv *ad* 3.95 (p. 521.6-7), AlR 415, SRHt 256.3 (a. Sar.); VS 1043, SR 291.1, (a. Kpr.), SSB 929.2 (a. Kpr.), IS 197
(*b*) विश्लेष SRHt
(*d*) विद्यते [ल°] SRHt

There is no comfort to me from you either when seen or unseen; in the former (I am troubled by) the fear of separation, and in the latter (by) a longing to see you. (G. Jhā's translation).[1]

1 Example of abstruse subordinate suggestion.

अवेग: सुभग: see No. 409

849

[अदेशकालार्थमनायतिक्षमं
यदप्रियं लाघवकारि चात्मन: ।
विचिन्त्य बुद्धया मुहुरप्यवैम्यहं
न तद्वचो हालहलं हि तद्विषम् ॥

(अ) P (PT 3.66, PTem 3.52, Pts 3.112, PtsK 3.113, PRE 3.54, PP 3.100). Cf. KSS 10. 62, 59. Cf. Ru 145
(आ) SR 379. 77, IS 198
(इ) Old syriac 6.39
(*a*) °कालक्षम् Pts, PtsK, PP, SR
(*c*) यो भाषते कारणवर्जितं वचो PP, PRE; योऽत्राम-वीरकारणवर्जितं वचो Pts, PtsK, SR
(*d*) न तद्वच: स्याद्विषमेव (तद्भवेत् तद्वच: PtsK, SR) PRE, Pts, PtsK, PP, SR
Vaṁśasthā metre.

On pondering carefully and frequently over the matter of man's utterance which is out of tune with place and time, which is not beneficial for future good, which displeases others and lowers one's prestige, I have come to the conclusion that it is not speech (that he makes) but the terrible *hālāhala* poison. (A.A.R.)

850

अदेशकाले यद् दानम् अपात्रेभ्यश्च दीयते ।
असत्कृतमवज्ञातं तत्तामसमुदाहृतम् ॥

(अ) MBh [MBh (Bh) 6, 39, 22, MBh (C) 6. 1448; BhG 17.22]
Cf. दातव्यमिति and यत्तु प्रत्युपकारार्थम्
(आ) IS 199, SSap 330
(*b*) °भ्य: प्र° MBh (var.)
(*c*) अविज्ञातं (°तु) MBh (var.); अवज्ञातं MBh (var.)
(*d*) तद्दानं तामसं स्मृतं MBh (var.)

What gift at the wrong place and time / and to unworthy persons is given, / without (suitable) marks of respect and with contempt, / that is declared to be darkness. (F. Edgerston's translation).

अदेशस्थो बहुरिपु see बालो वृद्धो

851

अदेशस्थो हि रिपुणा स्वल्पकेनापि हन्यते ।
ग्राहोऽल्पीयानपि जले गजेन्द्रमपि कर्षति ॥

(अ) KN, [KN (BI) 9.38, KN (ĀnSS) 9.39], H (HJ 4.49, HS 4.45, HM 4.45, HK 4.50, HP 4.48, HN 4.48, HH 107. 13-4, HC 143, 14-5). Cf. नक्र: स्वस्थानमासाद्य
(आ) IS 200
(*a*) ऽपि [हि] IS
(*b*) बाध्यते [ह°] HS; वध्यते [ह°] IS
(*d*) गजेशम् IS, गजेन्द्रमपक° KN; अपकर्षति [ग°] HP (var.)

One out of his place is vanquished even by an insignificant foe. An alligator, although very small, drags even the king of elephants under the water. (F. Johnson's translation).

852

अदेवं देवतं कुर्युर् देवतं चाप्यदेवतम् ।
लोकपालान् सृजेयुश्च लोकानन्यांस्तथा द्विज: ॥

(आ) VS 2835, ŚP 1315
(*d*) लोकानन्यांश्च कोपिता: ŚP

The twice born can make gods of those who are not gods and gods into non-gods; he may (even) create the guardians of the directions, as also create different worlds. (A.A.R.)

अदेवं खलु see No. 634

853*

अदोषाद्दोषाद्वा त्यजति विपिने तां यदि भवान्
अभद्रं भद्रं वा त्रिभुवनपते त्वां वदतु कः ।
इदं तु क्रूरं मे स्मरति हृदयं यत् किल तया
त्वदर्थं कान्तारे कुलतिलक नात्मापि गणितः॥

(आ) PG 297; (a. Rāmacandradāsa) Vijjala-nīlamaṇi 162 (a. Padyāvalī)
(b) नमन्दं मन्दं वा PG (var.); ब्रजकुलपते [त्रि॰] PG (var.)
(c) स्फुरति [स्म॰] PG (var.)
Śikhariṇī metre

If you abandon her (Sītā) in the forest, whether innocent or guilty, who, in the three worlds, will speak to you about it that it is wrong or right ? But my hard heart does indeed remember that for your sake, O best in the family, she did not spare herself in the forest. (A.A.R.)

854

अद्भिः शुध्यन्ति वस्त्राणि मनः सत्येन शुध्यति ।
अहिंसया च भूतात्मा बुद्धिर्ज्ञानेन शुध्यति ॥

(आ) Subh 192, SuB 4.4, IS 202, Cf. No. 855.
(c) पूतात्मा [भू॰] Subh; पूतत्मा [भू॰] SuB

Garments are cleaned by water, the mind by truth; the soul by *ahiṁsā*; the intellect by knowledge.

855

अद्भिर्गात्राणि शुध्यन्ति मनः सत्येन शुध्यति ।
विद्यातपोभ्यां भूतात्मा बुद्धिर्ज्ञानेन शुध्यति ॥

(अ) Mn (MnJ) 5.109, MnJh 5.108), Vi 22.92, Vās 3.60, B. 1, 5, 8, 2 *ad/cb*. Cf. तपो वेदविद् and भूतात्नस्वपोविद्य Cf. No. 854
(आ) IS 201, BrDh 2.6, 7, SSap 412
(इ) Tantri (OJ) 35
(a) अद्भिः शु॰ गा॰ tr. B.
(b) शुध्यतीति B (*d.* see *d*); शुध्यन्ते Tantri (OJ)
(c) अहिंसया च भू॰ B
(d) शुध्यतीति Vās, B.

The body is cleansed by water, the internal organ is purified by truthfulness, the individual soul by sacred learning and austerities, the intellect by (true) knowledge. (G. Bühler's translation).

856*

अद्भुतस्तर्कपाथोधिर् अगाधो यस्य वर्धकः ।
अक्षपादोऽतमःस्पृष्टस् त्वकलङ्कः कलानिधिः ॥

(अ) Viśvaguṇādarśa 560
(आ) SR 42.1, SSB 297.1, SRK 81.4 (a. Viśvaguṇādarśa)

The ocean of *tarka* is indeed wonderful whose architect is the very deep *akṣapāda*, untouched by lethargic qualities (*tamoguṇa*) and a treasure house of knowledge free from stain. [He is born blind but untouched by darkness, and he is the full moon but without the black spot]. (A.A.R.)

857

अद्भ्योऽग्निर्ब्रह्मतः क्षत्रम् अश्मनो लोहमुत्थितम् ।
तेषां सर्वत्रगं तेजः स्वासु योनिषु शाम्यति ॥

(अ) Mn (MnJ) 9.321, MnJh 9.321), MBh (MBh (Bh) *ad* 1.126, 34(1423*), MBh(Bh) 5.38, 13; 5.15, 32; 12.56, 24 and 12.79, 22
(a) आज्यो [अ॰] MBh 12.56, 24 (var.); ब्रह्मणः or ब्राह्मणा or ब्रह्मत॰ MBh Ādi and 12.56, 12, 79, 22 (var.); प्रोक्तः [क्ष॰] MBh 12.56, 24 (var.)
(b) अश्मतो or शश्मनो or अश्नतो or अश्मानो (°षो) MBh 12.56. 24 and 12.79.22; लोभम् or लेहम् or लोकम् or लोलम् MBh 12.56, 24 (var.) उत्तमं MBh 12. 79, 22 (var.)
(c) एषां [तै॰] MBh (Bh) 5.38, 13 (var.); 5.72, 17 (var.); सर्वगतं MBh Ādi (var.) and 5,15, 32 (var.), 5.38,13 (var), 12.56. 24 (var), 12.79, 17 (var.); धर्मगतं MBh 12.56, 24 (var.); सर्वगमं MBh 15.56, 24 (var.)
(d) स्वं स्वं [स्वा॰] MBh (Bh) 5.15, 32 (var.) ; स्वात्म॰ [स्वा°] MBh (Bh) 5.38, 13 (var.); सत्सु [स्वा॰] MBh 12. 56, 24 (var); स्वस्व॰ MBh 12.79, 22 (var.); °श्यति MBh 12.56, 24 (var.).

Fire sprang from water, Kṣatriya-s from Brāhmaṇa-s, iron from stone; the all-penetrating force of those [three] has no effect on that whence they were produced. (G. Bühler's translation)

अद्यकालिकया बुद्धया see No. 4779

858**

अद्यतनो योद्धव्ये
शकुनो विजयाय यात्रिकविरुद्धः ।
दिवसान्तरिते युद्धे
क्षेमः प्रास्थानिकः शकुनः ॥

(आ) ŚP 2758.
(*b*) शकुने ŚP
Āryā metre.

For to-day's fighting the omen (seen) for victory is inimical to the traveller [to the person who sets out]. For the battle of the next day (however), this favourable omen at the time of starting is for his welfare. (A.A.R.)

अद्य द्यूतजिताधरग्रहविधावीशोऽसि see No. 133

859*

अद्य धारा सदाधारा सदालम्बा सरस्वती ।
पण्डिता मण्डिताः सर्वे भोजराजे भुवं गते ॥

(आ) SR 117.83, SSB 416.10

Now that king Bhoja has come to the earth [throne], the kingdom of Dhārā has a good ruler [support], learning a good patron, and learned men (will be) well rewarded. (A.A.R.)

860**

अद्य प्रभृत्यवनताङ्गि तवास्मि दासः
क्रीतस्तपोभिरिति वादिनि चन्द्रमौलौ ।
अह्नाय सा नियमजं क्लममुत्ससर्ज
क्लेशः फलेन हि पुनर्नवतां विधत्ते ॥

(अ) Kum 5.86 (Cf. A. Scharpé's Kālidāsa-Lexicon I. 3; p. 80)
(आ) Sar 652.19-653.2.
(*a*) अनवम् Kum (var.)
(*b*) फीतस् [क्री०] Kum (var.); चन्द्रमौलन् Kum (var.)
(*c*) श्रमम् [क्ल०] Kum (var.)
(*d*) पिधत्ते or प्रपेदे [वि०] Kum (var.)
Vasantatilakā metre.

"From today, (O) you possessed of a beautiful body, I am your slave bought by (your) austerities"—as the mooncrested one spoke thus, she immediately bid adieu to the fatigue due to her (observance of the) vows; for fatigue brings on freshness again by (its) fruit (being secured). (R. D. Karmarkar's translation).

861*

अद्य भौमदिनं सत्यं सत्यमप्रस्तुतं तव ।
तथापि दूति गन्तव्यं नार्तः कालमपेक्षते ॥

(आ) VS 1179.

Today is Tuesday, it is true, and you have by no means recommended (my starting to meet the beloved). Still, dear messenger, I must go; for one tormented by love does not brook delay [cares not to wait for auspicious time]. (A.A.R.)

862*

अद्य मे सफलमायतनेत्रे
जीवितं मदनसंश्रयभावम् ।
आगतासि भवनं मम यस्मात्
स्वागतं तव वरोरु निषीद ॥

(आ) Nāṭyaśāstra *ad* 16.38
Svāgatā metre.

Today the two large eyes of mine[1] have attained their object and so has my life and love, because you have come to my house; O fair lady, you are welcome; please be seated. (M. Ghosh's translation).[2]

1 My question mark (L.S.)
2 Example for a svāgatā verse.

863

अद्य यावदपि येन निबद्धौ
न प्रभू विचलितुं बलिविन्ध्यौ ॥
आस्थितावितथतागुणपाशस्
त्वादृशा स विबुधा दुरपासः ॥

(अ) Naiṣ 5.130
(*c*) आश्रुतावितथता Naiṣ (var.)
(*d*) त्वादृशेन Naiṣ (var.)
Rathoddhatā metre.

A wise man like thee cannot get rid of the noose that is fidelity to one's promise—the noose, bound by which Bali and Vindhya are still unable to move. (K. K. Handiqui's translation).

864

अद्य शीतं वरीवर्ति सरीसर्ति समीरणः ।
अपत्नीको मरीमर्ति नरीनर्ति कुचोष्णवान् ॥

(आ) SR 345.7, SSB 222.10, SRK 143.5 (a. Sphuṭaśloka), IS 7625

Today the cold is very intense and the wind blows severely [bitingly]; it is death to one without wife and dancing joy to him who is warmed by the bosom (of his wife). (A.A.R.)

865*

अद्य स प्रवसतीति सुभ्रुवः
श्रोत्रसीमनि विजृम्भिते ध्वनौ ।
सद्य एव निजपाणिगुम्फिते
पुष्पदामनि महोरगभ्रमः ॥

(आ) Vidy 590 (a. Rucipati)
Rathoddhatā metre.

When the sound (news) that the lover would be going on a journey today disclosed itself at the border of her ear, the charming-eye-browed one had the flurried vision that the flower garland which she was stringing with her own hands had turned out to be a big snake. (A.A.R.)

866*

अद्य सुन्दरि कलिन्दनन्दिनी-
तीरकुञ्जभुवि केलिलम्पटः ।
वादयन् मुरलिकां मुहुर्मुहुर्
माधवो हरति मामकं मनः ॥

(आ) PG 165, Cf. Premāmṛta, Dānakhaṇḍa 13, (ed. Murshidabad) 1335 (=1928)
(b) कोपि लम्पटः [के°] PG (var.)
Rathoddhatā metre.

Today, my charming friend, Kṛṣṇa captivates my heart playing on the flute frequently, full of joyful sport, in the grounds of the arbours of the river Yamunā. (A.A.R.)

867*

अद्य स्वर्गवधूगणे गुणमय त्वत्कीर्तिमिन्दूज्ज्वलाम्
उच्चैर्गायति निष्कलङ्कमदशामादास्यते चन्द्रमाः ।
गीताकर्णनमोदमुक्तयवसग्रासाभिलाषो वद
स्वामिन्नङ्कमृगः कियन्ति हि दिनान्येतस्य वर्तिष्यते ॥

(आ) SkV 1007, (a. Amarasiṁha), Skm [Skm (B) 1634, Skm (POS) 3.53, 4] (a. Murāri), Prasanna 76b (Amarasiṁha)
(a) स्वर्गिव° Skm, SkV (var.); गुणमयस् Prasanna; त्वत्कीर्ति Skm (B); °भिदुज्वला Prasanna.
(c) ग्रीवाकर्णललाटमुक्ता Prasanna; वर Skm (POS), Skm (B) (MS), SkV (var.)
(d) कियंति दिवसान् Prasanna
Śārdūlavikrīḍita metre.

As now the nymphs of heaven sing aloud / your moonbright fame, / the moon itself will soon attain / to spotlessness; / for how long can its deer-mark live, / its appetite for grazing lost / in its delight of listening to that song ? (D. H. H. Ingalls's translation).

868*

अद्य त्वां जननीमकारणरुषा प्रातः सुदूरं गतां
प्रत्यानेतुमितो गतो गृहपतिः क्षुत्वैव मध्यंदिने ।
पङ्गुत्वेन शरीरजर्जरतया प्रायः स लक्ष्याकृतिर्
दृष्टोऽसौ भवता न किं पथिक हे स्थित्वा क्षणं कथ्यताम्

(आ) SkV 828, Kav 521, Prasanna 154b (*ab* only)
(a) जनंनी Kav (MS); सूदूर Kav (MS)
(b) गृहताति: Kav (MS)
(c) सुलक्ष्याकृतिर् Kav (but MS as above)
Śārdūlavikrīḍita metre.

Early this morning my husband's mother in a needless huff / set off for distant parts, and husband when he heard of this / —that was at noon—set off to fetch her back. / Oh traveller, did you see him on the way ? / His lameness and decrepitude would easily mark him out. / Remain a while and tell me. (D.H. H. Ingalls's translation).

अद्याक्रान्ता वसतिर्° see No. 1149

अद्यात् काकः पुरोडाशम् see यदि न प्रणयेद्राजा

869*

अद्यापि कोकनदचारुसरेखहस्तां
तां शातकुम्भकलशस्तनचारुगात्रीम् ।
बिम्बाधरीं विषमबाणनिपीडिताङ्गीं
संचिन्तये द्व्यणुकमध्यतनुप्रकाशाम् ॥

(आ) Caur [(Caur) (A) 114]
Vasantatilakā metre.

Even today I remember her with her painted and lovely hands like red lotuses, her gracious body, her breasts like two golden jars, her lips red like *bimba*-fruit, her heart troubled by the god of (five) arrows, her radiant waist subtle like two atoms.

870*

अद्यापि कोपविमुखीकृतगन्तुकामा
नोक्तं वचः प्रतिददाति यदैव वक्त्रम् ।
चुम्बामि रोदिति भृशं पतितोऽस्मि पादे
दासस्तव प्रियतमे भज मां स्मरामि ॥

(अ) Caur [Caur (POS) 36, Caur (B) 36]
(b) पूर्वम् [वक्त्रम्] Caur (B)
Vasantatilakā metre..

And then, I remember, when she turning her face (aside) in anger, and wishing to go away, did not respond to my words, nor did she offer her face (to kiss). I kissed her (drawing her towards myself) and when she began to cry in earnest, I (afraid of her real anger and pain) fell at her feet, and said, 'Dearest, I am your slave ! Love me.' (S. N. Tadpatrikar's translation).

871*

अद्यापि चाटुशतदुर्ललितोचितार्थं
तस्याः स्मरामि सुरतक्लमविह्वलायाः ।
अव्यक्तनिःस्वनितकातरकथ्यमान-
संकीर्णवर्णरुचितं वचनं प्रियायाः ॥

(अ) Caur [Caur (POS) 21, Caur (B) 24]
(c) अव्यक्तनिस्व° (Caur (B)
Vasantatilakā metre.

I still remember my beloved, who being exhausted by the exertions of sex-act, spoke many sweet coaxing words, the right meaning in which was made difficult, owing to the syllables coming out in broken order, in a trembling, indistinct voice. (S. N. Tadpatrikar's translation.

अद्यापि जातु निपुणं see No. 936

872*

अद्यापि तत्कनककुण्डलघृष्टगण्डम्
आस्यं स्मरामि विपरीतरताभियोगे ।
आन्दोलनश्रमजलस्फुटसान्द्रबिन्दु-
मुक्ताफलप्रकरविच्छुरितं प्रियायाः ॥

(अ) Caur [Caur (POS) 12, Caur (B) 12, Caur (KM) 77, Caur (A) 70].
(आ) ŚP 3467 (a. Amaruka), VS 1291 (a. Bilhaṇa), SR 278.39 (a. VS), SSB 107.43, Sar *ad* 1.152 (195; p. 136), Amd 176.470
(a) तत्प्रचलकुण्डल ŚP, VS, SR, SSB; °मृष्ट° [°घृष्ट°] Caur (A) °घृष्टिगौरं VS (but c as above); घृष्टमागड Amd (var.); °गडस् Amd (var.)
(b) आस्यं Amd (var.); वक्त्रं [आस्यं] ŚP, VS, SR, SSB
(c) °घर्म° [सान्द्र °] Sar; °सान्द्र° VS (var.)
(d) °विस्फुरितं युवत्याः Caur (A)
Vasantatilakā metre.

I remember during reversed sex-act, the face of my beloved, gold ear-rings rubbing against her cheeks, face looking dense with drops of perspiration caused by exertion of swinging the body, the drops appearing like thickly spread collection of pearls (S.N. Tadpatrikar's translation).

873*

अद्यापि तत्कनकगौरकृताङ्गरागं
प्रस्वेदबिन्दुविततं वदनं प्रियायाः ।
अन्ते स्मरामि रतिखेदविलोलनेत्रं
राहूपरागपरिमुक्तमिवेन्दुबिम्बम् ॥

(अ) Caur [Caur (B) 10, Caur (POS) 10]
Vasantatilakā metre.

Even at this moment (of my life), I remember the face of my beloved, besmeared with gold-dust shining all over with drops of perspiration, eyes dull on account of fatigue of the sexual act, like the disc of the moon just freed from the eclipse caused by Rāhu (S. N. Tadpatrikar's translation)

874*

अद्यापि तत्कनकरेणुघनोरुदेशे
न्यस्तं स्मरामि नखरक्षतलक्ष्म तस्याः ।
आकृष्टहेमरुचिराम्बरमुत्थितायाः
लज्जावशात् करधृतं च ततो व्रजन्त्याः ॥

(अ) Caur [Caur (POS) 15, Caur (B) 15].
(b) तस्याः [न्य०]......न्यस्तम् [त°] Caur (B)
(c) °तया: Caur (B)
Vasantatilakā metre.

I still remember (having seen) that mark of deep nail-prints on her thigh annointed with gold-dust and sandle-paste, the mark being seen, as she got up and I snatched her shining garment, the mark then being shyly covered by her hand, as she walked away (from me). (S. N. Tadpatrikar's translation).

875*

अद्यापि तत्कमलरेणुसुगन्धगन्धि
तत्प्रेमवारि मकरध्वजपातकारि ।
प्राप्नोम्यहं यदि पुनः सुरतैकतीर्थं
प्राणांस्त्यजामि नियतं तदवाप्तिहेतोः ॥

(अ) Caur [Caur (POS) 42, Caur (B) 42]
(a) वक्त्रं [गन्धि] Caur (B)
(b) °जतापहारि Caur (B)
(c) सुरतैकतीर्थं Caur (POS)
(d) नितरां Caur (B)
Vasantatilakā metre.

If I were to possess again that sole sacred bathing place of Surata, having water of Love, sweetly fragrant like the aroma of lotus-pollen, destroying all the sins of Cupid, I shall, sure, give up this life to gain that spot. (S. N. Tadpatrikar's translation).

अद्यापि तत्कुचयुगग्रहणेन see No. 876

876*

अद्यापि तत्कृतकचग्रहमाग्रहेण
दन्तैर्मया दशनवाससि खण्डयमाने ।
तस्या मनाङ्मुकुलिताक्षमलक्ष्यमाण-
सीत्कारगर्भमसकृद्वदनं स्मरामि ॥

(अ) Caur [Caur (KM) 97, Caur (POS) Annex 4.19]
(a) तत्कुचयुगग्रहणे न गाढं Caur (POS)
(c) मनागलसलोचनमीक्षमाणं Caur (POS)
Vasantatilakā metre.

Even now do I remember frequently her face, with the eyes half closed in pleasure and gently emitting the cry of pain when her lip was bitten by me passionately, caressing her tresses (with my fingers at the same time). (A.A.R.)

877*

अद्यापि तत्तरलतारकिताक्षमास्यम्
आलिप्तचन्दनरसाहितशोभमस्याः ।
कस्तूरिकातिलकतारकिताभिराम-
गण्डस्थलद्युति मुहुर्मनसा स्मरामि ॥

(अ) Caur [Caur (A) 87, Caur (KM) 46, Caur (POS) Annex 4.18]
(a) °रतताक्षमास्यम् (°रतारा° Caur (POS)) Caur (KM), Caur (POS)
(b) आलिप्त° Caur (KM) Caur (POS); पाण्डु-कान्ति [°शोत्र°] Caur (KM), Caur (POS)
(c) °काकुटिलपत्रलताभिरामं (°कुलित° Caur (POS) Caur (KM), Caur (POS)
(d) गण्डस्थलं (गल्ल Caur (POS)) हृदि गतं (मुहुः Caur (POS)); स्थिरयामि तस्याः Caur (KM), Caur (POS)
Vasantatilakā metre.

Even now do I remember frequently her face with eyes twinkling like stars, with fore-head resplendent with the application of sandal paste and which shines with a star-like mark made of musk and which is charming with bright cheeks. (A.A.R.)

अद्यापि तत्प्रचलकुण्ड° see No. 872

878*

अद्यापि तत्प्रणयभङ्गुरदृष्टिपातं
तस्याः स्मरामि रतिविभ्रमगात्रभङ्गम् ।
वस्त्राञ्चलस्खलनचारुपयोधरान्तं
दन्तच्छदं दशनखण्डनमण्डनं च ॥

(अ) Caur [Caur (POS) 13, Caur (B) 13]
(c) वस्त्रान्तर° Caur (B)
(d) वा [च] Caur (B)
Vasantatilakā metre.

I still remember her side glances at the time of love-making, the charming movements of her body at the time of sexual sport, (at other times) a part of her beautiful breast being exposed by her upper garment falling out, as also her lower lip, bearing the marks of my biting kiss. (S. N. Tadpatrikar's translation).

879*

अद्यापि तत्सपरिवेषशशिप्रकाशम्
आस्यं स्मरामि जडगात्रविवर्तनेषु ।
तद्वेल्लदुज्ज्वलकराङ्गुलिजालगुम्फ-
बोः कन्दलीयुगलकं दयितं प्रियायाः ॥

(अ) Caur [Caur (KM) 102, Caur (POS) Annex IV. 24]
(a) °वेश° Caur (POS)
(b) °वर्तनेन Caur (POS)
(c) उद्वेलपल्लवकरा° Caur (POS)
(d) °युगलमंडललितं प्रि° Caur (POS)
Vasantatilakā metre.

Even now do I remember the face of the beloved, having the brilliance of the moon surrounded by a halo, during

her turning (in bed) from one side to another; also her beloved hands resembling *kandali*-plants with the fingers resplendent in their movements. (A.A.R.)

अद्यापि तत्सरल° see No. 989

880*

अद्यापि तत्सुरतकेलिनिरस्त्रयुद्धं
बन्धोपबन्धपतनोत्थितशून्यहस्तम् ।
दन्तौष्ठपीडननखक्षतरक्तसिक्तं
तस्याः स्मरामि रतिबन्धुरनिष्ठुरत्वम् ॥

(अ) Caur [Caur (POS) 48, Caur (B) 48]
(*c*) दन्तो° Caur (B)
Vasantatilakā metre.

I still remember her charming tenacity in the sexual struggle without resorting to any weapons of fight, in which relying upon different positions of lying down, and getting up without any force of arms, in which blood propped up when lips were bit by teeth and nails were pressed deep (on her breasts, hips, thighs, etc.) (S. N. Tadpatrikar's translation).

881*

अद्यापि तत्सुरतकेलिविमर्दखेद-
संजातघर्मकणविस्फुरितं प्रियायाः ।
आपाण्डुरं तरलतारनिमीलिताक्षं
वक्त्रं स्मरामि परिपूर्णनिशाकराभम् ॥

(अ) Caur [Caur (POS) Annex IV. 31]
Vasantatilakā metre.

I still remember the face of the loved one, resembling the full moon, all white, with eyes having tremulous pupils closed (in pleasure), and shining with drops of sweat formed by the fatigue of love-sports. (A.A.R.)

882*

अद्यापि तद्वदनपङ्कजगन्धलुब्ध-
भ्राम्यद्द्विरेफचयचुम्बितगण्डयुग्मम् ।
लीलावधूतकरपल्लवकङ्कणानां
क्वाणो विमूर्च्छति मनः सुतरां मदीयम् ॥

(अ) Caur [Caur (POS) 34, Caur (B) 34]. Cf. No. 928.
(*b*) °गण्डदेशम् [Caur (POS]
(*d*) म्राणेऽपि मूर्च्छितमनः Caur (B)
Vasantatilakā metre.

Her cheeks being kissed by a group of bees attracted towards her by the sweet fragrance of her lotus-like face, and the sound issuing from the bracelets, while she waved her hands playfully to drive the hovering bees away,—this sight still, greatly prevails upon my mind. (S. N. Tadpatrikar's translation).

अद्यापि तद्विकच° see No. 988

883*

अद्यापि तद्विकसिताम्बुजमध्यगौरं
गोरोचनातिलकभासुरफालरेखम् ।
ईषन्मदालसविघूर्णितदृष्टिपातं
तस्या मुखं प्रति मनो मम गच्छतीदम् ॥

(अ) Caur [Caur (A) 69, Caur (KM) 76, Caur (POS) Annex 4, 4]
(*a*) तां विक° Caur (A) (var.)
(*b*) °पाण्डुरमध्यदेशम् Caur (KM); °कमण्डितमध्यदेशम् Caur (POS)
(*c*) ईषन्निमीलितवि° Caur (POS)
(*d*) कान्तामुखं पथि मया सह गच्छतीं च (°तीव Caur (POS) Caur (KM), Caur (POS)
Vasantatilakā metre.

Even now does my mind go to recall her face white like the interior of a full blown lotus with the forehead marked with the *tilaka* made of yellow pigment and with eyes rolling a little due to slight intoxication. (A.A.R.)

884*

अद्यापि तन्नयनकज्जलमुज्ज्वलास्यं
विश्रान्तकर्णयुगलं परिहासहेतोः ।
पश्ये तवात्मनि नवीनपयोधराभ्यां
क्षीणं वपुर्यदि विनश्यति नो न दोषः ॥

(अ) Caur [Caur (POS) 40, Caur (B) 40]
(*a*) °ज्जलमिश्रमश्रु Caur (B)
(*b*) दधतीं विरुष्टां [प०] Caur (B)
(*c*) कान्तां स्मरामि घनपीनपयोधराभ्यां Caur (B); अत्युच्चवृत्तपृथुपीनपयोधराभ्यां Caur (var.)
(*d*) श्यामामनल्पगुणगौरवशोभमानाम् Caur (B)
Vasantatilakā metre.

I still see, reflected on my heart, that bright face of yours, with its eyes full of black pigment, and diamond pendants resting on the ears; if now, just to deride

me, your body, weakened by the burden of large blooming breasts, were to die, it is no fault of mine. (S. N. Tadpatrikar's translation).

885*

अद्यापि तन्मदनकार्मुकभङ्गुरभ्रु-
दन्तद्युतिप्रकरकर्बुरिताधरोष्ठम् ।
कर्णावसक्तपुलकोज्ज्वलदन्तपत्रं
तस्याः पुनः पुनरपीह मुखं स्मरामि ॥

(अ) Caur [Caur (KM) 84, Caur (POS) Annex 4.8]

(c) कर्णान्त° Caur (POS); °विपुलोज्ज्वलकञ्जनेत्रं Caur (POS)

Vasantatilakā metre.

Again and again do I remember her face with eyebrows charming like the bow of Cupid, with the (red) lower lip variegated by the mass of rays from her shining teeth and with the resplendent ear-pendents tremulous by contact with her ears. (A.A.R.)

886*

अद्यापि तन्मनसि संपरिवर्तते मे
रात्रौ मयि क्षुतवति क्षितिपालपुत्र्या ।
जीवेति मङ्गलवचः परिहृत्य कोपात्
कर्णे कृतं कनकपत्रमनालपन्त्या ॥

(अ) Caur [Caur (POS) 11, Caur (B) 11 Caur (KM) 79, KM (A) 73]

(आ) ŚP 3470 (a. Bilhaṇa), VS 1378 (a. Bilhaṇa), Pad 45.18 (a. Bilhaṇa), SSSN 236.3, SR S178.42 SB 107.46

(a) सा [तन्] ŚP, SR, SSB; संप्रति वर्तते [सं°] Caur (KM), SR SSB

(b) च्युतवति Caur (B)

(c) परिदूत्य Caur (B); रोषात् [को°] Caur (A): पश्चात् [को°] VS

(d) कर्णार्पितङ्कलक° Caur (A), SSSN, कमलपत्रमना° ŚP, °मरालकेश्या Caur (B)

Vasantatilakā metre.

Even now the incident is fresh in my memory, when I sneezed at night, the princess angrily desisted from the auspicious word "live long," but without uttering anything she donned the gold-leaf on her ear. (S. N. Tadpatrikar's tr ns-lation).

अद्यापि तल्लुलितनाद° see No. 986

अद्यापि तां कटितटपि° see No. 891

887*

अद्यापि तां कनककङ्कणभूषिताग्र-
हस्तां च वक्त्रकमलेन सुनिर्जितेन्दुम् ।
लीलावतीं सुरतखेदनिमीलिताक्षीं
ध्यायामि चेतसि मदाकुललालसाङ्गीम् ॥

(अ) Caur [Caur A (A) 111]

Vasantatilakā metre.

Even today I remember her with her arms adorned with golden bracelets, whose lotus-face conquered (the beauty) of the moon, the frolicsome one, with her eyes contracted due to fatigue caused by sensual pleasure, with her body burning from excitement and ecstasy.

888*

अद्यापि तां कनककान्तिमदालसाङ्गीं
व्रीडोत्सुकां निपतितामिव चेष्टमानाम् ।
अङ्गाङ्गसङ्गपरिचुम्बनजातमोहां
तां जीवनौषधिमिव प्रमदां स्मरामि ॥

(अ) Caur [Caur) (POS) 47, Caur(B) 47].

(a) °कान्तिधृताल° Caur (B)

(b) मदनभीतिविकम्पमानाम् Caur (B)

(c) अङ्गङ्ग° Caur (B)

(d) मज्जीव° Caur (B)

Vasantatilakā metre.

I still remember that lustful girl of golden brightness, her limbs sluggish owing to youthful intoxication, she being uneasy and bashful at heart and acting as if falling down (in sheer passion) and then by close contact of bodies, as also by kissing all round, having lost her balance of mind,—she, who was like the panacea of my life. (S. N. Tadpatrikar's translation).

889*

अद्यापि तां कनकचम्पकदामगौरीं
फुल्लारविन्दवदनां तनुरोमराजीम् ।
सुप्तोत्थितां मदनविह्वलसालसाङ्गीं
विद्यां प्रमादगलितामिव चिन्तयामि ॥

(अ) Caur. [Caur (B) 1, Caur (POS) 1, Caur (A) 116, Caur (KM) 75]

(आ) ŚP 3469, SR 278.41, SSB 107.45

(b) °विन्दनयनां ŚP; नवरो° Caur (KM)

(c) सुप्तोद्धितं सुरत° Caur (A); °वहललालसाङ्गीं Caur (POS), Caur (A), ŚP, SR, SSB

(d) विद्युल् Caur (A); गुणितामिव Caur (POS); °गलितामिव Caur (KM)
Vasantatilakā metre.

Even now, I think of her of a bright colour like garland of gold *campaka*, her face beaming like a full-blown lotus, with a thin line of hair (at the navel), just got up from sleep, her whole body showing the keen desire affected by passion, of her like learning affected by intoxication. (S. N. Tadpatrikar's translation).

890*

अद्यापि तां कनकपत्रसनाथकर्णाम्
उत्तुङ्गकर्कशकुचार्पिततारहाराम् ।
काञ्चीनिपुञ्जितविशालनितम्बबिम्बाम्
उद्दामनूपुररणच्चरणां स्मरामि ॥

(अ) Caur [Caur (KM) 99, Caur (POS) Annex IV, 21]
(b) °तह्रारहाराम् Caur (POS)
(c) °नियन्त्रित° Caur (POS)
Vasantatilakā metre.

Even now do I remember her, with ears adorned with golden ear-pendents, with pearl necklace placed on her high and hard bosom, with a golden girdle pressing closely against her broad charming hips and with her feet resounding with the jingle of well-shaped anklets. (A.A.R.)

891*

अद्यापि तां कटिसमर्पितवामपाणिम्
आकुञ्चितैकचरणाग्रनिरुद्धभूमिम् ।
स्तम्भावलम्बितभुजां पथि मां व्रजन्तं
पश्यामि बन्धुरितकंधरमीक्षमाणाम् ॥

(अ) Caur [Caur (KM) 122, Caur (POS) Annex IV (p. 42) 7]
(a) कटितटर्पि° Caur (POS)
(c) स्कन्धाव° Caur (KM)
Vasantatilakā metre.

I remember even now with her left hand resting on the hip, with one foot slightly bent placed on the ground, leaning against a pillar and looking at me, as I was moving along the road, with her neck slightly turned (in my direction). (A.A.R.)

892*

अद्यापि तां कुटिलकुन्तलकेशपाशाम्
उन्निद्रतामरसपत्रविशालनेत्राम् ।
उत्तुङ्गपीवरपयोधरकुड्मलाढ्यां
ध्यायामि चेतसि यथैव गुरूपदेशम् ॥

(अ) Caur [Caur (A) 74, Caur (KM) 81, Caur (POS) Annex 4, 5]
(a) कुटिलकोमलकालकेशीन् Caur (KM), Caur (POS)
(c) प्रोत्तुङ्गपीवरकठोरपयोधराढ्यां Caur (KM); °पीनकठोरपयोधराग्रां Caur (POS)
(d) महोन्नतसन्नितम्बाम् Caur (POS)
Vasantatilakā metre.

As a person revolves in his mind the advice of his preceptor, so I meditate on her face with tresses all arranged in curls, with eyes broad like the petals of a full blown lotus and charming with her bud-like breasts stout and towering. (A.A.R.)

893*

अद्यापि तां क्षणवियोगविषोपमेयां
सङ्गे पुनर्बहुतराममृताभिषेकाम् ।
तां जीवधारणकरीं मदनातपत्राम्
उद्वृत्तकेशनिवहां सुदतीं स्मरामि ॥

(अ) Caur [Caur (POS) 30, Caur (B) 29]
(b) °मृताभिषिक्ताम् Caur (B)
(c) मज्जीवधा° Caur (B); मदनात्ससतन्द्रां Caur (B)
(d) किं ब्रह्मकेशवहरैः Caur (B)
Vasantatilakā metre.

I still remember her of charming teeth, she, comparable to poison when away for a moment, but, again, sprinkling (one) with (refreshing) nectar, at the time of union; thus she, who had turned her copious hair (to form a braid), was my protection from Cupid's heat, in fact, my life depends on her. (S. N. Tadpatrikar's translation)

894*

अद्यापि तां क्षितितले वरकामिनीनां
सर्वाङ्गसुन्दरतया प्रथमैकरेखाम् ।
शृङ्गारनाटकरसोत्तमपानपात्रीं
कान्तां स्मरामि कुसुमायुधबाणखिन्नाम् ॥

(अ) Caur [Caur (POS) 24, Caur (B) 20]
(c) °रत्नपात्रीं Caur (var.) °पात्र° Caur (B)
Vasantatilakā metre.

I still remember her being afflicted by Cupid's arrows, she, my beloved, the only first among the choicest women, in point of beauty of all the limbs; she,

the source from which to taste the best elements of the drama of Eros. (S. N. Tadpatrikar's translation).

895*

अद्यापि तां गतिनिराकृतराजहंसीं
धम्मिल्लनिर्जितकलापमयूखभासाम् ।
मत्तश्रिया मदचकोरविलोलनेत्रां
संचिन्तयामि कलकण्ठसमानकण्ठाम् ॥

(अ) Caur [Caur (A) 98, Caur (KM) 116, Caur (POS) Annex IV (p. 42) 10].

(b) °तमयूरकलापभाराम् Caur (KM), Caur (POS)

(c) चक्षु: श्रिया मंच्चु प्रियां Caur (POS); हसितमत्तचकोरनेत्रां Caur (KM), Caur (POS)

(d) °कण्ठीम् Caur (KM), Caur (POS)
Vasantatilakā metre.

Even now do I think of her who has vanquished the royal swan with her gait and the brilliance of the peacock's tail with her well-decorated tresses, and whose eyes are sparkling with the beauty of intoxication like those of the *cakora*-bird and whose voice is sweet like that of the cuckoo. (A.A.R.)

896*

अद्यापि तां गमनमित्युदितं मदीयं
श्रुत्वैव भीरुहरिणीमिव चञ्चलाक्षीम् ।
वाचः स्खलद्विगलदश्रुजलाकुलाक्षीं
संचिन्तयामि गुरुशोकविनम्रवक्त्राम् ॥

(अ) Caur [Caur (POS) 28, Caur (BI) 28]

(a) अद्यापि भीरुहरिणीमिव चञ्चलाक्षीं Caur (B) (See b)

(b) तां गतिं प्रति जनैरुदितं तु वाचं Caur (B) (See a)

(c) श्रुत्वा [वाचः] Caur (B)

(d) कान्तां स्मरामि [सं°] Caur (B)
Vasantatilakā metre.

I still remember the moment she heard the people saying that the time for our parting had come, her eyes, restless like those of a terrified deer, painfully giving out faltering drops of tears, and her face bent down by deep grief. (S.N. Tadpatrikar's translation).

897*

अद्यापि तां गलितबन्धनकेशपाशां
स्रस्तस्रजं स्मितसुधामधुराधरौष्ठीम् ।
पीनोन्नतस्तनयुगोपरिचारुचुम्बन-
मुक्तावलीं रहसि लोलदृशं स्मरामि ॥

(अ) Caur [Caur (POS) 17, Caur (B) 17]

(c) °चुम्बि Caur (B)
Vasantatilakā metre.

Even now I remember her bands of hair having dropped away and the flowers thereon falling off, in (our) private (meeting), the necklace of pearls playing closely on her large, rising breasts, her smiling sweet lips and her longing eyes. (S. N. Tadpatrikar's translation).

अद्यापि तां चिरगते मयि see No. 920

898*

अद्यापि तां चिरयिते मयि तन्निवासं
रात्रौ समागतवतीं परिवर्तमानाम् ।
गत्वा स्मितं किमपि चञ्चलितां निषण्णां
सख्या समागतवतीमधिकं स्मरामि ॥

(अ) Caur [Caur (A) 88]. (Cf. No. 920.
Vasantatilakā metre.

Even to-day do I remember her very much when she came with her friend, a little flurried and resting and smiling after wandering about the house at night, when I happened to be late at the rendezvous. (A.A.R.)

899*

अद्यापि तां जगति वर्णयितुं न कश्चिच्
छक्नोत्यदृष्टसदृशीं च परिग्रहं मे ।
दृष्टं द्वयोः सदृशयोः खलु येन रूपं
शक्तो भवेद्यदि स एव नरो न चान्यः ॥

(अ) Caur [Caur (POS) 38, Caur (B) 39]

(a) कश्चित् Caur (B)

(b) शक्तो ह्यपृष्ट° Caur (B); शक्नो (Caur (var.) प्रतिविग्रहं [च प°] Caur (var.)

(c) तयोः [द्व°] Caur (POS

(d) शक्नो Caur (var.); परं तुनान्यः [न° न चा°] Caur (B)
Vasantatilakā metre.

None in this world has, uptil now, been able to describe her adequately she, my better half, the like of whom has not been found. Only that man, and none other, who has seen the charm of both these equals, would, if at all, be able to do it. (S. N. Tadpatrikar's translation).

900*

अद्यापि तां जघनदर्शनलालसेन
कृष्टं मया निवसनांचलमेकपार्श्वात् ।
पूज्य स्थितामपि ततो मुहुराक्षिपन्तीं
मन्दाक्षसंकुचितनूत्नमुखीं स्मरामि ॥

(अ) Caur [Caur (A) 89, Caur (KM) 107), Caur (POS) Annex IV (p. 41) 4].
(a) ताज्ज° Caur (POS); °सार्ङ्गी° Caur (POS).
(b) क्रान्तं मया इव (?) समाञ्चलमेव पश्चात् Caur (KM) सृष्टं [कृ०] Caur (A) (var.), तिवसनां Caur (POS).
(c) पूर्वोक्तितामपरतो बहुशः क्षिपन्तीं Caur (KM); पूर्वोत्थितां मम रते बहुशः क्षिपन्तीं Caur (POS).
(d) मन्दाक्षरं (?) कुचितसर्वतनुं Caur (KM); °चितसर्वतनुं Caur (POS).
Vasantatilakā metre.

Even now do I remember her fresh face, bent a little due to shyness, when I drew her garment aside, a little on one side, with an intense curiosity to see her thighs, when she held it back again and again. (A.A.R.)

901*

अद्यापि तां झटिति वक्रितकन्धराग्रां
निक्षिप्तपाणिकमलां च नितम्बबिम्बे ।
वामांसपार्श्वलसदुल्बणकेशपाशां
पश्यामि मां प्रति दृशं बहुशः क्षिपन्तीम् ॥

(अ) Caur [Caur (A) 77, Caur (KM) 85, Caur (POS) Annex IV.9].
(a) रतविवर्तिकन्ध° Caur (POS); °राग्र्यां Caur (KM).
(b) न्यस्तैकपाणि° Caur (KM); Caur (POS), स्वनितम्बबिम्बे [च नि°] Caur (KM).
(c) वामांसपृष्ठलुलदुज्जलके° Caur (KM); वामाङ्ग-पार्श्वचलदुज्ज्वलके° Caur (POS).
(d) दृशां Caur (var.)
Vasantatilakā metre..

Even now do I see her with her neck turned aside a little, with hands resting on her charming hips and tresses tossed over her left shoulder and glancing at me frequently sideways. (A.A.R.)

902*

अद्यापि तां धवलवेश्मनि रत्नदीप-
मालामयूखपटलैर्दलितान्धकारे ।
प्राप्तोद्यमे रहसि संमुखदर्शनार्थं
लज्जाभयार्तनयनामनुचिन्तयामि ॥

(अ) Caur [Caur (POS) 18, Caur (B) 18].
(b) मालामयूषपट° Caur (B).
(c) स्वाप्तोऽद्य मे र° Caur (B); °दर्शनोत्थां Caur (B).
Vasantatilakā metre.

And then I still think of her (sad plight), when, in that white house, the darkness was dispelled by flood of rays emanating from rows of diamond lamps, and I was busy trying to have her frontal view, while her eyes suffered from bashfulness and fear. (S. N. Tadpatrikar's translation).

903*

अद्यापि तां नखपदं स्तनमण्डले यद्
दत्तं मयास्यमधुपानविमोहितेन ।
उद्भिन्नरोमपुलकैर्बहुभिः समन्ताज्
जागर्ति रक्षति विलोकयति स्मरामि ॥

(अ) Caur [Caur (POS) 35, Caur (B) 35.].
(a) सा [तां] Caur (B); यत् (Caur (B).
(c) प्रयत्नात् [स०] Caur (B).
Vasantatilakā metre.

I still remember, when I was well nigh mad to sip the sweet wine from her lips, I pressed my nails deep on her round breasts—the nail-mark brought thrills all over her body, and while keeping awake, and trying to defend herself (from further attacks) she looked on. (S. N. Tadpatrikar's translation).

904*

अद्यापि तां न खलु वेद्मि किमीशपत्नी
शापं गता सुरपतेरथ कृष्णलक्ष्मीः ।
धात्रैव किं नु जगतः परिमोहनाय
सा निर्मिता युवतिरत्नदिदृक्षया वा ॥

(अ) Caur [Caur (POS) 39, Caur (B) 38].
(a) अद्याप्यहं Caur (B).
(b) शापागता Caur (B).
(c) त्रिजगतः [नु ज०] Caur (B).
Vasantatilakā metre.

I am still unable to decide whether she is a Pārvatī, the consort of Śiva, or Urvaśī, (who had become) the victim of curse from the Lord of Gods, or Kṛṣṇa's Lakṣmī ? Or was she, by the Creator, created to make the world mad, or was it that the Lord Himself wanted to see the jewel among women ? (S. N. Tadpatrikar's translation).

905*

अद्यापि तां नववयःश्रियमिन्दुवक्त्रां
उत्तुङ्गपीवरपयोधरभारखिन्नाम् ।
संपीड्य बाहुयुगलेन पिबामि वक्त्रां
प्रोन्मत्तवन्मधुकरः कमलं यथेष्टम् ॥

(अ) Caur [Caur (A) 72, Caur (KM) 80]. Cf. No. 925.
(*a*) तां मकरकेतुशरातुराङ्गीम् Caur (KM).
(*d*) ओष्ठीनमन्मथरसङ्कमलं Caur (A).
Vasantatilakā metre.

Even now do I seem to kiss her lips, as an intoxicated bee a lotus to its heart's content, crushing with both hands her bosom, stout and high, and with her face resembling the moon in her budding youth. (A.A.R.)

906*

अद्यापि तां निजवपुःकृशवेदिमध्याम्
उत्तुङ्गसंभृतसुधास्तनकुम्भयुग्माम् ।
नानाविचित्रकृतमण्डनमण्डिताङ्गीं
सुप्तोत्थितां निशि दिवा न हि विस्मरामि ॥

(अ) Caur [Caur (POS) 46, Caur (B) 46].
(*a*) प्रणयिनीं [नि°] Caur (B).
Vasantatilakā metre.

Even now, by day as by night, I cannot forget her (charming) body slender in the waist, like that of the sacrificial altar, her two towering breasts touching each other like jars, full of nectar, she who had adorned her body with variegated ornaments, and had just awakened from sleep. (S. N. Tadpatrikar's translation).

907

अद्यापि तां निधुवनक्लमनिःसहाङ्गीम्
आपाण्डुगण्डपतितालककुन्तलालीम् ।
प्रच्छन्नपापकृतमन्तरिवावहन्तीं
कण्ठावसक्तमृदुबाहुलतां स्मरामि ॥

(अ) Caur [Caur (B) 4, Caur (POS) 4].
(*c*) °कृतमन्थरमाव° Caur (POS)
Vasantatilakā metre.

Even now I remember her limbs unable to bear the fatigue of sexual act, her profuse hair falling (in disorder) on her pale cheeks, herself trembling on account of (the fear caused by the secret sin, and her tender arms clinging to my (her) neck. (S. N. Tadpatrikar's translation).

908*

अद्यापि तां निधुवने मधुपानरक्तां
लीलाधरां कृशतनुं चपलायताक्षीम् ।
काश्मीरपङ्कमृगनाभिकृताङ्गरागां
कर्पूरपूगपरिपूर्णमुखीं स्मरामि ॥

(अ) Caur [Caur) (B) 9, Caur (POS) 9].
(*a*) मधुवने Caur (var.).
(*ab*) मधुदिग्धमुग्धलीढाधरां Caur (var.).
(*c*) काश्मीरगन्धमृग° Caur (B).
Vasantatilakā metre.

Even now I remember her during sexual sport, her face glowing (ruddy) by drink—she of a sportive nature, and slender build; her large eyes rolling about, she having besmeared her body with paste made of saffron, sandle and musk, and her mouth full with camphor-scented betel-powder. (S. N. Tadpatrikar's translation).

909*

अद्यापि तां निभृतवक्त्रकमापतन्तं
मां द्वारि वीक्ष्य सहसैव मिषेण सुप्ताम् ।
मन्दं मयि स्पृशति कण्टकिताङ्गयष्टिम्
उत्फुल्लगल्लफलकां बहुशः स्मरामि ॥

(अ) Caur [Caur (POS) Annex IV. 33].
Vasantatilakā metre.

Frequently now do I remember her (pose of once) feigning asleep when she saw me enter the chamber silently; and when I gently touched her there was a thrill all over her body and her broad cheek was blooming (with pleasure). (A. A. R.).

910*

अद्यापि तां नृपतिशेखरराजपुत्रीं
संपूर्णयौवनमदालसघूर्णनेत्रीम् ।
गन्धर्वयक्षसुरकिन्नरनागकन्यां
स्वर्गादिहो निपतितामिव चिन्तयामि ॥

(अ) Caur [Caur (POS) 45, Caur (B) 45].
(*a*) °शेषराज° Caur (B).
(*b*) °नेत्राम् Caur (B).
(*c*) °किन्नरराजकन्यां Caur (B).
(*d*) साक्षान्नभोनि° Caur (B).
Vasantatilakā metre.

I still brood over that princess, her eyes languidly rolling in the intoxication of full blowing youth, thinking her to be

the daughter of a Gandharva, a Yakṣa, Sura, Kinnara or Nāga, fallen down from heaven. (S. N. Tadpatrikar's translation).

911*

अद्यापि तां प्रणयिनीं मृगशावकाक्षीं
पीयूषपूर्णकुचकुम्भयुगं वहन्तीम् ।
पश्याम्यहं यदि पुनर्दिवसावसाने
स्वर्गापवर्गनरराजसुखं त्यजामि ॥

(अ) Caur [Caur (POS) 23, Caur (B) 26].
(*d*) स्वर्गं तथात्र न च रा° Caur (B); स्मरामि [त्य°] Caur (B).
Vasantatilakā metre.

If, again, towards the close of the day, I meet that loving girl having eyes of young deer and wearing her large breasts full of nectar, I shall discard royal pleasures (in this world) nay, even the pleasures in heaven, or in absolution. (S. N. Tadpatrikar's translation).

912*

अद्यापि तां प्रथमतो वरसुन्दरीणां
स्नेहैकपात्रघटितामवनीशपुत्रीम् ।
हंहो जना मम वियोगहुताशनोऽयं
सोढुं न शक्यत इति प्रतिचिन्तयामि ॥

(अ) Caur [Caur (POS) 26, Caur (B) 22].
(*c*) हंहोऽद्य मे स विरहः सुकुमारगात्र्याः Caur (B).
Vasantatilakā metre.

Alas! Oh people, because this fire of separation is impossible to bear, I still think of the princess, made as a sole receptacle of love, she being the first among the beauties of distinction. (S. N. Tadpatrikar's translation).

913*

अद्यापि तां प्रथममेव गतं विरागं
निर्भर्त्स्य रोषपरुषैर्वचनैर्मुहुर्माम् ।
आन्दोलनेन च नितम्बसहायवृत्त्या
संचिन्तयामि रतये सुदतीमभीक्ष्णम् ॥

(अ) Caur [Caur (A) 91, Caur (KM) 109, Caur (POS) Annex IV (p. 41) 5).
(*a*) गतां Caur (var.); विरामं Caur (POS).
(*b*) निर्भर्त्स्य Caur (A); रोषवचनैः परुषैर् Caur (POS).
(*c*) आन्दोलितोद्धतनि° Caur (KM), Caur (POS).
(*d*) हृदयं [र°] Caur (KM); सुदतीमभिद्दृशम् Caur (var.)
Vasantatilakā metre.

Even now I remember how when I was rather disinclined after the initial pleasures the pearly teethed beloved threatened me with harsh and angry words and thus greatly contributed to the pleasures of love with the aid of the swing and her charms. (A. A. R.).

914*

अद्यापि तां प्रथमसंगमजातलज्जां
बालां रसेन पतिते मयि मन्दपीठे ।
फूत्कारकम्पितशिखातरलप्रदीपं
कर्णोत्पलेन विनिवारयतीं स्मरामि ॥

(अ) Caur [Caur (A) 97, Caur (KM) 114, Caur (POS) Annex IV (p. 42) 13].
(*b*) नीव्यां (नीविं Caur (POS)) स्पृशत्यपि करे मम मन्दमन्दे (°न्दम् Caur (POS)) Caur (KM), Caur (POS).
(*c*) °तरलं प्र° Caur (KM), Caur (POS).
(*d*) निर्जिघांसुमहं (वि° Caur (POS) [वि°] Caur (KM), Caur (POS).
Vasantatilakā metre.

Shy in her first meeting with me in love sports the young one attempted to prevent the putting out of the lamp with the lily taken off her ear when the flame was quivering by the gush of my breath as I had reclined on the couch in ecstasy. This I remember even now vividly. (A. A. R.).

915*

अद्यापि तां भुजलतार्पितकण्ठपाशां
वक्षःस्थलं मम पिधाय पयोधराभ्याम् ।
ईषन्निमीलितसलीलविलोचनान्तां
पश्यामि मुग्धवदनां वदनं पिबन्तीम् ॥

(अ) Caur [Caur (KM) 100, Caur (POS) Annex IV. 22].
(*b*) वक्षः Caur (POS).
(*c*) °सुलोल° Caur (POS).
(*d*) मद्वद° Caur (KM), Caur (POS); °दनमुन्मदनं Caur (POS); °मुक्तदनं Caur (KM.).
Vasantatilakā metre.

Even today do I see the fair arms that encircled my neck, when she clasped me close to her breast, and pressed her dear face against my own in a kiss, while

her playful eyes half closed in ecstasy. (A. B. Keith's translation in his History of Sanskrit Literature, p. 190).

अद्यापि तां मकरकेतु °See No. **905**.

916*

अद्यापि तां मदनमन्दिरवैजयन्तीम्
अन्तर्गृहे विवसनां दधतीं निशान्ते ।
अङ्गैरनङ्गविसरैर्मम गाढमङ्गम्
आलिङ्ग्य केलिशयने शयितां स्मरामि ॥

(अ) Caur [Caur (A) 99, Caur (KM) 117; Caur (POS) Annex IV (p. 42) 11].
(*b*) अन्तर्मुखे मदधरोष्ठदलं विधाय Caur (KM), Caur (POS): अन्तर्गृहे Caur (A) (var).
(*c*) °विकलैर् Caur (KM), Caur (POS).
(*d*) केलिशयितां दयितां [के°श°] Caur (KM).
Vasantatilakā metre.

I remember her even now, the banner of victory in the mansion of love, who laid herself in the couch of love sports in the inner chamber, embracing me warmly with her undressed limbs full of passion as the night advanced. (A.A.R.)

917*

अद्यापि तां मम मनःपरितापशान्त्यै
चक्षुर्विशुद्धतटिनीमलसालसाङ्गीम् ।
श्रीखण्डखण्डखचिताचितगात्रयष्टिं
तन्वीं सदा हृदयहर्षनिधिं स्मरामि ॥

(अ) Caur [Caur (POS) Annex IV. 32].
Vasantatilakā metre.

To assuage the torments of my mind (due to the impending execution), I remember her, the slim young lady, the treasure of joy to my heart, who had well shaped limbs pleasing to the eyes, limbs full of gentle movements and who had adorned her charming person with the cooling paste of fragrant sandal. (A. A. R.).

918*

अद्यापि तां मयि कपाटसमीपलीने
मन्मार्गदत्तदृशमाननदत्तहस्ताम् ।
मद्गोत्रचिह्नितपदं मृदुकाकलीभिः
किंचित्तरङ्गमनसं मनसा स्मरामि ॥

(अ) Caur [Caur (A) 85, Caur (KM) 95; Caur (POS) Annex IV 28].
(*a*) समीपकवाटलीने Caur (POS).
(*b*) मन्मार्गमुक्त° Caur (KM), (POS).
(*c*) मद्भाव° [म°] Caur (KM); °पदां Caur (A) (var).
(*d*) किंचिद्विमानमनिशं मनसि Caur (KM); किंचिच्च गातुमनसं म° Caur (POS).
Vasantatilakā metre.

I remember her singing in a low sweet tone a song in which my name had been inserted, gazing at the path by which I should approach, with her face resting on her palm, even though I was hidden by the door near by. (A. A.R.).

919*

अद्यापि तां मयि कृतागसि दुष्टभावां
भाषां लपत्यपि मुहुर्निगृहीतवाचम् ।
रामां निरुद्धघनमन्युसबाष्पकण्ठां
निःश्वासशुष्यदधरां रुदतीं स्मरामि ॥

(अ) Caur [Caur (A) 80, Caur (KM) 89, Caur (POS) Annex IV. 12].
(*a*) धृष्टभावं [दु°] Caur (KM); दुष्टभावात् Caur (POS).
(*b*) संभावयत्यपि [भा°ल°] Caur (KM), Caur (POS).
(*c*) अन्तर् Caur (KM), Caur (POS); °गुरु° [°घन°] Caur (POS); °गुरुकोप° [°घ°] Caur (KM); जवा [स°] Caur (POS); °कण्ठीं Caur (KM).
(*d*) निश्वा° Caur (A).
Vasantatilakā metre.

Even now do I remember her once crying, with her lips dried up by deep sighs, with tears flowing, but restraining her great sorrow and making no retorts even though I was teasing her with harsh words when the fault was entirely on my side. (A. A. R.).

920*

अद्यापि तां मयि गते चिरकोपयन्तीं
यान्तीं समागतवतीं परिवर्तमानाम् ।
ऊर्ध्वस्थितां किमपि मञ्चतलं निषण्णां
शय्यां समाश्रितवतीमधिकं स्मरामि ॥

(अ) Caur [Caur (KM) 105, (Caur (POS) Annex IV 34], Cf. No. 898.
(*a*) तां चिरगते मयि पादचारैर् Caur (POS).
(*b*) यातां समं स्वभवने प° Caur (POS).
(*c*) संचलितं [म°] Caur (POS).
(*d*) निःश्वास° Caur (POS).
Vasantatilakā metre.

I remember her most (in her varying moods) when I arrived late (one night)—first exhibiting anger, then moving away from me, then coming close to me, then walking round and round, then going high up, then seated on a couch and (finally) resorting to the bed. (A. A. R.)

921*

अद्यापि तां मयि दृशं तुदतीं स्मरामि
स्मेरां स्मरद्वरकरां मधुरां सुताराम् ।
अत्युद्बलां सुरतलां कुटिलां सुशीलां
निष्पन्दमन्दसमदप्रमदप्रसादाम् ॥

(अ) Caur [Caur (KM) 123].
Vasantatilakā metre.

Even now do I remember her directing at me her glance, smiling, full of love, sweet, with charming pupils, very powerful (in captivating), inviting for dalliance, then darting sideways and then directing straight (innocently), and full of delight by intoxication and gentle without throbbing. (A. A. R.).

922*

अद्यापि तां मयि निमीलितचारुनेत्रे
कोऽयं वदेत्यभिहितां वदतीं सखीभिः ।
मातर्न विद्म इति सस्मितमुल्लसन्तीम्
उत्फुल्लगण्डफलकां नितरां स्मरामि ॥

(अ) Caur [Caur (A) 96, Caur (KM) 115], Caur (POS) Annex IV (p. 42) 12).

(*a*) समुपगम्य मयावृताक्षीं (सखीभिः (Caur (POS)); [म॰नि॰] Caur (KM), Caur (POS); चारुनेत्रां Caur (A) (var.).

(*b*) ॰हिता बहुशः Caur (KM); बहुशो मृगाक्षीम् Caur (POS).

(*c*) मौनं न वेद्मि Caur (POS); विद्म [विद्म] Caur (A).

(*d*) उत्पन्नगल्लपुलकाकुलितां (उत्पन्नकम्प॰ Caur (POS)) स्म॰ Caur (KM), Caur (POS).

Vasantatilakā metre.

Even now do I remember how thrilled her cheeks were when she smilingly replied to her friends that she was totally ignorant who it was that closed her eyes from behind when I had come unexpectedly and did so. (A. A. R.).

अद्यापि तां मयि समीपकवाटलीने See No. 918.

923*

अद्यापि तां मसृणचन्दनपङ्कमिश्र-
कस्तूरिकापरिमलोत्थविसर्पिगन्धाम् ।
अन्योन्यचञ्चुपुटचुम्बनलग्नपक्ष्म-
युग्माभिरामनयनां शयने स्मरामि ॥

(अ) Caur [Caur (B) 8, Caur (POS) 8].
(*c*) ॰नखञ्जरीट॰ or ॰रीटयुग्मा॰ Caur (B).
Vasantatilakā metre.

I still remember her attractive eyes being closed, in ecstasy, at the time of the meeting of our lips in a kiss, on bed, while she spread all round, the fragrance of musk mixed with soft sandle paste. (S. N. Tadpatrikar's translation).

अद्यापि तामिह ततश्च See No. 961.

924*

अद्यापि तां मुखगतैररुणैः कराग्रैर्
आपृच्छ्यमानमपि मां न विभाषयन्तीम् ।
तद्बाष्पपूरितदृशं बहु निःश्वसन्तीं
चिन्ताकुलां किमपि नम्रमुखीं स्मरामि ॥

(अ) Caur [Caur (POS) Annex IV. 29].
Vasantatilakā metre.

I remember her when she did not utter even one word, though I was bidding her good bye, (she) with her rosy fingers resting on the face, eyes filled with tears (due to the impending separation), sighing frequently, overcome with worry, and with the face slightly bent down. (A. A. R.).

925*

अद्यापि तां यदि पुनः कमलायताक्षीं
पश्यामि पीवरपयोधरभारखिन्नाम् ।
संपीड्य बाहुयुगलेन पिबामि वक्त्रम्
उन्मत्तवन्मधुकरः कमलं यथेष्टम् ॥

(अ) Caur [Caur (B) 3, Caur (POS) 3].
Cf. No. 905.

(*c*) बाहुयुगुलेन Caur (POS).
Vasantatilakā metre.

Even now, if I see her again with her large lotus-eyes, herself suffering from the burden of her large breasts, I shall hold her fast in both my arms, and like one intoxicated, shall drink of her mouth, to my heart's content, like unto bee drinking of a lotus. (S. N. Tadpatrikar's translation).

926*

अद्यापि तां यदि पुनः श्रवणायताक्षीं
पश्यामि दीर्घविरहज्वरिताङ्गयष्टिम् ।
अङ्गैरहं समुपगूह्य ततोऽतिगाढं
नोन्मीलयामि नयने न च तां त्यजामि ॥

(श्र) Caur [Caur (B) 6, Caur (POS) 6].
(a) कमलाय° [श्र°] Caur (var.).
(c) ततोऽपि ग° Caur (B).
Vasantatilakā metre.

Even now, if, again, I see her of large eyes, her slender body feverish on account of long separation, I would hold her fast in a limb-to-limb embrace, and having closed my eyes in intense pleasure, would not open my eyes, nor would leave her again. (S. N. Tadpatrikar's translation).

अद्यापि तां रतविवर्ति° See No. 901.

927*

अद्यापि तां रहसि दर्पणमीक्षमाणां
दृष्ट्वा स्फुटं प्रतिनिधिं मयि पृष्ठलीने ।
पश्यामि वेपथुमतीं च सुविभ्रमां च
लज्जाकुलां च समदं जितमन्मथां च ॥

(श्र) Caur [Caur (A) 82, Caur (KM) 91, Caur (POS) Annex IV. 27].
(b) संक्रान्तमत्प्रति° (°तिनिभं Caur (POS)), Caur (KM), Caur (POS); पृष्ठलीनाम् Caur (KM).
(c) ससंभ्रमां च Caur (POS).
(d) दयितां समदनां (Caur (POS)) च सविभ्रमां च [स° जि° च] Caur (KM); Caur (POS).
Vasantatilakā metre.

When my beloved was stealthily looking at the mirror she saw clearly my image as I was hidden behind; then I noticed her in a tremor and agitation and overcome with shyness but pleasing and more charming than Cupid. This I remember even to-day.[1] (A. A. R.).

1. Translation of A.B. Keith of the text in POS is given in his History of Sanskrit Literature, p. 189.

928*

अद्यापि तां वदनपङ्कजगन्धसङ्ग-
भ्राम्यद्द्विरेफचयझंकृतिषु प्रकामम् ।
क्लेशावधूतकरपल्लवहुंकृतालिं
संचिन्तयामि भयविह्वलचारुनेत्राम् ॥

(श्र) Caur [Caur (A) 106). Cf. No. 882].
(a) मदनपङ्कज° Caur (A) (var.).
(b) विरेभ Caur (A) (var.).
Vasantatilakā metre.

I recall to my mind the beloved with her charming eyes disturbed by fear as a swarm of buzzing bees attracted by the sweet smell of her lotus face crowded round her and when she attempted to ward off painfully with her sproutlike hands. (A. A. R.).

अद्यापि तां विकसि° See No. 883.

929*

अद्यापि तां विधृतकज्जललोलनेत्रां
पृथ्वीं प्रभूतकुसुमाकुलकेशपाशाम् ।
सिन्दूरसंलुलितमौक्तिकदन्तकान्तिम् ॥
आबद्धहेमकटकां रहसि स्मरामि ॥

(श्र) Caur [Caur (POS) 16, Caur (B) 16].
(a) °लचारुनेत्रां Caur (B).
(b) प्रोत्फुल्लपुष्पनिकराकुल° Caur (B); पृथिवीप्रभू° Caur (var.).
(c) °कह्लारदन्ताम् Caur (B).
(d) आधातहेम° Caur (B).
Vasantatilakā metre.

I still remember her, (appearing before me) in private, wearing black pigment in her sparkling eyes, her braid of hair adorned with numerous flowers, her teeth shining like pearls with a tinge of red, and wearing gold bracelets. (S. N. Tadpatrikar's translation).

930*

अद्यापि तां विरहवह्निनिपीडिताङ्गीं
तन्वीं कुरङ्गनयनां सुरतैकपात्रीम् ।
नानाविचित्रकृतमण्डनमावहन्तीं
तां राजहंसगमनां सुदतीं स्मरामि ॥

(श्र) Caur [Caur (POS) 19, Caur (B) 19, Caur (A) 107].
(a) मद् [तां] Caur (var.) विरहवह्निविपी° Caur (B); विरहविह्वलपीडिताङ्गीं Caur (A).
(b) लज्जी [तं°] Caur (B); °पात्रम् Caur (B).
(c) °विचित्रकबरीकुसुमावहन्तीं Caur (A).
(d) त्वां [तां]) Caur (var.); श्यामां मरालगमनां सततं स्म° Caur (A).
Vasantatilakā metre.

Even now I remember her, of a slender build, her limbs afflicted by fire of sepa-

ration (from me), she having eyes like those of a deer, she, the sole resort of love-sports, wearing different ornaments of variegated make, she of a beautiful face, and having the (graceful) gait of a swan. (S. N. Tadpatrikar's translation).

अद्यापि तां विलुलिताकुल° See No. 835.

931*

अद्यापि तां विहसितां कुचभारनम्रां
मुक्ताकलापधवलीकृतकण्ठदेशाम् ।
तत्केलिमन्दरगिरौ कुसुमायुधस्य
कान्तां स्मरामि रुचिरोज्ज्वलपुष्पकेतुम् ॥

(ग्र) Caur [Caur (POS) 20, Caur (B) 23].
(a) अद्याप्यहं [अ° तां] Caur (B).
(c) तां [तत्] Caur (B); °न्दरगतां Caur (B).
Vasantatilakā metre.

I still remember that smiling beloved, bent by the burden of her breasts, part round her neck being whitened by collection of pearls, she, the bright, shining flowery flag on Mandara, the sport-hill of the God of Love. (S. N. Tadpatrikar's translation).

932*

अद्यापि तां शशिमुखीं नवयौवनाढ्यां
पीनस्तनीं पुनरहं यदि गौरकान्तिम् ।
पश्यामि मन्मथशरानलपीडिताङ्गीं
गात्राणि संप्रति करोमि सुशीतलानि ॥

(ग्र) Caur [Caur (B) 2, Caur (POS) 2, Caur (A) Caur (A) 71, Caur (KM) 78].
(a) °यौवनाद्यां Caur (B).
(b) अप्राप्य किम्पुनरहं यदि गौरकान्तिम् Caur (A); गौरकान्तीम् Caur (B); गौरवर्णां Caur (var.).
(c) °शौरसान° Caur (KM); °पीडितानि Caur (A); °शरासन° or °शरज्वर° Caur (var.).
(d) मे प्रतिकरोमि Caur (A).
Vasantatilakā metre.

Even now, if I see her of moon-like face, (her body) having an attractive grace, with fresh youth, fat breasts, her body fired by erotic passion caused by arrows of Cupid, if I see her again, I shall make my own (or her) tormented limbs pacified (S. N. Tadpatrikar's translation).

933*

अद्यापि तां शिखरचारुवलक्षदन्तैर्
मुख्यानि कुन्दमुकुलानि जितां च साध्वीम् ।
संचिन्तयामि सततं प्रविलोलचित्तां
कामेषुनीरजदृशं वनजावतंसाम् ॥

(ग्र) Caur [Caur (A) 110].
(a) बळर्च° Caur (A).
Vasantatilakā metre.

I see before my mind's eye the good girl who had vanquished the jasmine buds with her charming, white and pointed teeth and who was full of sportive love, and with eyes resembling lilies as the arrows of Cupid and adorned with a lotus flower in her ear. (A. A. R.).

934*

अद्यापि तां समपनीतनितम्बवस्त्रां
श्यामां च साध्वसरसाकुलविह्वलाङ्गीम् ।
एकेन पाणिकमलेन पिधाय गुह्यम्
अन्येन नाभिकुहरं दधतीं स्मरामि ॥

(ग्र) Caur [Caur (A) 81, Caur (KM) 90, Caur (POS) Annex 4.13].
(a) समुपनीत° Caur (A) (var.); सुकमनीयनि° Caur (POS).
(b) पश्यामि मन्मथशरासनवि° Caur (KM); पश्यामि Caur (POS); °विह्व° Caur (POS).
(c) गुह्यनिहितेन करेण पाणिम् [पा° पि° गु°] Caur (KM), Caur (POS).
(d) °कुहरादवतारयन्तीम् Caur (KM); °न्दवतीं मदीयम् Caur (POS).
Vasantatilakā metre.

I recollect my beloved in that pose when she was bereft of her inner dress, full of youthfulness, with limbs agitated by love and trepidation and with one hand covering her loins and the other placed over her deep navel. (A. A. R.).

अद्यापि तां समुपगम्य मया° See No. 922.

935*

अद्यापि तां सललितश्लथकेशपाशाम्
ईषत्समुन्मिषितघूर्णितवक्रनेत्राम् ।
सुप्तोत्थितां विदधतीं मुहुरङ्गभङ्गं
पश्यामि दष्टमधरं बहुशः स्पृशन्तीम् ॥

(ग्र) Caur [Caur (A) 92, Caur (KM) 110, Caur (POS) Annex IV (p. 41) 6].
(a) विलुलिताकुलके° Caur (KM); विलुलितांशुकके Caur (POS).

(*b*) किंचित् [ईं°] Caur (KM), Caur (POS); समुन्मुषित° Cau (POS); °जिह्म° Caur (KM), Caurr (POS); °वक्त्रनेत्राम् Caur (A) (var.).
(*c*) सुप्तोद्धितां Caur (A); सललित Caur (A) (var.)
(*d*) चारुमधरं [द°] Caur (KM), Caur (POS) स्मरन्तीम् [स्पृ°] Caur (KM).
Vasantatilakā metre.

I remember her with the charming tresses all dishevelled and eyes turned a little sideways but full of animation, risen from sleep and stretching her (tired) limbs and frequently feeling the lip that had been bitten (in love sports). (A. A. R.).

अद्यापि तां सुकमनीय° See No. 834.

936*

अद्यापि तां सुनिपुणं यतता मयापि
दृष्टं न यत्सदृशतो वदनं कदाचित् ।
सौन्दर्यनिर्जितरति द्विजराजकान्ति
कान्तामिहातिविमलत्वमहागुणेन ॥

(अ) Caur [Caur ((POS) 29, Caur (B) 30].
(*a*) जातु निपुणं [तां सु°] Caur (B).
(*b*) दृष्टं दृशं जगति जातिविधे वधूनां Caur (B).
(*c*) °कान्तेः Caur (B).
(*d*) कान्ताननस्य सदृशं वदनं गुणैर्न Caur (B).
Vasantatilakā metre.

Even after most careful efforts, I have still not seen the like of her face, beautiful by its extremely pure lustre, which in its splendour wins the graceful beauty of Rati, as well as that of the moon. (S. N. Tadpatrikar's translation).

अद्यापि तां सुनिभृतं पद° See No. 952.

937*

अद्यापि तां सुरतघूर्णनिमीलिताक्षीं
स्रस्ताङ्गयष्टिगलितांशुककेशपाशाम् ।
शृङ्गारवारिरुहकाननराजहंसीं
जन्मान्तरेऽपि निधनेऽप्यनुचिन्तयामि ॥

(अ) Caur [Caur (POS) 22, Caur (B) 25].
(*a*) सुरतजागरमीलिताक्षीं Caur (B).
(*b*) शस्ता° Caur (B).
(*d*) जन्मान्तरे निधुवने° Caur (B).
Vasantatilakā metre.

At this moment of my death, nay, even in my next birth, shall I ever remember that swan in the lotus-group of Eros, her eyes closed in ecstasy of sex-climax, when all her limbs were relaxed, while her garments, as well as the braid of hair had fallen away, in disorder. (S. N. Tadpatrikar's translation).

938*

अद्यापि तां सुरतजागरघूर्णमान-
तिर्यग्वलत्तरलतारकदीर्घनेत्राम् ।
शृङ्गारसारकमलाकरराजहंसीं
व्रीडाविनम्रवदनामुषसि स्मरामि ॥

(अ) Caur [Caur (B) 5, Caur) POS) 5].
(*b*) °तारकमायताक्षीम् Caur (POS).
Vasantatilakā metre.

Even now I remember her large eyes, with their sparkling pupils moving sideways, (eyes) rolling on account of the wakeful night due to sexual sports, she like a queen swan in a lotus-lake, moving gracefully in that temple of Eros, her face drooping bashfully in the morning. (S. N. Tadpatrikar's translation).

939*

अद्यापि तां सुरतताण्डवसूत्रधारं
दुर्वारदर्पजघनग्लपिताङ्गयष्टिम् ।
अङ्गं रसैः समुपगुह्य कटिं दधानां
किंचिन्निमीलनयनां मनसा स्मरामि ॥

(अ) Caur [Caur (A) 104]. Cf. 940.
(*b*) °दीर्घ° [°दर्प°] Caur (A) (var.).
Vasantatilakā metre.

I remember her, the stage manager of the dance of love sports, with her limbs exhausted by intense pleasures of love, possessing hips that were full of pleasurable excitement of the moment and with eyes closed in ecstasy. (A. A. R.).

940*

अद्यापि तां सुरतताण्डवसूत्रधारीं
पूर्णेन्दुसुन्दरमुखीं मदविह्वलाङ्गीम् ।
तन्वीं विशालजघनस्तनभारनम्रां
व्यालोलकुन्तलकलापवतीं स्मरामि ॥

(अ) Caur[Caur (B) 7, Caur(POS) 7]. Cf.No.839
(*c*) °नभारखिन्नां Caur (B).
Vasantatilakā metre.

I still remember her, as holding the

reins in the Tāṇḍava dance of sexual sports, her face beautiful like the full moon, her limbs affected by intoxicated love, she of a slender build, bending on account of the burden of her large breasts and hips, and her (loose) band of hair waving sideways (S. N. Tadpatrikar's translation).

941*

अद्यापि तां सुरतलब्धयशःपताकां
लम्बालकां विरहपाण्डुरगण्डभित्तिम् ।
स्वप्नेऽपि लोलनयनां क्षणदृष्टनष्टां
विद्यां प्रमादगुणितामिव संस्मरामि ॥

(अ) [Caur Caur (POS) Annex IV. 3].
(आ) VS 1278.
(c) सुप्तां विलोल° Caur
(d) प्रमादगलितां VS (var.); प्रसाद° VS.
Vasantatilakā metre.

I very well remember her with the banner of fame obtained in dalliance, with tresses dishevelled, with the broad cheeks pale due to separation (during day time), and casting glances even in sleep but seen for a moment and then lost, like learning acquired by one who is careless (in practising it). (A. A. R.).

942*

अद्यापि तां सुरभिनिर्भरदन्तभाजं
धावन्तमास्यकमलं चलचञ्चरीकम् ।
किंचिच्चलल्ललितकुञ्चितवाममेत्रां
पश्यामि केलिकमलेन निवारयन्तीम् ॥

(अ) Caur [Caur (A) 83, Caur. (KM) 92, Caur (POS) Annex IV.14].
(a) सुरभिदुर्धरगन्धलोलं (°लोभाद् Caur (POS)) Caur (KM), Caur (POS); सुरभिदद्दुर° Caur (A) var.).
(b) द्रवधान्त° Caur (POS); °स्यमनिशं गतिच° Caur (KM); प्रति [चल°] Caur (POS).
(c) चकोररुचिकुञ्चितचारुनेत्रां Caur (KM); किंचिल्लसच्चलि° Caur (POS); °चारुनेत्रां Caur (POS).
Vasantatilakā metre.

I remember her warding off with her sportive lotus a buzzing bee who was flying towards her face attracted by her naturally sweet smell and with her left eye casting glances and slightly bent down (due to the fear of the bee). (A. A. R.).

943*

अद्यापि तां सुवदनां वलभौ निषण्णां
तद्गेहसंनिधिपदे मयि दृष्टमात्रे ।
वीतोत्तरां प्रियसखीषु कृतस्मरासु
लज्जाविलासहसितां हृदि चिन्तयामि ॥

(अ) Caur [Caur (A) 93, Caur (KM) 111, Caur (POS) Annex IV (p. 42) 8].
(a) वलभीनि° Caur (KM), Caur (POS).
(b) तद्गेहसन्मुखमहो खलु दृष्टमत्र Caur (KM); संदेहसंश्रितमुखे Caur (POS); सुष्टगाते Caur (A) (var.); दृष्टिमार्गे Caur (POS); सदृष्टमाते Caur (A) (Var.); सुष्टमात्रे Caur (var.) (in Telugu editions as above).
(c) नर्मोत्तरं (Caur (POS); मर्मोत्तरं Caur (KM); कृतस्मितासु Caur (KM), Caur (POS); गतस्मरासु Caur (A) (var.).
(d) लज्जां श्रुत्वा Caur (POS); विलक्ष्य हृ° Caur (KM), Caur (POS).
Vasantatilakā metre.

I think of her, possessing a charming face, and seated in the balcony; and as she observed me approaching the house she immediately left off giving replies to her friends who were all smiles (at this shyness) and was all sportiveness, shyness and smiles. (A. A. R.).

944*

अद्यापि तां सुवदनां स्तनभारनम्रां
श्यामां च वामनयनां रमणीयगात्रीम् ।
निद्रालसामलकनिर्जितषट्पदालिं
संचिन्तयामि सततं स्मरवैजयन्तीम् ॥

(अ) Caur [Caur (A) 109].
(b) रमनिय्य° Caur (A) (var.).
Vasantatilakā metre.

I am always thinking of her, the victorious banner of Cupid, possessing a charming face, slightly stooping by the heaviness of the bosom, full of youthfulness, eyes charming and with body attractive and overcome with sleep (due to the exhaustion of love sports) and with tresses that had vanquished a row of bees. (A. A. R.).

945*

अद्यापि तां सुशयितां क्षणविप्रबुद्धां
निद्रालसां हृदि वहामि कृताङ्गभङ्गाम् ।

जृम्भावतीर्णमुखमारुतगन्धलब्ध-
मुग्धभ्रमद्भ्रमरविभ्रमलोलनेत्राम् ॥

(श्र) Caur [Caur (A) 95, Caur (KM) 113, Caur (POS) Annex IV (p. 42) 14].
(a) तामुषसि तल्पाग्र° Caur (KM), Caur (POS).
(b) शताङ्ग° [क्रु°] Caur (KM).
(c) जृम्भाविदीर्घमु° Caur (POS).
(d) °लोलपत्त्रम् Caur (KM).
Vasantatilakā metre.

I treasure in my heart that scene when my beloved, after a good sleep, awakened suddenly and was stretching her limbs in drowsiness with eyes that were slightly disturbed by the buzzing of a bee which was attracted to her face by the fragrance of her breath as she was yawning. (A. A. R.)

946*

अद्यापि तां स्तिमितवस्त्रमिवाङ्गलग्नां
प्रौढप्रतापमदनानलतप्तदेहाम् ।
बालामनाथशरणामनुकम्पनीयां
प्राणाधिकां क्षणमहं न हि विस्मरामि ॥

(श्र) Caur [Caur (POS) 25, Caur (B) 21].
Vasantatilakā metre.

Even now, I cannot, for a moment, forget the girl dearer to me than life, her body heated by the fire of intense passion, she pitiable on account of the parting from her lover (i.e. myself) and clinging to my body like a wet garment. (S. N. Tadpatrikar's translation.)

947*

अद्यापि तां स्मितमुखीं पुरुषायितेषु
लम्बालकाकुलकपोलतलां स्मरामि ।
आन्दोलनश्रमजलाकुलविह्वलाङ्गीं
श्वासोत्तरं च निभृतं च मुहुर्वदन्तीम् ॥

(श्र) Caur [Caur (KM) 104, Caur (POS) Annex IV. 26].
(b) °पोलतलां Caur (POS).
(c) °विह्वलाक्षीं Caur (POS).
(d) श्वासानिलातिसुरभीकृतकेलिगेहाम् Caur (POS); वनिभृतं मुमुहुः शशाङ्कीम् (?) Caur (KM); corrected in accordance with Telugu and Grantha texts.
Vasantatilakā metre.

I remember her with the face full of smiles when she took the initiative in love sports, with her charming cheeks covered by dishevelled tresses, with limbs overcome with fatigue due to the exertion of dalliance and rendering the well-furnished bed chamber very fragrant with her deep breathings. (A. A. R.)

अद्यापि तज्जघन° see No. 900°

948*

अद्यापि तानि परिवर्तितकंधराणि
किंचित्क्षुतत्रुटितकञ्चुकजालकानि ।
तस्या भुजाग्रलुलद्बहुलकुन्तलानि
चित्ते स्फुरन्ति मम वक्रविलोचनानि ॥

(श्र) Caur [Caur (KM) 101, Caur (POS) Annex IV. 23.]
(b) चञ्चत् कुचग्रथितकञ्चुकबन्धनानि Caur (POS).
(c) तस्याः सुपल्लवमृदूज्ज्वल° Caur (POS).
(d) चित्रविलोकितानि Caur (POS.).
Vasantatilakā metre.

Even now does this throb (clearly comes up) in my mind—those side glances of my beloved, sometimes turned towards the neck, sometimes producing an illusion of a torn jacket dark like mustard, and sometimes appearing like a profusion of her tresses hanging loose over her shoulders. (A. A. R.)

949*

अद्यापि तानि मम चेतसि संस्फुरन्ति
कर्णान्तसंगतकटाक्षनिरीक्षितानि ।
तस्याः स्मरज्वरकराणि मदालसानि
लीलाविलासबहुलानि विलोचनानि ॥

(श्र) Caur [Caur (KM) 94, Caur (POS) Annex IV.17]. Cf. No. 950.
(a) विस्फुरन्ति [सं°] Caur (POS).
(c) °स्मरज° Caur (KM).
(d) चटुलानि [°बहु°] Caur (POS).
Vasantatilakā metre.

Even now are those glances of my beloved quivering in my mind—glances, now directed sideways reaching up to the ears, producing the fever of love in me, gentle due to intoxication and full of delightful sportive movements. (A. A. R.)

950*

अद्यापि तानि मम चेतसि संस्फुरन्ति
बिम्बोष्ठदेशपरिकीर्णशुचिस्मितानि ।
पीयूषपूर्णमधुराणि तथोत्तराणि
वाक्यानि मन्मथरसानि मृदूनि तस्याः ॥

(अ) Caur [Caur (A) 86, Caur (B) 98, Caur (POS) Annex IV. 20] Cf. No. 949.
(a) हृदये मम विस्फुरन्ति [म° चे° सं°] Caur (POS); विस्फुरन्ति [सं॰] Caur (B).
(b) °मृष्ट° [°देश°] Caur (B); °पृष्टकर° [दे°] Caur (POS) °सुनिष्कृतानि Caur (POS).
(c) पीयूषपूरमधुराणि त्वदुत्त (°बहूत्त° Caur (POS)) Caur (B), Caur (POS); मधुराणि च उत्तराणि Caur (A) (var.).
(d) पश्यामि Caur (A); मन्मथभवानि (°थकराणि Caur (POS)) Caur (B), (Caur (POS); च वल्लभाया: Caur (POS); यस्या: [त॰] Caur (B).
Vasantatilakā metre.

These are still fresh in my mind—the pure smiles enlivening the regions of her *bimba*-like lips, her answers sweet by the flow of nectar and her gentle speech filled into devoted love. (A. A. R.)

951*

अद्यापि तानि मृदुवाक्यसुभाषितानि
तिर्यग्विवर्त्तिनयनान्तनिरीक्षणानि ।
लीलालसाञ्चितगतानि शुचिस्मितानि
तस्याः स्मरामि मदविभ्रमचेष्टितानि ॥

(अ) Caur [Caur (A) 101, Caur (KM) 120, Caur (POS) Annex IV (p. 41) 3].
(a) मृदुसारसु° Caur (KM), Caur (POS).
(b) °वृत्त° [°वर्त्ति°] Caur (KM); °वृत्त्य Caur (POS); रीक्षितानि Caur (KM).
(c) सुविस्म॰ Caur (KM).
(d) तस्या: Caur (KM), Caur (POS); हृदि विभ्रमचेष्टितानि Caur (KM), Caur (POS), मदचलद्भ्रम° Caur (A) (var.).
Vasantatilakā metre.

I remember even now her excellent utterances full of gentle words, the glances from the corners of her eyes that were turned sideways a little, her movements that were sportive and gentle, her pure smiles and the activities full of charm due to intoxication. (A. A. R.)

अद्यापि तामतिविशाल° see No. 955.

952*

अद्यापि तामनिभृतक्रममागतं च
मां द्वारि वीक्ष्य शयने निमिषेण सुप्ताम् ।
मन्दं मयि स्पृशति कण्टकिताङ्गयष्टिम्
उत्फुल्लगण्डफलकां बहुशः स्मरामि ॥

(अ) Caur [Caur (A) 90, Caur (KM) 108].
(a) अद्यापि तां सुनिभृतं पदमापतन्तं Caur (KM); °श्रम° [क्र°] Caur (A) (var.).
(b) सहसैव निषण्णसुप्ताम् [श॰ नि॰ सु॰] Caur (KM)
(d) वहुश: Caur (KM).
Vasantatilakā metre.

I frequently remember, her cheeks bristling with pleasure and hairs on her body standing on ends when I gently touched her to see whether she was really asleep when she was lying in bed—she who had gone to sleep in a moment on seeing me at the gate, having arrived unexpectedly. (A. A. R.)

953*

अद्यापि तामनुनयत्यपि चाटुपूर्वं
कोपात् पराकृतमुखीं मयि सापराधे ।
आलिङ्गति प्रसभमुत्पुलकाङ्गयष्टिं
मामेति दुःसहमिवोक्तवतीं स्मरामि ॥

(अ) Caur [Caur (A) 94, Caur (KM) 112, Caur (POS) Annex IV (p. 42) 9.].
(a) °पूर्वं Caur (POS).
(c) असंगते Caur (POS), स्म रजनिं [प्र॰] Caur (A).
(d) शोषपरुषे मुवतीं [दु:°] Caur (KM); नि:स्पृहवचो मुवतीं स्म° Caur (POS)
Vasantatilakā metre.

Though I tried with coaxing words to conciliate her she turned her face away in anger as if the fault were entirely mine. But when I embraced her she bristled with pleasure though crying out, 'Please don't' repeatedly as if it were unbearable. This (scene) I vividly remember even now. (A. A. R.)

954*

अद्यापि तामनुनयत्यपि मय्यसक्तां
व्यावृत्य केलिशयने शयितां पराचीम् ।
निद्राकुलामिव ममाभिमुखीभवन्तीं
प्रातर्मदङ्गनिहितैकभुजां स्मरामि ॥

(अ) Caur [Caur (KM) 103, Caur (POS) Annex IV 25].

(*a*) अनुनत्यपि Caur (KM) *contra metrum* °सक्तं Caur (POS).
(*b*) व्यावृत्त° Caur (KM), शयतीं Caur (KM); वराङ्गीम् Caur (POS).
(*c*) कलासु सुखि Caur (POS).
(*d*) प्रातर्मंदसनिहितं ककुदं Caur (POS).
Vasantatilakā metre.

I even now remember her, as if unattached to me though I was all conciliation, turning her face away from me when lying in the bed of love, but turning towards me (lovingly) as if due to the (inadvertent) turning in sleep, and placing one hand over me in the early dawn (as then I must leave her). (A.A.R.)

955*

अद्यापि तामभिविशालनितम्बबिम्बां
गम्भीरनाभिकुहरां तनुमध्यभागाम् ।
अम्लानकोमलमृणालसमानबाहुं
लीलालसाञ्चितगतिं मनसा स्मरामि ॥

(अ) Caur [Caur (KM) 87, Caur (POS) Annex IV. 16].
(*a*) तामतिवि॰ Caur (POS).
Vasantatilakā metre.

Even now do I remember her with the charming (*bimba*-like) hips that were broad but thin at the waist, the navel very deep, with hands resembling tender fresh lotus stalks and with gait that was full of gentleness and charm (sportiveness). (A.A.R.)

956*

अद्यापि तामरुणयत्यरुणेन्तरिक्षम्
आपृच्छमानमपि नाम विधारयन्तीम् ।
उत्थाप्य निश्चलदृशौ मम निःश्वसन्तीं
चिन्ताकुलां किमपि नम्रमुखीं स्मरामि ॥

(अ) Caur [Caur (KM) 106].
Vasantatilakā metre.

Now do I remember her when at dawn, with the sky reddened by the rising sun I asked leave to depart, she remained unaware (of my request) and raising her unwinking eyes (towards me full of sadness) and sighing, overcome with worry, and with face slightly bent down. (A. A. R.).

957*

अद्यापि तामलसमीलितचारुनेत्रां
लोलद्भुजावलयझंकृतिमावहन्तीम् ।
वेल्लत्करोरुकुचमुन्नमितस्वकर्णे
कण्डूयनं विदधतीं हृदि चिन्तयामि ॥

(अ) Caur [Caur (A) 102, Caur (KM) 121, Caur (POS) Annex IV (p. 41) 1].
(*a*) तामसममीलितसाचिनेत्रां Caur (KM); °तसाचिनेत्रां Caur (POS).
(*b*) लोलद्भुजां Caur (KM); °कृतिशब्दहस्ताम् Caur (KM), Caur (POS).
(*c*) वल्गत्कठोरकु° (चन्चत् Caur (POS), Caur (KM); Caur (POS); °तभ्र° [°तस्व°] Caur (KM), Caur (POS).
Vasantatilakā metre.

I remember the beloved with her charming eyes closed due to fatigue (of love sports) and causing the bracelets to jingle when she moved her hand to scratch her broad bosom raising the same up to the ear. This I treasure in my heart. (A. A. R.)

958

अद्यापि तामवहितां मनसाचलेन
संचिन्तयामि युवतीं मम जीविताशाम् ।
नान्योपभुक्तनवयौवनभारसारां
जन्मान्तरेऽपि मम सैव गतिर्यथा स्यात् ॥

(अ) Caur [Caur (POS) 33, Caur (B) 33].
Vasantatilakā metre.

Even in these last moments, I think, with a steady mind, of that youthful girl deeply attached to me, the sole hope of my life, she, the essence of whose fresh youth was tasted by (me and by) none else—I think of her in order that even in the birth to come, she may be my lot. (S. N. Tadpatrikar's translation)

959*

अद्यापि तामविगणय्य कृतापराधम्
आपादमूलपतितं सहसा चलन्तीम् ।
वस्त्राञ्चलं मम करान्निजमाक्षिपन्तीं
मा मेति रोषपरुषं वदतीं स्मरामि ॥

(अ) Caur [Caur (A) 78, Caur (KM) 86, Caur (POS) Annex IV. 10].
(*a*) माम् [ताम्] Caur (KM); अवगणय्य Caur (KM), Caur (POS).
(*b*) गलन्तीम् Caur (var.).

(c) वस्त्राञ्चलं Caur (POS); °कुपन्तीं [°कु°] Caur (A).

Vasantatilakā metre.

Even today I see her, as, heedless of my falling at her feet to expiate my offence, she rushed away, flung off my hand from the hem of her garment, and in anger cried out, "No, never!" (A. B. Keith's translation, in his History of Sanskrit Literature, p. 189).

अद्यापि तामसममीलित° see No. 957.

960*

अद्यापि तामहमलज्जितपूर्वघृष्टे
शय्यातले सुशयितां मदनोत्सवाय ।
वीणावतीं विकचचम्पकपुष्पनासां
ध्यायामि चेतसि सदा नदतीं शुभाङ्गीम् ॥

(अ) Caur [Caur (A) 112].
(a) मालां Caur (A) (var.) (*contra metrum*).

Vasantatilakā metre.

I remember her, the pure limbed darling, lying in bed ready for love sports, with her nose resembling a full blown *campaka*-flower and tuning the lute (to while away the time till my arrival). I revolve this scene in my mind always. (A. A. R).

961*

अद्यापि तामित इतश्च पुरश्च पश्चाद्
अन्तर्बहिः परित एव परिभ्रमन्तीम् ।
पश्यामि फुल्लकनकाम्बुजसंनिभेन
वक्त्रेण तिर्यगपवर्तितलोचनेन ॥

(अ) Caur [Caur (A) 84, Caur (KM) 93, Caur (POS) Annex IV. 15].
(a) तामितश्तश्च Caur (KM); तामिह ततश्च Caur (POS); पश्चात् Caur (A).
(b) पुरत [पु०] Caur (POS).
(d) चारुपरिवर्तित° Caur (KM) ; तिर्यगनि° Caur (POS).

Vasantatilakā metre.

I remember her with the face in which the eyes, resembling, fully blossomed golden lotuses, were casting glances sideways and wandering (in my imagination) here and there, in front and at the back, inside and outside (the house). (A. A. R.)

962*

अद्यापि तामुपवने परिचारयुक्तां
संचिन्तयाम्युपगतां मदनोत्सवाय ।
मां पार्श्वसंनिहितलोकभयात् सशङ्कं
व्यावर्तितेक्षणमनुक्षणमीक्षमाणाम् ॥

(अ) Caur [Caur (A) 100, Caur (KM) 118].
(a) परिवार युक्तां Caur (KM).
(b) च महोत् [म°] Caur (KM).
(d) °मलं समपेक्ष° Caur (A); °समपेक्ष्यमाणाम् Caur (A) (var.).

Vasantatilakā metre.

I think of my beloved even now (in that scene) when she had gone out into the flower garden to celebrate the Cupid's festival along with her companions. She was looking for me frequently with eyes turned sideways but with apprehension lest she be found out by her friends who were near her. (A. A. R.).

963*

अद्यापि तामुभयपार्श्वगहाररम्यां
वासन्तिकाकुसुमभासितकञ्चुकां च ।
राकाभिरामविधुमण्डलवल्गुवक्त्रां
लावण्यनिर्जितरयां सततं स्मरामि ॥

(अ) Caur [Caur (A) 115].
(c) रामाभिराम° Caur (var.).

Vasantatilakā metre.

I still remember her with flower garlands adorning both sides (of her tresses) and her bodice decorated with (the designs of) *vāsantikā*-flowers. Her face was similar to the full orb of the charming moon (of autumn) and she did eclipse in loveliness the goddess of beauty herself. (A. A. R.).

964*

अद्यापि तामुरसिजद्वयमुन्नमय्य
मध्ये वलित्रितयलक्षितरोमराजिम् ।
ध्यायामि वेल्लितभुजां विहिताङ्गभङ्गं
व्याजेन नाभिकुहरं मम दर्शयन्तीम् ॥

(अ) Caur [Caur (A) 103, Caur (KM) 119, Caur (POS) Annex IV (p. 41) 2].
(a) °द्वयाममध्येCaur (KM); उन्नमिय्यCaur (A) (var).
(b) भ्रश्यद्वलित्रितयल° Caur (POS); भ्रश्यद्वलि° Caur (KM); °रजीं Caur (A) (var.); °राजि Caur (POS).
(c) वल्गितभुजां Caur (KM); चालित° Caur (POS);

°भङ्ग Caur (A), Caur (POS).
Vasantatilakā metre.

I still think of her in that attitude when she, raising her bosom, was observing the line of hair and the three folds of the skin in the middle and showing me her deep navel under the pretence of stretching her limbs (due to drowsiness). (A. A. R.)

अद्यापि तामुषसि तत्क्षण° see No. 945.

965*

अद्यापि तिष्ठति दृशोरिदमुत्तरीयं
धर्तुं पुनः स्तनतटे गलितं प्रवृत्ता ।
वाचं निशम्य नयनं नयनं ममेति
किंचित्तदा यदकरोत् स्मितमायताक्षी ॥

(अ) Caur [Caur (A) 108, Caur (POS) Annex IV (p. 42) 15].
(आ) SR 279.53 (a. Kuv.), SSB 107.57, Kuv. *ad* 94.161 (p. 177).
(*a*) उत्तरिय्य Caur (A) (var.).
(*b*) पुनः Caur (POS); पुरः [पु°] SR, SSB, Kuv.; द्रात्° पतितं Caur (A) (var.), Caur (POS), SR, SSB, Kuv.; प्रवृत्ते Kuv; प्रवृत्तां Caur (A) (var.).
(*c*) नयतं Caur (POS).
(*d*) मन्दस्मितं यदकरोत् मनसा स्मरामि Caur (A) (var.).
Vasantatilakā metre.

This stands before my eyes even now, how on one occasion she tried to set right the garment over her bosom which had been displaced (by the breeze). But on hearing my words 'Oh my eye, my eye,' she did put on a captivating smile, the long-eyed one. (A. A. R.)

966

अद्यापि दुर्निवारं
स्तुतिकन्या भजति कौमारम् ।
सद्भ्यो न रोचते सा-
ऽसन्तोऽप्यस्यै न रोचन्ते ॥

(आ) SR 48.123, SSB 305.125, SRK 244. 26, SSap 661, SSg 248.
(*b*) वहति [भ°] SSap, SSg.
(*d*) ऽसन्तस्तस्यै SSap.
Upagīti-Āryā metre.

Even now the maiden of praise (fame) resorts to the inevitable state of youthfulness (shyness); she is not pleasing to the good, and the bad people are not pleasing to her. (A. A. R.)

967*

अद्यापि धावति मनः किमहं करोमि
सार्धं सखीभिरपि वासगृहे सुकान्ते ।
कान्ताङ्गसंगपरिहासविचित्रनृत्ये
क्रीडाभिराम इति यातु मदीयकालः ॥

(अ) Caur [Caur (POS) 37, Caur (B) 37).
(*b*) सखीभिरति] Caur (B).
(*c*) कान्ताप्रगीतप° Caur (B).
Vasantatilakā metre.

Still the mind runs to that beautiful residence (of my beloved) wishing that my time may pass in company of friends, at that place, full of sports and attractions, where I could enjoy light talk, varied dancing movements, while having close bodily touch of my beloved. (S. N. Tadpatrikar's translation.)

968*

अद्यापि न स्फुरति केसरभारलक्ष्मीर्
न प्रेङ्खति ध्वनितमद्रिगुहान्तरेषु ।
मत्तास्तथापि करिणो हरिणाधिपस्य
पश्यन्ति भीतमनसः पदवीं वनेषु ॥

(आ) Any 28.27, ASS 6.5.
(*b*) श्रूयते [प्रे०] ASS (var.).
Vasantatilakā metre.

Now, even though the beautiful profusion of the lion's mane is not visible, and although its roar is not reverberating in caverns, still the intoxicated (lordly) elephants in the forest view the footprints of the lion with minds full of terror. (A. A. R.)

969*

अद्यापि निर्मलशरच्छशिगौरकान्ति
चेतो मुनेरपि हरेत् किमुतास्मदीयम् ।
वक्त्रं सुधामयमहं यदि तत् प्रपद्ये
चुम्बन् पिबाम्यविरतं व्यथते मनो मे ॥

(अ) Caur [Caur (POS) 41, Caur (B) 41].
(*c*) सुधारसमयं Caur (B).
(*d*) चुम्बाम्यहं न विरहो Caur (B); अविरतं च्यवते न येन Caur (var.).
Vasantatilakā metre.

And Oh ! that face full of nectar,

shining bright like the moon in clear sky of *śarat*-season; it would attract the mind even of a sage, what then of mine ? If I get at it again, I would kiss it fast and suck away (the nectar from the lips) (but) my mind is pained keenly (thinking that I won't meet her again. (S. N. Tadpatrikar's translation).

970*

अद्यापि नूनं हरकोपवह्निस्
त्वयि ज्वलत्यौर्व इवाम्बुराशौ ।
त्वमन्यथा मन्मथ मद्विधानां
भस्मावशेषः कथमेवमुष्णः ॥

(अ) Śāk 3.3 or 3.4 (Cf. A. Scharpé's Kālidāsa-Lexicon 1.1; p. 34).
(आ) Almm 17, SRK 126.6, IS 7626.
(a) °वह्निम् Śāk (var.).
(b) स्थितोऽौर्वे Śāk (var.); इवाम्बुराशिः Almm.
(d) कथमित्थमुष्णः Śāk (var.), Almm.
Upajāti metre (Indravajrā and Upendra-vajrā.

Even now, in all probability, the fire of Śiva's anger burns in you like a sub-marine fire in the watery deep. How else O God of love, could you, of whom only ashes remain, be so hot for those like me ? (M. B. Emeneau's translation).

971*

अद्यापि नोज्झति हरः किल कालकूटं
कूर्मो बिभर्ति धरणीं खलु पृष्ठभागे ।
अम्भोनिधिर्वहति दुःसहवाडवाग्निम्
अङ्गीकृतं सुकृतिनः परिपालयन्ति ॥

(अ) Caur [Caur (POS) 50, Caur (B) 50, Caur (KM) 124], Cr 38 (CRr 8.127, CPS 288.44), BhŚ 202, Śts 7.7-10, VCsr 24.10.
(आ) ŚP 246, SuM 9.41, SR 50.200, SRK 17.60, Bahudarśana 33, Pras 17.7, VP 1.65, IS 203, Subh 187, SSB 308.205, Sama 1.116and 2.41, NBh 134, SK 6.87, SU 1442, SGo f. 20b, SL f. 29a, SSD 2 f 99a, SSV 386, JSub 175.5, SKG f. 17b. SSSN 247.3.
(a) किल; CR (var.); कलि IS.
(b) शेषो बिभर्ति धरणीं खलु मस्तकेन Caur (var.), Cr; धरणी ŚP; धरणीधरपृष्ठभागं Subh; वसुधां [ध°] BhŚ (var.); निजपृष्ठभागे (°पृष्टि°) [ख°पृ°] BhŚ किल [ख°] Śts (var.), SSSN; चात्मपृष्टे [पृ°] Śts Pras; पृष्ठकेन [पृ°] Caur (B); पृथिवीं VCsr (var.).
(c) अम्भोनिधिर्वहति IS; सहति [व°] IS; दुस्सह° SSSN; दुर्वहवाडवाग्निम् CR (var.), CPS, ŚP, SuM, SR, SSB.
(d) प्रतिपालयन्ति (पलिपा°) Cr. (var.). Bahud, SuM (var.).
Vasantatilakā metre.

God Hara does not still give up the deadly poison; the Great Tortoise bears the Earth on his back; the ocean contains the unbearable *vaḍavā*-fires; (in short) high-souled people stick to what they have once accepted (S.N. Tadpatrikar's translation).

अद्यापि भीरुहरिणीमिव see No. 896.

अद्यापि मामवगणय्य see No. 959.

972*

अद्यापि मारुतविधूतलतावितानां
वीणाविनोदरचनां मम जीवितेशाम् ।
पञ्चेषुराष्ट्रकमलां शुभवेदिमध्यां
ध्यायामि चेतसि सतीं मदनाभिरामाम् ॥

(अ) Caur [Caur (A) 105].
Vasantatilakā metre.

I think of my beloved as a fine creeper gently swayed by a breeze, as an expert in the diversion of playing on the lute, the very breath of my life, as the goddess of beauty in the Kingdom of Cupid, as possessing a waist resembling the auspi-cious *vedi* (altar), the chaste one and so charming in her love. (A. A. R.)

973*

अद्यापि मे निशि दिवा हृदयं दुनोति
पूर्णेन्दुसुन्दरमुखं मम वल्लभायाः ।
लावण्यनिर्जितरतिक्षतकामदर्पं
भूयः पुरः प्रतिपदं न विलोक्यते यत् ॥

(अ) Caur [Caur (POS) 32, Caur (B) 32].
(a) तन् [मे] Caur (B).
(c) °तिकामदर्पं भूयः [°क्ष°] Caur (POS) (see *d*).
Vasantatilakā metre.

By night as by day, is my mind pained every moment, to think that I shall not again see before me my beloved's face, charming like full moon,—face, which by

defeating Rati in beauty, had broken down Cupid's pride. (S. N. Tadpatrikar's translation).

974*

अद्यापि मे वरतनोर्मधुराणि तस्या
यान्यर्थवन्ति न च यानि निरर्थकानि ।
निद्रानिमीलितदृशो मदमन्थरायास्
तान्यक्षराणि हृदये किमपि ध्वनन्ति ॥

(अ) Caur [Caur) (POS) Annex IV. 30].
(*a*) वरात° (Caur. *Contra metrum.*)
Vasantatilakā metre.

Even today here echo in my heart the words sweet whether they bore meaning or not—of my fair one, when her eyes were shut in sleep and she was heavy with our love-play. (A. B. Keith's translation in his History of Sanskrit Literature, p. 190.).

975*

अद्यापि येन विहिता विपुलाः प्रबन्धा
विद्योतमानविभवाः सुखयन्ति विश्वम् ।
सोऽयं द्विशुद्धगुरुवंशभवः प्रसिद्धो
गोपालदत्त उपमेयपदं कथं स्यात् ॥

(आ) SSB 287.2.
Vasantatilakā metre.

How can that famous (poet) Gopāladatta be the subject of comparison (being unrivalled) even now ?—he, by whom a large number of famous works were written, which gladden the world on account of their (intrinsic) merit and who was doubly blessed with nobility of birth and greatness of preceptors. (A. A. R.).

अद्यापि राजगृहतो see No. 976

976*

अद्यापि वासगृहतो मयि नीयमाने
दुर्वारभीषणकरैर्यमदूतकल्पैः ।
किं किं तया बहुविधं न कृतं मदर्थे
वक्तुं न पार्यत इति व्यथते मनो मे ॥

(अ) Caur [Caur (POS) 31, Caur (B) 31].
(*a*) राजगृहतो [वा°] Caur (B).
(*d*) चक्षुर्न [व° न°] Caur (var.); शक्यत [पा°] Caur (B).
Vasantatilakā metre.

And then, my mind is still pained, as it is impossible to express (in adequate words) what varied and different efforts she did do for my sake, while I was being taken away, from (her) residence, by these attendants with terrible and irresistible hands like those of the messengers of Death (S. N. Tadpatrikar's translation).

977*

अद्यापि विस्मयकरीं त्रिदशान् विहाय
बुद्धिर्बलाच्चलति मे किमहं करोमि ।
जानन्नपि प्रतिमुहूर्तमिहान्तकाले
कान्तेति वल्लभतरेति ममेति धीरा ॥

(अ) Caur [Caur (POS) 27, Caur (B) 27].
(*b*) बुद्धिर्बलाद्व्लति Caur (B).
(*d*) धीरा: Caur (B).
Vasantatilakā metre.

And even now, knowing that death is drawing nearer every moment, my steady thought leaves gods, and by surprising force turns towards her, my beautiful and dearest beloved ? What can I do ? (S. N. Tadpatrikar's translation).

978*

अद्यापि शीतद्युतिरात्मबिम्बं
निर्माय निर्माय पुनर्भुनक्ति ।
तस्या मुखेनायतलोचनायाः
कर्तुं न शक्तिः सदृशं प्रियायाः ॥

(आ) SuM 16.2, Subh. 25, IS 204.
(*b*) निर्माय (second) om. SuM (var); पुनर्भुनक्ति SuM; पुनर्भनक्ति Subh.
(*c*) अस्था [त°] SuM; मुखस्यायतलो° SuM; लोचनाया Subh.
(*d*) प्रियाया Subh.
Indravajrā metre.

Even now the moon (the cool-rayed one) creates again and again his form (digits) and protects it; but he has not the power to create a face similar to the long-eyed beloved of mine. (A. A. R.).

979*

अद्यापि श्रवसी न कुण्डलचले केलिक्वणत्कङ्कणौ
बाहू नापि न हारिहारवलयालुण्ठा च कण्ठावनिः ।
अस्याः पश्य तथापि पङ्कजदृशो विश्वं प्रियं भावुकं
पश्यामः स्फुटताविभूषणकराभोगं वपुर्वैभवम् ॥

(आ) Amd 326.943.
(a) श्रवसी reconstructed.
Śārdūlavikrīḍita metre.

The lily-eyed damsel is not even now adorned with dangling ear-pendents, the hands are not jingling with the sound of bracelets nor is the region of the neck decorated with a beautiful necklace of pearls; still, look at her charm pleasing to all: we see the splendour of her body (though) clearly devoid of the beauty brought on by (artificial) decorations. (A. A. R.).

980*

अद्यापि सा मम मनस्तटिनी सदास्ते
रोमाञ्चवीचिविलसद्विपुलस्वभावा ।
कादम्बकेशररुचिः क्षतवीक्षणं मां
गात्रक्लमं कथयती प्रियराजहंसी ॥

(अ) Gaur [Gaur (POS) 44), Gaur (B) 44].
(a) हृ (or हि) नवयौवनसुन्दराङ्गी Gaur (B).
(b) °विलसच्चपलाङ्गयष्टिः Gaur (B).
(c) मत्स्वान्तसारसचलद्विरहोच्चपङ्कात् Gaur (B).
(d) किंचिद्गमं प्रथयति Gaur (B); कथयति Gaur (var.).
Vasantatilakā metre.

That deer queen-swan still occupies my mind, she like a river, (her body) showing her profuse nature by playing waves of thrills, she having the tenderness of *kādamba*-filaments, and telling me of the fatigue of her limbs, while I was only looking at the nail-marks on her body. (S. N. Tadpatrikar's translation).

981*

अद्यापि सुन्दरि तवाननचन्द्रबिम्बं
बन्दीकृताम्बुजयुगं परिचुम्ब्य चेतः ।
त्वत्संगमोद्भवसुखं तनुते तथापि
वैरं करोति करुणाविकलो विवेकः ॥

(आ) SR 291.12, SSB 130.12.
Vasantatilakā metre.

Even now, O charming lady, having kissed all around your moon-like face which imprisons within it a pair of blue lilies (eyes) my mind experiences the happiness of associating with you; still, discrimination which is devoid of compassion, is opposed to it. (A. A. R.).

982*

अद्यापि स्तनशैलदुर्गविषमे सीमन्तिनीनां हृदि
स्थातुं वाञ्छति मान एष धिगिति क्रोधादिवालोहितः।
उद्यद्दूरतरप्रसारितकरः कर्षत्यसौ तत्क्षणात्
फुल्लत्कैरवकोशनिःसरदलिश्रेणीकृपाणं शशी ॥

(अ) Hanum 2.5, (in other editions 2.41 or 2.35).
(आ) Kpr, 27.238; KāP 223; Any 9.78, Amd 139. 335, Sāh *ad* 7.8 (p. 225), ŚP 3636 SR 302.95 (Hanum), SSB 148.98 (a. Kpr.) Skm (Skm (B) 376 (a. Vasukalpa), Skm (POS) 1.76, 1 (a. Vasukalpa); SkV 921, (a. Vasukalpa), Prasanna 52 b, PV 577, JS 261.6.
(a) वामेक्षणानां Skm; स्तनतुङ्गशैलशिखरे Han. PV; °शै° and °दु°tr. JS; किं मानिनीनां ŚP, JS, SR.
(b) झगिति [धि°] ŚP, SR, SkV. JS; झटिति Prasanna.
(c) प्रोद्यद् [उ°]Kpr, Subh; प्रोद्यन् Any; उद्यन्दूरतर° ŚP, SR Skm, SkV; कर्षत्यसो SSB; °क्षणम् SKm; °क्षणोत् Kāp.
(d) फायत् Skm, SkV; °कोष° ŚP, SkV; KāP; °कृपाणीं KāP, PV.
Śārdūlavikrīḍita metre.

"O fie! Does this pride yet wish to dwell in woman's heart inaccessibly fortified as it is with that mountain of her breast"—thus exclaiming, yon rising Moon, red with rage, stretching far his hands [rays], in a moment draws his sword—the series of bees issuing out of the opening bud [sheath] of the water-lily. (Translated in Bibl. Ind. 9).[1]

1. In Sah and Kpr quoted as an example of misplaced compound.

983*

अद्यापि हरिहरादिभिर्
अमरैरपि तत्त्वतो न विज्ञाताः ।
भ्रमविभ्रमबहुमोहा
वेश्याः संसारमायाश्च ॥

(अ) Kal (Kal (KM) 4.24, Kal (RP) 4.24).
(आ) SRHt 140.16 (a. Kal.).
(c) °बहुलोभा SRHt.
(d) संसारमायाश्च SRHt.
Āryā metre.

Harlots and the illusions of worldly life both of whom are full of (misplaced) charms and delusions are not clearly comprehended even by the gods, Viṣṇu Śiva, etc. even to-day (A.A.R.).

984*

अद्यापि हि नृशंसस्य पितुस्ते दिवसो गतः।
तमसा पिहितः पन्था एहि पुत्रक शेवहे ॥

(अ) VS 1106. Cf. रथ्यारजोरुणित.

Even to-day the day has come to an end (without the return) of your cruel [heartless] father; the roads are enveloped in darkness. Come, son, let us go to bed. (A.A.R.)

985*

अद्याप्यशोकनवपल्लवरक्तहस्तां
मुक्ताफलप्रचयचुम्बितचूचुकाग्राम् ।
अन्तःस्मितोच्छ्वसितपाण्डुरगण्डभित्ति
तां वल्लभामलसहंसगतिं स्मरामि ॥

(अ) Caur [Caur (POS) 14, Caur (B) 14].
(*b*) मुक्ताकलापपरिचु° Caur (B).
Vasantatilakā metre.

I still remember that beloved of mine, her hands red like the fresh leaves of Aśoka, the tips of her breasts kissed by the garland of big pearls, the walls of her bright cheeks being throbbed by smile, and her slow gait graceful like that of a swan. (S. N. Tadpatrikar's translation).

986*

अद्याप्यहं चलितचारुनिमीलिताक्षम्
आस्यं स्मरामि सततं सुरतावसाने ।
तत्कालनिश्वसितनिःसृतकान्तिकान्तं
स्वेदोदबिन्दुपरिदन्तुरितं प्रियायाः ॥

(अ) Caur [Caur (A) 79, Caur (KM 88), Caur (POS) 11].
(*a*) अद्यापि तल्लुलितनादनि° (°तारकमीलिताक्षम् Caur (POS)) Caur (KM), Caur (POS).
(*b*) सुतरां [स°] Caur (KM), Caur (POS).
(*c*) तत्कलिनिःश्वसितनिह्नुतकान्तकान्ति (°चन्द्रकान्ति Caur (POS)) Caur (KM), Caur (POS).
(*d*) स्वेदाम्बुबिन्दु परिपाण्डुरितं प्रियायाः Caur (KM); प्रस्वेदबिन्दुपतितम्पतितं युवत्याः Caur (A).
Vasantatilakā metre.

Even now do I remember the face of the beloved with her eye closed in ecstasy at the end of love sports, and drops of sweat covering it and charming with the deep breathings suitable to the occasion. (A.A.R.).

अद्याप्यहं न खलु वेद्मि see No. 904.

987*

अद्याप्यहं वरवधूसुरतोपभोगं
जीवामि नान्यविधिना क्षणमन्तरेण ।
तद्भ्रातरो मरणमेव हि दुःखशान्त्यै
विज्ञापयामि भवतस्त्वरितं लुनीध्वम् ॥

(अ) Caur [Caur (POS) 49, Caur (B) 49].
(*a*) वरवधूसुभगाभियोगं (°वियोगं) Caur (var.). (See *b*).
(*b*) शक्नोमि नान्यविधिना च कथं विसोढुम् Caur (var. (See *a*).
(*c*) तच्चात्र मे [त°] Caur (B).
(*d*) लुनीहि [लु] Caur (B).
Vasantatilakā metre.

Even now I cannot, for a moment, live by any other way without the sex-enjoyment of that excellent young girl. So, brothers ! death is the only remedy for silencing this craving, I request you, therefore, to speedily cut off (my head). (S. N. Tadpatrikar's translation).

988*

अद्याप्यहं विकचकुन्दसमानदन्तं
तिर्यग्विवर्तितविशालविलोचनान्तम् ।
तस्या मुखं सुविजितेन्दु न विस्मरामि
चोद्यं कृतज्ञ इव साधुकृतोपकारम् ॥

(अ) Caur [Caur (A) 75, Caur (KM) 82, Caur (POS) Annex IV.6.].
(*a*) अद्यापि तद्विकच° Caur (KM), Caur (POS).
(*b*) °विलोल° [°विशाल°] Caur (KM), Caur (POS).
(*c*) मयि (न हि Caur (POS)) मनागपि [सु° न] Caur (KM), Caur (POS).
(*d*) चेतःकृ° Caur (KM); चित्ते कृ° Caur (POS). हन्ति [साधु°] Caur (KM), Caur (POS); परोपकारम् (Caur (POS).
Vasantatilakā metre.

I cannot forget even now her face with teeth resembling fully developed buds of jasmine and glances directed sideways from her eyes slightly turned aside and which had vanquished the moon in beauty just as a grateful person does not forget the help rendered to him by a good man. (A. A. R.).

989*

अद्याप्यहं सरसमञ्जुलभृङ्गनादम्
ईषत्स्मरोल्लसितरागसुपाण्डुगण्डम् ।

पश्यामि पूर्णशरदिन्दुसमानकान्ति
तस्या मुखं विकचपङ्कजपात्रनेत्रम् ॥

(अ) Caur [Caur (A) 76, Caur (KM) 83, Caur (POS) Annex IV.7].
(*a*) अद्यापि तत्सरलमञ्जुलतुङ्गभासं Caur (KM), Caur (POS).
(*b*) किंचित् स्मितोच्छ्वसितपाण्डुरगण्डभागम् (°तोल्ल°, °देशम् Caur (POS)) Caur (KM), Caur (POS).
(*d*) कान्ताननं [त° मु°] Caur. (KM); कान्तामुखं Caur (POS).

Vasantatilakā metre.

Even now do I see her face having the brilliance equal to that of the full autumnal moon, with eyes like the petals of a full blossomed lotus, with cheeks bright and rosy with a gentle smile and having a voice pleasing and charming like the hum of bees. (A. A. R.).

990*

अद्याप्यहो जगति सुन्दरलक्षपूर्णे
अन्यान्यमुत्तमगुणाधिकसंप्रपन्ने ।
अन्याभिरप्युपमितुं न मया च शक्यं
रूपं तवीयमिति मे हृदये वितर्कः ॥

(अ) Caur [Caur (POS) 43, Caur (B) 43].
(*b*) अन्योन्यपीवरगुणा° Caur (B).
(*c*) इत्य् [ऽप्यु] Caur (B); मयावशक्य Caur (B)
(*d*) विषादः [वि°] Caur (B).

Vasantatilakā metre.

And oh! in this world full of beautiful things in hundreds of thousands, excelling each other in their best qualities, her (charming) form, it is impossible for me to compare with any other—this is my own heart's conviction! (S. N. Tadpatrikar's translation)

991*

अद्याप्युन्मदयातुधानतरुणीचञ्चत्करास्फालन-
व्यावल्गन्नृकपालतालरणितैर्नृत्यत्पिशाचाङ्गनाः ।
उद्गायन्ति यशांसि यस्य विततैर्नादैः प्रचण्डानिल-
प्रक्षुभ्यत्करिकुम्भकूटकुहरव्यक्तै रणक्षोणयः ॥

(अ) Prab (Prab (NSP) 1.5, Prab (TSS) 1.5, Prab (V) 1.5).
(आ) ŚP 4067 (a. Kṛṣṇamiśra), SR 365.7 (a. ŚP), SSB 258.7 (a. Kṛṣṇamiśra).

Śārdūlavikrīḍita metre.

The field of battle on which the spouses of demons dance, still proclaims his (i.e. Gopal's) renown, in sounds proceeding from the heads of the slain, struck like cymbals in the nimble and beautiful hands of young female Rākṣasa-s, and by the wind blowing through the openings in the skulls of lofty elephants killed in fight. (J. Taylor's translation).

992*

अद्याभोगिनि गाढमर्मनिवहे हर्म्याग्रवेदीजुषां
सद्यश्चन्दनशोषिणि स्तनतटे सङ्गे कुरङ्गीदृशाम् ।
प्रायः प्रश्लथयन्ति पुष्पधनुषः पुष्पाकरे निष्ठिते
निर्वेदं नवमल्लिकासुरभयः सायंतना वायवः ॥

(आ) SkV 1136 (a. Śatānanda).

Śārdūlavikrīḍita metre.

Gazelle-eyed damsels now resort to pavilions on their roof-tops/and there upon their swelling breasts, / sore wounded, drying even the sandalpaste, / the pain of love as spring begins is at first touch assuaged/by evening breezes sweet with scent / of newly blossomed jasmine. (D. H. H. Ingalls's translation).

993*

अद्याम्भः परितः पतिष्यति भुवस्तापोऽद्य निर्वास्यति
क्षेत्रेष्वद्य यतिष्यते जनपदः सस्येषु पर्युत्सुकः ।
नर्तिष्यन्ति तवोदयेऽद्य जलद व्यालोलपुच्छच्छद-
च्छत्रच्छादितमौल्यो दिशि दिशि क्रीडालसाः केकिनः॥

(आ) SkV 243, Kav 121 (*ab* and 5 *akṣara-s* of *c* missing).
(*d*) च्छन्त्रच्छादितमौनयो Kav (MS).

Śārdūlavikrīḍita metre.

At your advent today, oh cloud, / the rain will fall, earth's fever will be quenched, / the farmer, eager for his crop, will work his fields/and everywhere the peacocks, slowly sporting, / raising their shaking tails as parasols / and holding them aloft, will dance. (D.H.H. Ingalls's translation).

994*

अद्यारभ्य कठोरकार्मुकलताविन्यस्तहस्ताम्बुजस्
तावन्न प्रकटीकरोमि नयने शोणे निमेषोदयान् ।
यावत् सायककोटिपाटितरिपुक्ष्मापालमौलिस्खलन्
मल्लीमाल्यपतत्परागपटलैरामोदिनी मेदिनी ॥

(आ) Pad 21.28 (a. Bhānukara), SR 361.45, SSB 248.45.
(*b*) °दयात् SR, SSR.
(*d*) °मिलत् [°पतत्°] SR, SSB

Śārdūlavikrīḍita metre.

From to-day onwards, with my rosy hands holding the creeper-like fierce bow, I shall not exhibit the closings of the lids of my red eyes until the earth is rendered fragrant by the mass of pollen of the jasmine garlands fallen from the heads of enemy kings struck down by the (sharp) points of my arrows. (A.A.R.)

995*

अद्यारभ्य न हि प्रिये पुनरहं मानस्य वा भाजनं
गृह्णीयां विषरूपिणः शठमतेर्नामापि संक्षेपतः ।
किं तेनैव विना शशाङ्ककिरणस्पष्टाट्टहासा निशा
नैको वा दिवसः पयोदमलिनो यायान् मम प्रावृषि ॥

(अ) Amar) Amar (D) doubtful 15, Amar (RK) 107, Amar (K) 91, Amar (POS) 72; Amar (S) 72[1]).

(आ) ŚP 3541, VS 1159 (a.Amar), SR 309.9 (a. VS), SSB 160.9 (identical with SR).

(a) यदि [न हि] Amar (D), Amar (RK), Amar (K), ŚP, VS, SR; न च[न हि] Amar (POS) (var); वान्यस्य वा [वा भा°] Amar (D), Amar (K) ŚP, VS; चान्यस्य वाAmar (RK), SR; नान्यस्य वा Amar (var.).

(b) शठदुर्नयेन मनसा नामापि Amar (D), Amar (K) SR, संक्षोभिणः ŚP, VS; संक्षोभतः SR.

(c) तत् [किं] Amar (D), Amar (RK), Amar (K); ŚP, VS, SR; शशाङ्कधवलाः स्प° Amar (D); °किरणस्याट्टहासा Amar (POS) (var); धवलस्प° Amar (RK); °धवलाः स्प° Amar (K); °स्वच्छा °VS; °स्पृष्टा° Amar (POS); °स्पष्टेतिहासा Amar (POS) (var).

(d) एको [नै°] Amar (D), Amar (KR) Amar (K), ŚP; प्येको वा VS; ऽपि [वा]Amar(var.); दिवसो Amar (D); भूयान् [या°] ŚP, SR; न ह्येको Amar (POS) (var.); वैको वा Amar (POS) (var.).

Śārdūla-vikrīḍita metre.

1 Western (Arj.) 93; Southern (Vema) 72; Ravi om.; Rāma om.; Br. MM. om.; BORI I 109; BORI II 107.

From today onwards, I shall not give any place in my heart to anger against my lover; nor shall I ever mention the name of that poison-like-evil-minded one. So will not the night laughing loudly through the clear rays of the moon, pass without him, or will not a single day in the rainy season, darkened by clouds, pass without him ? (C. R. Devadhar's translation)

996*

अद्याशनं शिशुजनस्य बलेन जातं
श्वो वा कथं नु भवितेति विचिन्तयन्ती ।
इत्यश्रुपातमलिनीकृतगण्डदेशा
नेच्छेद्दरिद्रगृहिणी रजनीविरामम् ॥

(आ) SkV 1311, Skm (Skm (B) 2241, Skm (POS) 5.49,1), Prasanna 170a.

(c) अत्यश्रु° Skm;° कलुषी° [°म°] Skm (POS), SkV (var.).

(d) नैच्छद् [ने°] Skm (POS), SkV (var.) नेच्छद् Prasanna.

Vasantatilakā metre.

"Today we barely got the children food; how will we ever do tomorrow ?" The poor man's wife keeps worrying and with cheeks darkened by her falling tears takes no joy in the evening rest from work. (D. H. H. Ingalls's translation)

997*

अद्येदं श्व इदं तथा परदिवं कृत्यं परारि त्वदश्
चेतश्चिन्तयसीत्थमेव सततं निर्व्याकुलं रे कुतः ।
तत्कालं विलसन्मनोरथलताकान्तारदावानलो
यस्मिन् दण्डधरं स्मरिष्यसि सखे सोऽप्यस्ति
कश्चित् क्षणः ॥

(आ) JS 454.56

Śārdūlavikrīḍita metre.

Oh mind, why do you, without worry, thus think always of the work of to-day, to-morrow, the previous year and the year before that ? O friend, do you remember the time, when there is that moment, the forest fire (destroyer) of the wood of creepers in the form of pleasing desires at which there is a punisher (of all misdeeds). (A.A.R.)

998*

अद्येश्वराश्चारणगायनानां
सर्वेव कल्पद्रुमवत् फलन्ति ।
सद्भ्यस्तु किंचिद् वचसैव सायं
दीपाय कर्पूरमिवार्पयन्ति ॥

(आ) VS 2395.

Upajāti metre (Indravajrā and Upendravajrā)

Now a days the kings (wealthy people) are always munificent like the wish-granting tree to the bards and musicians. To the good people they offer a few

(empty) words as comphor unto the waving light in the evening (A. A. R.)

999

अद्यके प्रातरपरे विततेऽह्नि तथा परे ।
यान्ति निःसीम्नि संसारे कः स्थाता ननु शोचति ॥

(आ) SRHt 264.27 (a. MBh; not found in MBh (Bh).

In the limitless worldly existence (*saṁsāra*) some depart to-day, others in the morning, still others during the broad day. Who, indeed, is stable to bewail ? (A. A. R.)

1000

अद्यैव कुरु यच्छ्रेयो मा त्वा कालोऽत्यगादयम् ।
अकृतेष्वेव कार्येषु मृत्युर्वै संप्रकर्षति ॥

(अ) MBh (MBh (Bh) 12.169, 13, MBh (C) 12.6535-6; 12.9941 and 9942).
(आ) SR 380. 143, IS 205.
(*b*) मा त्वां कालोयमागतं MBh (var); मां [मा] MBh (var.); त्वां MBh (C), SR; कायो [कालो] MBh (var.) ; ऽम्यगात् [ऽत्य°] MBh (var.); ह्यगान् [ऽत्य°] MBh (var.); महान् [अयम्] MBh (var.). ऽत्यगान्महान् IS.
(*c*) अकृत्ये चैव कार्ये सुखं MBh (var.) (hypermetric); अकृत्येषु च कार्येषु MBh (var.); कायेषु or कार्येषु MBh (var.).
(*d*) मृत्युर्वै संप्रयच्छति MBh (var.).

Do thou, this very day, accomplish that which is for thy good. Let not this Death come to thee ? Death drags its victims before their acts are accomplished (P. C. Roy's translation).

1001

अद्यैव कुरु यच्छ्रेयो वृद्धः सन् किं करिष्यसि ।
स्वगात्राण्यपि भाराय भवन्ति हि विपर्यये ॥

(अ) Yogavāsiṣtha 6, 162, 20.
(आ) SSap 458.

Do to-day what is beneficial; what will you do when grown old ? In the change (into old age) even the limbs (of the body) are a burden. (A.A.R.)

1002*

अद्यैव यत् प्रतिपदुद्गतचन्द्रलेखा-
सख्यं त्वया तनुरियं गमिता वराक्याः ।
कान्ते गते कुसुमसायक तत् प्रभाते
बाणावलीं कथय कुत्र विमोक्ष्यसि त्वम् ॥

(अ) Rudraṭa's Śṛṅgāratilaka 2.87.
(आ) PG 313 (a. Rudraṭa).
(*a*) °रेखा Śṛṅg° (var.), PG (var).
(*b*) सख्या PG (var); विपुरिदं गमितं PG; वराक्या Śṛṅg° (var).
(*c*) कृष्णे [का°] P G; °साधक Śṛṅg° (var.); नु [तत्] Śṛṅg° (var.).
(*d*) बाणावलिं PG, Śṛṅg° (var); विमोक्षसि Śṛṅg° (var.).

Vasantatilakā metre

Even to-day, the body of the poor girl has been reduced by you to the state of friendship (equality) with the digit of the moon on the first lunar day (extreme emaciation). O flower-arrowed one (Cupid), tell me where will you release your arrows in the morning when the lover has departed (on a journey) ? (A. A. R.)

1003*

अद्यैव श्वः परश्वस्त्रिचतुरदिवसानन्तरं सायमह्नि
प्रातः प्राह्णे पराह्णे क्षणमिह निवस प्रस्थितो-
ऽभ्येहि भूयः ।
इत्यं रेकातिरेकानविदितकपटप्रक्रियानर्थिसार्थान्
अत्यर्थं व्यर्थयन्ति प्रतिदिवसमहो राजधान्यां वदान्याः

(आ) SRHt 219.23(a. Bhallaṭa)[1], SSSN 162.18

1. Not found in the Bhallaṭa śataka(KM IV).

Sragdharā metre.

Alas ! the eloquent officers in the king's capital disappoint keenly, day by day, groups of needy low class people who are innocent of the wiles of courts (and in the capital) with the words, "To-day (you shall see the king : officer), to-morrow, the next day, after three or four days, in the evening, during the day, in the morning, before noon, in the afternoon, wait here for a moment, O he has gone just now, come again. (A. A. R.)

1004

अद्यैव हसितं गीतं क्रीडितं यैः शरीरिभिः ॥
अद्यैव ते न दृश्यन्ते पश्य कालस्य चेष्टितम् ॥

(अ) Vet. 23.14.
(आ) ŚP 4168, SR 373.191 (a. ŚP), SSB 271.77
(*b*) पठितं [क्री°] ŚP, SR, SSB; क्रीडंतं Vet (var.); यत [यैः] Vet. (var).
(*d*) कष्टं [प°] ŚP. SR, SSB.

People who are still laughing, joking today, they are no longer here today; look ! what the time can do ?

1005*

अद्योत्सङ्गत्रसद्भुजंगकवलक्लेशादिवेशाचल-
प्रालेयप्लवनेच्छयानुसरति श्रीखण्डशैलानिलः ।
किं च स्निग्धरसालमौलिमुकुलान्यालोक्य हर्षोदयाद्
उन्मीलन्ति कुहूःकुहूरिति कलोत्तालाः पिकानां गिरः॥

(आ) SR 326.30, SSB 189.30.
Śārdūlavikrīḍita metre.

To-day the Malaya breeze follows (the traveller) as if with the desire of plunging into the snow of the mountain of Lord Śiva (Kailāsa) due to the torment, as it were, of being swallowed in mouthfuls by the serpents residing in its lap (i.e. slopes); moreover, the cuckoos exhilarated by the sight of the buds on the tops of glossy and juicy mango trees have commenced their sweet and loud songs in the form of '*kuhū, kuhū.*' (A. A. R.)

1006*

अद्योद्यानगृहाङ्गणे सखि मया स्वप्नेन लाक्षारुणः
प्रोत्क्षिप्तोऽयमशोकदोहदविधौ पादः क्वणन्नूपुरः ।
तावत् किं कथयामि केलिपटुना निर्गत्य कुञ्जोदराद्
अज्ञातोपनतेन तेन सहसा मूर्ध्नैव संभावितः ॥

(आ) SkV 693 (a. Madhukūṭa), Kav 406 (a, Madhukūṭa).
Śārdūlavikrīḍita metre.

Today I dreamed, my friend, / that on the parterre of the garden house / to satisfy the longing of the red *aśoka*-tree / I kicked it so my anklets rang; / whereon, how shall I say it, from within the grove my lover came without my knowing it / and bowed his head before my lacquered foot. (D. H. H. Ingalls's translation).

1007*

अद्योन्मीलन्मलयपवनोद्धूतचूतांकुराग्र-
ग्रासास्वादादधिकमधुरैरुच्चरद्भिर्निनादैः ।
क्वापि क्वापि स्मरहुतवहोद्दीपनायाध्वगानां
होतुं प्राणानृचमिव पिकः सामिधेनीमधीते ॥

(आ) Skm (Skm (B) 1247 (a. Hari), Skm (POS) 2.155, 2) (a. Hari)).
Mandākrāntā metre.

The cuckoo, with his notes rendered sweeter by tasting the tips of mango sprouts that are shaken by the Malaya breeze now blowing, repeats to master the notes of Ṛg-vedic prayers for kindling the sacred fires to offer the oblation of the lives of travellers, here and there, in the blaze of the fire of love. (A. A. R.)

1008*

अद्राक्षीदपनिद्रकोरकभरव्यानम्रवल्लीस्खलद्-
धूलीदुर्दिनसूदिताम्बरमसावुद्यानमुर्वीपतिः ।
आस्थानीभवनं वसन्तनृपतेर्देवस्य चेतोभुवः
सत्रागारमनुत्तरं मधुलिहामेकं प्रपामण्डपम् ॥

(आ) SkV 1679.
(*b*) °मुदिमाम्बर° SkV (var;).
Śārdūlavikrīḍita metre.

The king there saw a garden where the sky was hid / by the rain of pollen shaken from the vines / that bent beneath their weight of opening buds; / a hall of public audience for royal Spring, / a sacrificial chamber for the god of love, / a pavilioned well, most perfect, for the thirsty bees. (D. H. H. Ingalls's translation).

1009*

अद्राक्षुर्ये नरेन्द्रा द्रुपदतनुभुवः केशपाशावकृष्टिं
चक्रुर्वाकारयन् वा मनसि किमपरं येऽन्वमन्यन्त मोहात् ।
सर्वेषामेव तेषां समरमखभुवि क्रोधवह्नौ जुहोति
द्वित्रैर्हुंकारमन्त्रैरभिजनसमिधो मध्यमः पाण्डवेयः ॥

(आ) Amd 65.122.
Sragdharā metre.

The middle son of Pāṇḍu [Bhīmasena] will offer as oblation, in the fire of his anger at the sacrificial ground of battle-field with only two or three *mantra-s* in the form of the sounds "*Huṁ*", the whole race of those kings who witnessed (without protest) or did or helped to do or even approved out of delusion the (shameful deed of the) dragging by hair of the daughter of king Drupada. (A. A. R.)

1010*

अद्रिष्वञ्जनपुञ्जकान्ति जलदप्रायं च मूले दिशाम्
ऊर्ध्वं नीलवितानकल्पभवनौ जम्बाललेपोपमम् ।
तीरे नीरनिधेस्तमालविटपिच्छायं च सायं शनैर्
उद्गच्छत्यभिसारिकाप्रियतमप्रेमानुकूलं तमः ॥

(आ) Skm (Skm (B) 1208 (a. Jhañjhānila): Skm (POS) 2.147, 3 (a. Ṛkṣapālita)), AB 533 (a. Jhañjhānila).
(*c*) °पिच्छायं (AB).

(d) उद्गच्छत्य° AB.
Śārdūlavikrīḍita metre.

Darkness now comes on in the evening like a mass of collyrium in mountain regions, and like dark clouds at the ends of quarters. Above it looks like a black canopy and on the earth as if it is smeared with a paste of dark mud. At the sea shore it looks like a row of *tamāla* trees. Its descent is very congenial to the love making of the lover and the beloved who are moving towards a rendezvous. (A. A. R.).

1011*

अद्रेः किं स्विद्वहति पवनः शृङ्गमित्युन्मुखीभिर्
दृष्टोत्साहश्चकितचकितं मुग्धसिद्धाङ्गनाभिः ।
स्थानादस्मात् सरसनिचुलादुत्पतोदङ्मुखः खं
दिङ्नागानां पथि परिहरन् स्थूलहस्तावलेपान् ॥

(अ) Megh 14 (cf. A. Scharpé's Kālidāsa-Lexicon I. 3; (p. 145).
(आ) Sar 3.123 (p. 371).
(a) शृङ्ग° वहति (हरति) पवनः किं स्विद् Megh (var), Sar.
(b) दृष्टोह Megh (Edgerton's' ed.) (printing error); °च्छायश Megh (var), Sar.
Mandākrāntā metre

While simple Siddha-women cry, Is the wind taking off the mountain's top ?/ With upturned faces, trembling as they behold thy might, /soar thou to heaven, northward bound, from this abode of moist *nicula* stalks,/ avoiding on thy way the insolent brush of the sky-elephants' coarse trunks. (F. Edgerton's translation).

अद्रेः शृङ्गं वहति पवनः see. No. 1011 .

अद्रेः शृङ्गं हरति see No. 1011 .

अद्रोहं समयं कृत्वा see No. 1014.

1012

अद्रोहः शौचानाम्
अचापलं व्रतविशेषनियमानाम् ।
पैशुन्यमप्रियाणां
वृत्तिच्छेदो नृशंसचरितानाम् ॥

(अ) Kal (Kal (KM) 10.19, Kal (RP) 10.19).
Gīti āryā metre.

Non-injury to the pure-hearted, absence of fickleness in those who perform special kinds of religious vows and tale bearing by enemies will result in the loss of livelihood to those with evil conduct. (A. A.R.)

1013

अद्रोहः सर्वभूतेषु कर्मणा मनसा गिरा ।
अनुग्रहश्च दानं च सतां धर्मः सनातनः ॥

(अ) MBh (MBh (Bh) 3.281, 34 and 12.156, 21, MBh (C) 3.16782 and 12.5997).
(आ) VS 3047, SRHt 234.1 (a. MBh), IS 208, SR 84.7 (a. MBh), SSB 361.7 (a. Vyāsa), SRS 2.1, 49.
(इ) SS (OJ) 163.
(a) सर्वभूतानां MBh Āraṇya°; (var.) ; सर्वेभूतेषु SRS.
(b) कायेन [क°] SS(OJ).
(c) अहिंसोक्ता च सत्यं च MBh, Śānti (var.); अनुग्रहमहिंसा च MBh, Śānti (var.); चिंतनीयो महाराज MBh, Śānti (var.).
(d) सतां धर्मपरायणः MBh Śānti, (var.); स हि [स°] MBh Śānti (var); धर्मो; MBh, Śānti (var); शीलमेतद्विदुर्बुधाः VS. SRHt, SR, SSB, SRS, SS (OJ).

Abstention from injury as regards all creatures in thought, word, and deed, kindness, and gift, are the eternal duties of those who are good. (P. C. Roy's translation).

अद्रोहसमयं कृत्वा चि० see No. 1015

1014

अद्रोहसमयं कृत्वा मुनीनामग्रतो हरिः ।
जघान नमुचिं पश्चाद् अपां फेनेन पार्थिव ॥

(आ) Uśanas in Hariv 1169, IS 207. Cf. No. 1015.
(a) अद्रोहं समयं Hariv.

Having made an agreement (promise) of non-injury in the presence of the sages Indra afterwards killed Namuci (the demon) with the foam of waters, O king. (A. A. R.)

1015

अद्रोहे समयं कृत्वा चिच्छेद नमुचेः शिरः ।
शक्रः सा हि मता तस्य रिपौ वृत्तिः सनातनी ॥

(अ) MBh (MBh (Bh) 2.50,26, MBh (C) 2.1957). Cf. No. 1014.
(आ) IS 206.

(*a*) अद्रोह° MBh (var.); अद्रोहं MBh (var.); शक्रोपि (°सि) or विद्रोहे or इंद्रोपि [अ°] MBh (var.).
(*c*) शक्रः संभिहिता तस्य MBh (var.); शक्रः साभिमता तस्य MBh (var.); शक्रः (°क्र°) समा मतिस्तस्य (मसमय) MBh (var.); शक्रेण विहिता (°दितौ) तात MBh (var.); शक्रस्य [श° सा] MBh (var.); मतां or मतिम् [म°] MBh (var).
(*d*) रिपोवृ°द्धिनिवेशने (°निपेवने) MBh (var.); रिपोर् MBh (var); वृत्ति° or वृत्तिः or वृत्त; MBh (var.).

It was during a time of peace and having given a pledge to the contrary that Śakra cut off the head of Namuci, and it was because he approved of this eternal usage towards the enemy that he did so. (P. C. Roy's translation).

1016*

अद्रौ जीर्णदरीषु संकटसरित्तीरेषु निम्नोन्नते
ऊढा येन वृषेण धूर्बलवता यूना द्वितीयेन या ।
तां वृद्धोऽपि कृशोऽपि दुर्वहधुरं वोढुं स एव क्षमो
रथ्याभङ्डलकैः समेत्य बहुभिर्नाकृष्यतेऽन्यैर्वृषैः ॥

(आ) Any 55.
Śārdūlavikrīḍita metre.

That ox, who, with a second strong one similar to him, bore the yoke in ploughing hard-crusted valleys in mountains or difficult marshy regions on the banks of streams—regions full of ups and downs—he alone, though now old and emaciated is capable of bearing that unbearable yoke: it cannot be borne to plough by a combination of numerous other oxen that roam about the streets. (A. A. R.)

1017

अद्वितीयं निजं लोके विलोक्य वहतो मुदम् ।
प्रमदावदनस्यायं दर्पोद्रेको न तु स्मितम् ॥

(आ) SSB 81.1.

The woman, who bears joy on seeing her face to be incomparable in the world, only exhibits the heights of her arrogance.—it is not a smile (at all). (A. A. R.)

1018

अद्विसंवीक्षणं चक्षुर् अद्विसंमीलनं मनः ।
अद्विसंस्पर्शनः पाणिर् अद्य मे किं करिष्यति ॥

(आ) SR 287.1, SSB 121.1.

What will my eye do today when there is no second one [the beloved's] to see, the mind without the contact with a second and the hand without the touch with a second[of the beloved]? (A. A.R.)

1019

अद्वेषपेशलं कुर्यान् मनः कुसुमकोमलम् ।
बभूव द्वेषदोषेण देवदानवसंक्षयः ॥

(अ) Cārucaryā 24.
(आ) Nīsam 25.

The mind should be rendered into the state of gentleness without any hatred and soft as a flower. Calamity befell the gods and demons by the fault of (mutual) hatred. (A. A. R.)

1020

अद्वैतं सुखदुःखयोरनुगुणं सर्वास्ववस्थासु यद्
विश्रामो हृदयस्य यत्र जरसा यस्मिन्नहार्यो रसः ।
कालेनावरणात्ययात् परिणते यत्स्नेहसारे स्थितं
भद्रं तस्य सुमानुषस्य कथमप्येकं हि तत् प्राप्यते ॥

(अ) Uttara. 1.39.
(आ) Sar. *ad* 5.453, Daś *ad* 2.6; JS 4238, (a. Bhavabhūti), SR 53.237 (a. Uttara.), SSB 313.274.
(*a*) अनुगतं JS, SR, SSB; यो JS.
(*b*) विस्रम्भो Sar (but क ख as above).
(*c*) परिणतेर्यत् [य°] Sar (var.); प्रेमसारे [स्ने°] Sar. (var.).
(*d*) भद्रे or भद्र Sar. (var.); यत्प्राप्यतेSar; तत्प्रार्थ्यते Sar (var.).
Śārdūlavikrīḍita metre.

Happy is that lucky man, to whom with difficulty is secured that unique thing *viz.* perfect identity in happiness and misery, favourable in all conditions, where the heart finds its solace, the flavour of which cannot be taken away by old age, which ripens into firm attachment after time has removed the veil (of reserve). (C. N. Joshi's translation).

1021

अद्वैतमेकं सुखमुन्नयन्ती
विस्मारयन्ती जगदेव तन्वि ।
मुक्ताश्रितामात्मरुचिं वदन्ती
वेदान्तसिद्धान्तकथेव भासि ॥

(आ) PV 415 (a. Mādhava).
Indravajrā metre.

Raising yourself to the state of happiness of Advaita, causing forgetfulness of (other) worldly things, and exhibiting your brilliance aided by pearls (the desire of the soul for liberation), you, slender lady, shine similar to the conclusion of the Vedānta philosophy. (A. A. R.)

1022

अद्वैतोक्तिपटून् वटूनपि वयं बालान् नमस्कुर्महे
ये तु द्वन्द्ववदास्तदीयशिरसि न्यस्याम वामं पदम् ।
सिंहः स्वीयशिशून् निवेश्य हृदये सान्द्रादरादामृशत्य्
आवेशेन भिनत्ति संभ्रमपदं मत्तेभकुम्भस्थलम् ॥

(आ) SR 376.255, SSB 275.149.
Śārdūlavikrīḍita metre.

We bow even to young students who are proficient in the philosophy of *advaita*; we place our left foot on the heads of those who speak of dualism. The lion places in his heart (hugs) its cubs and fondles them with great affection; but he breaks impetuously the fore-heads of intoxicated elephants. (A. A. R.).

1023

अद्वैधमानसंयुक्तं शूरं धीरं विपश्चितम् ।
न श्रीः संत्यजते नित्यम् आदित्यमिव रश्मयः ॥

(अ) MBh (MBh (Bh) 12.287.41, MBh (R) 12.304, 43, MBh (C) 12.10986).
(आ) SRHt 205 6 (a. MBh)
(a) अद्वैत° ar अध्वैध° or अद्वैर° MBh (var.), मनसा MBh (var.); मानसं SRHt; युक्तः MBh (var.).
(b) सूरं or शूरे MBh (var.); वीरं [धी°] MBh (var.).
(c) न श्रीः संत्यजेन्नित्यं MBh (var.); श्री MBh var; संत्यज्यते (or °जिते) MBh (var.); नीतम् MBh (var.).

Prosperity never abandons that person who has honourable singleness of purpose and is brave, energetic and wise : just as the rays never leave the sun. (A. A. R.)

अद्वयर्धाद्योजनशता° see सदशाद्योजनशता°

1024

अधः करोति यद्रत्नं मूर्ध्ना धारयते तृणम् ।
दोषस्तस्यैव जलधे रत्नं रत्नं तृणं तृणम् ॥

(आ) ŚP 1081, SuM 9.40, SR 215.4 (a. ŚP), SRK 195.7 (a. ŚP); SSB 597.4 RJ 255, (IS 209 (Cf. ZDMG 52, 255-6), VP 10.7, Any 95.18.
(a) करोषि ŚP, SR, SSB, RJ, VP, SRK, Any. रत्नानि [य°] SuM, SR, SSB, RJ.
(b) धारयसे ŚP, SuM (var.), SR. SSB, SRK, Any.
(c) दोषस्तवैव ŚP, SuM (var.), SR, SSB, SRK Any.

It is only the fault of the sea that it drops down [attaches little value] the pearl, but lifts up [holds in high esteem] the grass; the pearl remains the pearl, and the grass remains the grass.

1025

अधः कुर्वन्प्रजाः सर्वा बहुधा महिमोल्बणः ।
राजा पर्वणि कस्मिंश्चिद् भवेदहिभयाकुलः ॥

(आ) SSKR 2.9, KSSKP 2.9.
(b) महिमोल्वणः SSKR

A king suppressing all his subjects and ever keen on his own greatness may find himself on some juncture worried by fear as at a serpent. (A. A. R.)

1026

अधः क्षिपन्ति कृपणा वित्तं तत्र यियासवः ।
सन्तस्तु गुरुतीर्थादौ तदुच्चैःपदकाङ्क्षिणः ॥

(आ) SuM 5.1.
(b) यत्र [त°] SuM (var); षियासवः SuM (var.).

Miserly people bury their wealth in the ground (evidently) desirous of going there (the downward path, hell); good people, on the other hand, desiring to go up (to heaven after death) give their wealth to (deserving) elders and holy places and such other good causes. (A.A.R.)

1027

अधः पश्यन् पार्श्वद्वयवलितसाचीकृतशिराः
शनैः पक्षस्थैर्याद्दिवि मसृणचक्राकृतिगतिः ।
चिराच्चिल्लस्तिर्यक्त्वरिततरमाहारनिपुणो
निपत्यैवाकस्माच्चलचरणमूर्ध्नं प्रपतति ॥

(आ) SkV 273 (a. Manovinoda). Prasanna 98a.
(a) °शाचीकृतगिराः Prasanna.
(b) पक्षस्थैर्यादिति Prasanna.
(c) चिराच्छिन्नस् Prasanna; दुरिततर° Prasanna.
(d) छलचरण° Prasanna; निपतति [प्र°] Prasanna.
Śikhariṇī metre.

For hours the hawk looks down, head turned to either side,/by strength of wing describing slow smooth circles in the sky;/then swift, oblique, skilful after prey,/he drops and suddenly attacks with flashing beak and claws. (D.H.H. Ingalls's translation)

1028

अधः पश्यसि किं बाले पतितं तव किं भुवि ।
रे रे मूर्ख न जानासि गतं तारुण्यमौक्तिकम् ॥

(अ) Gr 39 (GVr 17.20, GPS 352.14).
(आ) IS 210, Sama 2 ग[1].
(a) वृद्धे CV (var.).
(b) त° किं प° Sama; भूवि CV (var.).
(c) मूढ [मू°] Sama.

"O woman, why do you look down ? What did you drop on the ground ?" "O fool,[1] do you not know that the pearl of the youth[2] is lost"

1. Reply of the woman.
2. breasts.

1029-30**

अधःपुष्पी शङ्खपुष्पी लज्जालुर्गिरिकर्णिका ।
नीलिनी सहदेवा च पुत्रमार्जारिका तथा ॥
विष्णुक्रान्ता च सर्वासां जटा ग्राह्या रवेर्दिने ।
बद्धा भुजे विलेपाद्वा काये शस्त्रौघवारिका ॥

(आ) ŚP 1887-8.

The flowers Adhaḥpuṣpī (*Pimpinella Anisuma*, etc.,) Śaṅkhapuṣpī (*Andropogon Acienlatus*), Lajjālu (*Mimosa Pudica*), Girikarṇikā (*Achyranthes*), Nīlinī (*Convolvulas*), Sahadevā (*Sida Cordi folia*), Putramārjārikā and Viṣṇukrāntā (*Clitoria Ternatea*) should be worn on the hair by all women on Sunday; and (in the case of men) if these are worn on the arm or used as unguent the body is protected against all weapons. (A A. R.)

1031*

अधः शेते शम्भुस्तव चरणमाधाय हृदये
बहिर्द्वारि दौवारिकपदमुपेतः कमलजः ।
बिडौजा वैफल्यं भजति निजविज्ञप्तनकृते
तवाहं दासः स्यामिति मनसि लज्जा भयमपि ॥

(आ) Vidy 944.
Śikhariṇī metre.

Lord Śiva lies down (on the floor) placing your feet in his heart : the lotus born [Lord Brahmā] has taken up the duties of the door-keeper at the outer entrance : the mighty Indra is frustrated in presenting his petition. There is in my mind both shame and fear that I too may have to be a slave of yours. (A. A. R.)

1032

अधःस्था रमते नारी उपरिस्थश्च कामुकः ।
प्रसिद्धं तद्रतं ज्ञेयं ग्रामबालजनप्रियम् ॥

(अ) Vet (Vet (U) 1.12*, Hu[1] 1.13).
(आ) IS 224.
(a) अधस्था Vet Hu[1], Vet(var.); अधस्ताद् (°स्थाद्; °स्थां) Vet (var.); नारी Vet (var.),
(b) कामुकः Vet Hu[1]; चोपरि or ह्य परि Vet(var.); °स्था or °ष्ठाश्च Vet(var.); तु [च] Vet(var.).
(d) ग्राम्य° Vet Hu[1], Vet(var.); सर्वबाल° Vet(var.)
*wrongly marked in Vet (U) 1.14.

That variety of love sports is well known and is the favourite of the village youths in which the woman enjoys when she is below and the lover above. (A.A.R.)

1033

अधनं खलु जीवधनं
धनमर्धधनं महद्धनं धान्यम् ।
अतिधनमेतत् सुन्दरि
विद्या च तपश्च कीर्तिश्च ॥

(आ) JS 437.3.
Āryā metre.

Charming young lady, wealth of life (mere living) is no wealth; money is half-wealth and grains constitute great wealth; but learning, austerity and fame constitute the greatest wealth (of man). (A. A. R.)

अधनः पतितो राजा see No. 88.

1034

अधना अपि ते धन्याः साधवो गृहमेधिनः ।
यद्गृहा ह्यर्हवर्याम्बु- तृणभूमीश्वरावराः ॥

(अ) BhPu 4.22, 10.

....those houses which although may be filled with riches but have not been blessed with the sacred foot-prints of godly minded Vaiṣṇava-s are verily like the tree which is the abode of serpents and as such terrible. (J. M. Sanyal's translation).

1035

अधना धनमिच्छन्ति वाचं चैव चतुष्पदाः ।
मानवाः स्वर्गमिच्छन्ति मोक्षमिच्छन्ति देवताः ॥

(अ) Gr 40 (GVr 5.18, GNP I 42, GNI I 306, GNT IV 41, GNM 39 v.l., GNMN 39 v.l., GPS 127.54). Cf. Nos. 1042, 1043, तृष्येन्न राजा; मक्षिका व्रणम् and गर्दभः पटह्रो.
(आ) SR 159.289 (a.C), IS 211; SSB 490. 296, Sa ma 1.95 and 2.40.
(b) वादिमिच्छन्ति गर्विताः (मूकता: GNII) GNI I,

SR, SSB; वाच CV (var.); चतुष्पदः CV (var.)
(c) मानवा CNI I; इच्छति CV (var.).
(d) °न्ति om. CNI I; पण्डिताः [द्दे°] SSB.

Poor desire wealth; guadrupeds desire (the faculty) of speech; men desire heaven, (and) gods desire liberation. (*mokṣa*).

1036

अधनेनार्थकामेन नार्थः शक्यो विवित्सता ।
अर्थैरर्था निबध्यन्ते गजैरिव महागजाः ॥

(अ) MBh (MBh (Bh) 12.8, 20, MBh (Cl 12.220-1), R (R (Bar) 6.70.38 *cd*+1582; R (G) 6.62, 35, R (B) 6.83, 38 *cd*), R (R) 6.83; 38 *cd*) Cf. No. 3023.
(आ) SRHt 203.8 (a. MBh), SSSN 135.6, IS 212.
(b) विविदिसितुं (विधि°; °त्सया) MBh (var.); विधित्सता MBh (G); विचिन्वता MBh (var.); R(B); विधित्सितुं IS; विवित्सता; MBh (var.); शक्याः समीहितुं R(G); शक्यं विचिन्वता R(B); विचिन्वता MBh (R).
(c) अर्थैनार्था MBh (var.); विवर्धन्ते MBh (var.).
(d) तोयैर् [ग°] MBh (var.).

If a person who has no wealth desires to achieve a particular purpose he meets with failure.[1] Wealth brings about accessions of wealth like elephants capturing (wild) elephants. (P. C. Roy's translation)

1. O. Bohtlingk translates this sentence better; he translates : Ein Armer, dem es um Geld zu thun ist, kann nicht daran denken sich Geld zu machen.

1037

अधनो दातुकामोऽपि संप्राप्तो धनिनां गृहम् ।
मन्यते याचकोऽयं धिग् दारिद्र्यं खलु देहिनाम् ॥

(अ) P (Pts 2.102, PtsK 2.110).
(आ) IS 213.

A poor man who comes to a house of a rich man, even if he wants to give, is considered like a beggar : fie, indeed, shame to poverty ?

1038

अधनोऽयं धनं प्राप्य माद्यन्नुच्चैर्न मां स्मरेत् ।
इति कारुणिको नूनं धनं मे भूरि नाददत् ॥

(अ) Cr 1145 (CRC 8.157, CPS 343.29).

Surely, the Lord, being compassionate towards me, did not give me much wealth, being of the opinion that a poor man, after gaining wealth will be greatly intoxicated (by it) and may not remember Him.

1039

अधमं बाधते भूयो दुःखवेगो न तूत्तमम् ।
पादद्वयं व्रजत्याशु शीतस्पर्शो न चक्षुषी ॥

(अ) Kusumadeva's Dṛṣṭāntaśataka (in KSH 64 p. 222).
(आ) VS 300 (a. Kusumadeva), SR 169.698 (a.) Dṛṣṭāntaśataka) SSB 502.698, IS 214.
(c) पाणिपादं रुजत्याशु VS; रुजत्याशु SR, SSB.

The force of grief overcomes a low person but not the superior men. The touch of cold (objects) affects the two feet quickly but not the two eyes. (A.A.R.)

1040

अधममित्रकुमित्रसमागमः
प्रियवियोगभयानि दरिद्रता ।
अपयशः खलु लोकपराभवो
भवति पापतरोः फलमीदृशम् ॥

(आ) SuM B after 25.9 (34*).
Drutavilambita metre.

The fruits of the tree of sinful actions, indeed, are the associations with low or false friends, worries due to separation from dear ones, poverty, infamy and defeat (humiliation) at the hands of the people. (A.A.R.)

1041

अधमर्णशवाजीवि- श्राद्धभुग्दुष्टभूभुजाम् ।
अभिप्राया न सिद्ध्यन्ति तेनेदं ध्रियते जगत् ॥

(आ) VS 2322 (Cf. Weber's *Indische Studien* XVI 209-210).

The (evil) desires of debtors, of those who depend on corpses for their livelihood, of those who live by feasting on *śrāddha* and of evil kings are not successful. (A.A.R.)

1042

अधमाः कलिमिच्छन्ति संधिमिच्छन्ति मध्यमाः ।
उत्तमा मानमिच्छन्ति मानो हि महतां धनम् ॥

(अ) Cr 41 (CRr VIII.9.) GP 1.115, 11, ŚKr *ad* मानः (a. C), IS 215. (Cf. Nos. 103', 1043, 5784, गर्दभः पटहो; तृप्येन्न राजा and मक्षिका व्रणम्

(a) दुर्जना:[अ°]CR (but CRT and GP as above); दर्जना CR (var.).
(b) साधवः (सज्जनाः or मानवाः) GR (but GP as above); CRBh II on the margin has मध्यमा. Cf. also No. 1043).
(c) उत्तमा: CR (var.).
(d) महता CR (var.).

The base desire strife; the mediocre desire peace; the best desire respect, since for (the best men) respect is wealth.

1043

अधमा धनमिच्छन्ति धनमानौ च मध्यमाः ।
उत्तमा मानमिच्छन्ति मानो हि महतां धनम् ॥

(अ) Cr 42 (CVr VIII. 1, CSr III. 14), CNP II 147 and 243, CNI I 125, CNG 146, CNT IV 131, CnT II 15.11, CnT III 7.83, CnT V 125. CPS 228. 24, GP 1.115,13 (cf. 1.115, 11). Cf. Nos. 1035, 1042, 5784, गर्दभः पटहो; तृष्येन्न राजा and मक्षिका व्रणम्.
(आ) SuM 28.1, SRHt 209.4, (a. Pratāpacakravarti), IS 216, ŚKDr *ad* मान: Subh 228 and 298, SuB 11.24, TP 386 *cb/ad*, GSL 9, Sama 1.81, Sama2 म27, SSSN 155.3, SSPr 15.
(a) अधमः (°र्मः) CS (var.) ; अधना CV (var.) अर्धमा CS (var.); धमम् [ध°] IS.
(b) प्रीतिर् (प्रितिम्, प्रतिम्) इच्छन्ति मध्यमाः (°मा; °मान्) CS; मानमिच्छन्ति सेवकाः GNP II 243; धानं मानं च म° GV, CNG, CNP I, CPS, Sama; धनमानो IS; धनमानं CV (var.); हि[च] SRHt, SuB, SSSN, SuM; मध्यमा CV (var.).
(c) उत्तम CS (var.); मोक्षो [मा°] CV (var.) इच्छन्ति CV (var.).
(d) शान्तिमिच्छन्ति साधवCS (var.); मनं CS (var.); मनः SSSN; ह्री CV (var.); महता CV (var.), CS (var.); धन CS (var.); धनी CS (var.).

The base desire wealth; the mediocre desire wealth and respect; the best desire respect, since for (the best men) respect is wealth.

1044

अधमे संगता लक्ष्मीर् नोपभोगाय कस्यचित् ।
कर्दमे पतिता छाया सहकारतरोरिव ॥

(आ) SRHt 42.35 (a. Bṛhatkathā; could not be traced in KsB).

Wealth associated with low people is of no use to any one (good); it is similar to the shade of an (excellent) mango tree falling into a muddy place (where no one goes to enjoy the shade). (A. A. R.)

1045

अधमो मातुकारश्च धातुकारश्च मध्यमः ।
धातुमातुक्रियाकार उत्तमः परिकीर्तितः ॥

(आ) ŚP 1956. (Cf. No. 1046)

One who is proficient in vocal song only is said to be inferior; one well up in instrumental music is said to be middling; but he who is at home in both vocal and instrumental music is said to be the best. (A. A. R.)

1046

अधमो लक्षणज्ञः स्यान् मध्यमो लक्ष्यमाचरेत् ।
लक्ष्यलक्षणसंयुक्त उत्तमः परिकीर्तितः ॥

(आ) ŚP 1957 (Cf. No. 1045)

One knowing the theory of music is inferior and one proficient in practice only is middling, but one proficient in theory and practice is said to be the best. A. A. R.).

1047*

अधरं किल बिम्बनामकं
फलमस्मादिति भव्यमन्वयम् ।
लभतेऽधरबिम्बमित्यदः
पदमस्या रदनच्छदं वदत् ॥

(अ) Naiṣ 2.24.
(आ) SR 261.144, SSB 76.8.
(a) खलु [किल] SR, SSB.
(b) फलमास्यामिति Naiṣ (var.), SR, SSB.
(c) °बिम्ब इत्यदः SR. SSB.
(d) रदनच्छदे Naiṣ (var.), SR, SSB.
Viyoginī metre.

The word *adharabimba* [i.e. a lower lip like the *bimba*-fruit] designating her lip has acquired a (more) appropriate construing, viz., "The fruit called *bimba* is inferior (*adhara*) to it (in beauty). (K. K. Handiqui's translation).

अधरं खलु बिम्बनामकं see No. 1047.

1048*

अधरः किसलयरागः
कोमलविटपानुकारिणौ बाहू ।
कुसुममिव लोभनीयं
यौवनमङ्गेषु संनद्धम् ॥

(अ) Śāk 1.20 (in some editions 1.21) (Cf. A. Scharpé's Kālidāsa-Lexicon I. 1; p. 17).
(आ) Sāh *ad* 6.443 (p. 176),SR 255.8, and 380.144, SSB 64.10,IS 217, Almm 18, SRK 286.7.
(*a*) किशल° Sāh.
(*c*) विलोभनीयं SRK (*contra metrum*).
(*d*) संबद्धम् IS; सन्नद्धं SRK.
Āryā metre.

Her ruddy lip vies with the opening bud; her graceful arms are as the twining stalks; and her whole form is radiant with the glow of youthful beauty, as the tree with bloom. (Sir Monier-Williams translation).

1049*

अधरः पद्मरागोऽयम् अनर्घः सव्रणोऽपि ते ।
मुग्धे हस्तः किमर्थोऽयम् अपार्थ इह दीयते ॥

(आ) SkV 629, Kav 342.
(*a*) अधरप° Kav.
(*b*) सव्रणोपि Kav (var.).
(*c*) किमर्थोयः Kav (var.).
(*cd*) किमर्थोद्य मयार्थं SkV (var.).

Your lower lip is a ruby / priceless despite its flow. / There is no need, sweet innocent, / to hide it with your hand. (D. H. H. Ingalls's translation).

1050*

अधरद्युतिरस्तपल्लवा
मुखशोभा शशिकान्तिलङ्घिनी ।
तनुरप्रतिमा च सुभ्रुवो
न विधेरस्य कृतिं विवक्षति ॥

(अ) BhV (BhV (POS) 2.68, BhV (C) 2.67.
(*c*) तु [च] BhV (var.).
Viyoginī metre.

The grace of the lower lip obscuring (the redness of) the tenderness of sprouts, the beauty of the face surpassing that of the moon, and the incomparable body of her whose eyebrows are beautiful—all this does not speak of the creation of this creator [i.e. this must have been the creation of some other creator]. (H. D. Sharma's translation).

अधरपद्मरागोऽयम् see No. 1049

1051*

अधरमधरे कण्ठं कण्ठे निधाय भुजं भुजे
हृदि च हृदयं मध्ये मध्यं सरोजदृशो दृढम् ।
सरभसमहो चोरावूरुं पदं च पदे बलाद्
गमयति जनो धन्यः कश्चित् समां शिशिरे निशाम् ॥

(अ) Janaśṛṅg 39.
Hariṇī metre.

That fortunate man passes the winter night with the lotus-eyed beloved, with lip pressed against lip, neck to neck, hand to hand, heart to heart, waist to waist, thighs to thighs and feet to feet. (A. A. R.)

1052*

अधरमधरे कण्ठे कण्ठं सचाटु दृशोर्दृशाव्
अलिकमलिके कृत्वा गोपीजनेन ससंभ्रमम् ।
शिशुरिति रुदन् कृष्णो वक्षःस्थले निहितोऽचिरान्-
निभृतपुलकः स्मेरः पायात् स्मरालसविग्रहः ॥

(आ) Skm (Skm (B) 254, Skm (POS) 1.51, 4, Skm (BI) 1.51, 4, AB 533) (a. Divākaradatta), PG 135 (a. Divākara).
(*a*) क° क° tr. PG:. दशौ दृशोर् [दृ°] PG (but var. as above).
(*b*) वलिकमलिके Skm (POS).
(*c*) दत्त्वा [कृ°] PG. (var.); वदन् [रु०] PG (var.); वक्षःस्थले Skm (POS); निहितश्चिरात् PG.
Hariṇī metre.

May that Kṛṣṇa who was fondled as a baby by the cowherdesses by pressing lip to lip, neck to neck, eye to eye and forehead to forehead and who, when crying, was pressed to the bosom by them and consequently experienced a thrill on his love-affected body, smiling all the while, protect us all. (A. A. R.).

1053

अधरममृतं कः संदेहो मधुन्यपि नान्यथा
मधुरमधिकं द्राक्षायाश्च प्रसन्नरसं फलम् ।
सकृदपि पुनर्मध्यस्थः सन् रसान्तरविज्जनो
वदतु यदिहान्यत् स्वादु स्यात् प्रियादशनच्छदात्॥

(आ) SR 261.153, SSB 76.16.
(*a*) मधून्यपि SSB.
Hariṇī metre.

Sweet is the lip (of the beloved);

what doubt is there ? So is also honey; sweeter (than honey) is the fruit, full of fine juice, of the grape. Let an impartial judge and a connoisseur of taste, however, say even once whether there is anything sweeter than the lip (of the loved one). (A. A. R.)

1054

अधरस्य मधुरिमाणं
कुचकाठिन्यं दृशोस्तथा तैक्ष्ण्यम् ।
कवितायाः परिपाकान्
अनुभवरसिको विजानाति ॥

(अ) BhPr (BhPr (NSP) 88, BhPr (B) 88).
(आ) SR 171.799, SSB 506.799, SRK 251.95 (a. Kalpataru), VP 3.5.
(b) दशोश्च [दृ°] BhPr (NSP) (*contra metrum*); दृशोश्च तैक्ष्ण्यं च BhPr(B).
(c) कवितायां BhPr ; परिपाकं BhPr.
(d) ह्यनु° BhPr.
Āryā metre.

The sweetness of (a woman's) lip, the firmness of (her) breasts, and the keenness of (her) eyes, (and) ripeness in poetry (only) he distinguishes (who has) the taste of experience. (L. H. Gray's translation).

1055*

अधरामृतपानेन ममास्यमपराध्यतु ।
मूर्ध्नो किमपराद्धं यः पादौ नाप्नोति चुम्बितुम् ॥

(अ) Naiṣ 20.59.

My mouth might be guilty of drinking the nectar of her nether lip. But what is the offence of my head that it is debarred from bowing low at her feet ? (K. K. Handiqui's translation).

1056*

अधरामृतमाधुरीधुरीणो
हरिलीलामुरलीनिनाद एषः।
प्रततान मनःप्रमोदमुच्चैर्
हरिणीनां हरिणीदृशां मुनीनाम् ॥

(आ) PGr 281 ((a. Śrīmādhavendrapurī).
Aupacchandisika metre.

This is the sound of the playful flute of Śrī Kṛṣṇa, which has assumed importance; due to the sweetness of the nectar of his lips it has spread great joy to the minds of does, to the doe-eyed ones (*gopī-s*) and to the sages. (A. A. R.)

1057

अधरामृतेन पित्तं
नश्यति वायुः पयोधरयुगेन ।
अनवरतरतेन कफं
त्रिदोषशमनं वपुर्नार्याः ॥

(अ) BhŚ 362 (doubtful).
(आ) VS 2340, SSSN 240.11, SHV part II.13, SLP 2.20.
(a) अधररसपानेन BhŚ (var.) (*contra metrum*); पीतं BhŚ (var.).
(b) नश्यति ते पयोधराल्लोके BhŚ (var.) (*contra metrum*); नश्यति वातं पयोधरस्पर्शात् BhŚ (var.) (*contra metrum*); शमयति वातं [न°वा°] BhŚ (var.); °भारेण [°युगेन] VS; धरोष्णेन SSSN.
(c) अविरलसुरतेन BhŚ (var.). SHV; कफम् VS.
(d) स्त्रीणां [ना°] BhŚ (var.) तस्याः [ना°] BhŚ (var.).
(cd) अनवरताश्लेषेण न च कम्पत्रिदोषं शमनीयति पथ्या BhŚ (var.) (*contra metrum*); वपुस्तन्व्याः VS; वपुस्तस्याः SSSN; वपुःस्त्रीणाम् SHV.
Āryā metre.

Excess of bile (*pittam*) is destroyed by the nectar of her lips, wind-complaints (*vāyu*) by her pair of breasts and phlegm diseases by constant enjoyment with her; (thus) the body of a woman tranquilises the three humours (i.e. *vāta*, *pitta* and *kapha*). (A. A. R.)

1058*

अधरेण समागमाद् रदानाम्
अरुणिम्ना पिहितोऽपि शुक्लभावः ।
हसितेन सितेन पक्ष्मलाक्ष्याः
पुनरुल्लासमवाप जातपक्षः ॥

(अ) BhV (BhV (POS) 2.98, BhV (C) 2.98). or 2.99).
(b) शुद्धभावः BhV (Var.).
Aupacchandasikā metre.

The whiteness of the teeth, concealed by the redness (produced) from the contact with lower lip, became again visible, being helped out by a white smile of the lady who had beautiful eyelashes. (H. D. Sharma's translation.)

1059*

अधरेणोन्नतिभाजा
भुजंगपरिपीडितेन ते वृति ।
संक्षोभितं मनो मे
जलनिधिरिव मन्दरागेण ॥

(आ) SkV 851, Prasanna 156 b, JS 166.3 (a. Viśalyaḥ).

(*a*) °भाजो Prasanna.
(*b*) °परि° om. Prasanna; ° तेन तेन Prasanna.
Āryā metre.

By your swollen lip, oh messenger, that has been bitten by a snake [or : by (my) lover] my heart is churned as the ocean was by Mt. Mandara [or : by one whose love is small i. e. has ceased] (D. H. H. Ingalls's translation).

1060

अधरे नववीटिकानुरागो
नयने कज्जलमुज्ज्वलं दुकूलम् ।
इदमाभरणं नितम्बनीनाम्
इतरद्भूषणमङ्गदूषणाय ॥

(आ) SR 251.29, SSB 58.33, SRK 273. 28 (a. Sphuṭaśloka), Vidy 974.
(*a*) °रागो SRK.
(*d*) इतरं Vidy.
Aupacchandisikā metre.

The lips stained (reddened) by fresh betel-roll, the eyes with collyrium and a sparkling silken garment—these constitute the (true) decoration of young women; other ornaments spoil the beauty of limbs. (A.A.R.)

1061*

अधरे बिन्दुः कण्ठे
मणिमाला स्तनयुगे शशप्लुतकम् ।
तव सूचयन्ति केतकि
कुसुमायुधशास्त्रपण्डितं रमणम् ॥

(अ) Kuṭṭ (Kuṭṭ (NSP) 402, Kuṭṭ (BI) 402).
(आ) Kavi (Kavi (NSP) *ad* 5.1 (p.164), Kavi (RP) 39) (a. Dāmodaragupta) (Cf. Vātsyāyana's Kāmasūtra IV and V; chapters on बिन्दु, मणिमाला and शशप्लुतक and Sitzungsberichte der Wiener Akademie; philos.-hist. Kl Bd 106, 498).
(*b*) कुचयुगे [रत°] Kavi (RP).
(*c*) केरलि Kuṭṭ (BI) (var.); सुन्दरि [के°] Kavi.
Gīti-āryā metre.

O beautiful damsel, a mark of a bite on your lower lip, a series of such marks on your neck, a scratch with a finger-nail (i. e. in the form of a hare's leap) on your breasts;—these show that (you have been) enjoyed (by one) well-versed in the art of love-making. (Sūryakānta's translation in Kṣemendra's Studies).

1. In Kavi quoted as an example of Kṣemendra's acquaintance with the Kāmasūtra-s.

1062*

अधरे मधुरा सरस्वतीयं
ननु कर्णे मणिकर्णिकाप्रवाहः।
शिरसि प्रतिभाति चारुवेणी
कथमेणीनयना न तीर्थराजः ॥

(आ) SR 270.30, SSB 94.30, SRK 271. 7 (a. Sphuṭaśloka), IS 7628 (a. Sphuṭaśloka).
(*a*) सरस्वती SRK, IS (*contra metrum*).
Aupacchandisikā metre.

How is the deer-eyed damsel not the best place of pilgrimage ? There is the sweet Sarasvatī [speech; or holy river] on her lip, and is there not in her ear the flash of *maṇikarṇikā* [ear-ring set with gems; or holy place at Banaras] ? On her head there shines the charming *veṇī* [tresses; or : stream at Prayāga]. (A. A. R.).

1063*

अधरे विनिहितवंशं
चम्पककुसुमेन कल्पितोत्तंसम् ।
विनतं वधानमंसं
वामं सततं नमामि जितकंसम् ॥

(आ) PGr 48 (a. Puruṣottamadeva). (Cf. Kav p. 53).
(*b*) विकल्पितोत्तंसं or विरचितोत्तंसं or कल्पितोत्तंसं PG (var.).
(*c*) विनतालकपिहितमंसं PG. (var.) (*contra metrum*).
(*d*) वामं om. PG. (var.) (*contra metrum*); बालं नमामि सततं PG. (var.).
Gīti-āryā metre.

Constantly do I bow to Śrī Kṛṣṇa (the conqueror of King Kaṁsa) who has placed the flute on his lip, whose head is adorned with *campaka*-flowers (*Michelia Campaka*), and who has his left shoulder (slightly) bent. (A. A. R.)

1064

अधरोऽयमधीराक्ष्या बन्धुजीवप्रभाहरः ।
अन्यजीवप्रभां हन्त हरतीति किमद्भुतम् ॥

(आ) SR 261.140 (a. Kuv.), SSB 76.4, Kuv. *ad* 59.120 (p. 136).

The lip of the tremulous eyed damsel takes away (vanquishes) the brilliance of the flower *bandhujīva* [*Pentapates Phoenicea*; or : the life of relations]. Alas ! what wonder is there that she deprives the brilliance of other lives ? (A. A. R.)

अधरो वीतरागस्ते see विहारः कण्ठदेशस्ते

1065*

अधरोष्ठे च घोणायां गण्डयोश्चिबुके तथा ।
मुष्के नाभौ त्रिके कुक्षाव् आवर्तास्त्वतिनिन्दिताः ॥

(आ) ŚP 1665 (a. Śārṅgadhara).

Horses having locks of hair curling backwards on the lips, nostril, cheeks, chin, scrotum, navel, shoulder blade and belly are of extremely inferior breed. (A. A. R.).

1066*

अधरोऽसौ कुरङ्गाक्ष्याः शोभते नासिकातले ।
सुवर्णनलिकामध्यान् माणिक्यमिव विच्युतम् ॥

(आ) SR 261.143, SSB 76.7.

The lip of the gazelle eyed young lady shines below the nose as if it were a ruby dropped from the midst of a golden lotus. (A. A. R.).

1067

अधर्मं धर्ममिति या मन्यते तमसावृता ।
सर्वार्थान् विपरीतांश्च बुद्धिः सा पार्थ तामसी ॥

(अ) MBh (MBh (Bh) 6.40, 30, MBh (C) 6. 1486; BhG 18.32).

(*a*) अधर्म्यं MBh (var.); धर्म्यम् MBh (var.).

(*b*) बुध्यते [म°] MBh (var.); तमसान्विता (°सो°) MBh (var.).

(*c*) तु [च] MBh (var.).

(*d*) तामसी मता [प° ता°] MBh (var.).

Right as unright what / conceives, obscured by darkness,/ and all things contrary (to the truth),/ that intelligence, son of Pṛthā, is of darkness. (F.Edgerton's translation).

1068

अधर्मं धर्मवेषेण यदिमं लोकसंकरम् ।
अभिपत्स्ये शुभं हित्वा क्रियाविधिविवर्जितम् ॥

(अ) R (R(Bar) 2. 101,6, R(B) 2.109, 6 R(G) 2.118,6).

(*a*) अधर्मान् (°र्मो) R (var.); धर्मलोभेन R (var.); °रूपेण R (var.).

(*b*) मलिनं or यथहं or मानितं or यदीमं or यदि मां or यद्येवं or यदीदं [य°] R (var.); लोकगर्हितं (°संगरं; °संकरं) [लो°] R (var.).

(*c*) अभिपश्येत् or अभिपश्ये [अ°] R (var.; विधि or क्रियां or शुभां or शुचिर् [शु°] R (var.); हित्वाः or भित्वा or भूत्वा [हि°] R (var).

(*d*) क्रियाविधिषु वर्जितं (R (var.); क्रियां R (var.):; °लोक° or °लोप° [°विधि°] R(var.); °विवर्जित °तां) R (var.); °विगर्हितां R (var.).

To pretend to be virtuous when one is not so; to pretend to be pure when really one is not; to appear as possessing all the good qualities that make a righteous man, to pretend to be a man of principles, when one does not have any and to act unrighteously in the garb of righteousness—all these are to be condemned. (T. Śrinivasa Raghavacharya's translation)

1069

अधर्मः क्षत्रियस्यैतद् यद् व्याधिमरणं गृहे ।
युद्धे तु मरणं यत् स्यात् सोऽस्य धर्मः सनातनः ॥

(आ) SRHt 165.22 (a. MBh). (Cf. MBh (Bh) 6.17.11 and 12.98.23)

Highly unbecoming (*adharma*) is death overtaking a *Kṣatriya* by disease in his house; that he meets with death in the battlefield is the eternal law of *dharma*. (A. A. R.)

अधर्मः सुमहात्रा (न्ना) म(थ) see No. 1078

1070

अधर्मः सुरसस्तस्य चोत्कटैर्मधुरायते ।
यादृशैश्च फलैश्चैव सुफलो लोभपादपः ॥

(अ) PdP Bhūmi kh. 11, 20, Variant of No. 1082.

The tree of avarice has *adharma* as its sap, rendered sweet by arrogance and its abundance of fruits are also of the same kind. (A. A. R.).

1071

अधर्मदण्डनं लोके यशोघ्नं कीर्तिनाशनम् ।
अस्वर्ग्यं च परत्रापि तस्मात्तत् परिवर्जयेत् ॥

(अ) Mn 8.127 (Cf. No 1072, 806-7, and राजानो मन्त्रि°.

(आ) VR 1825.

(a) अदण्ड्यदण्डनं Mn (var.); लोक° VR (var.).
(b) °नमिति पाठान्तरम् VR (var.).
bc) स्यात् [च] Mn (var.).

Unjust punishment destroys reputation among men and fame (after death), and causes even in the next world the loss of heaven; let him,[1] therefore, beware of (inflicting) it. (G. Bühler's translation).

1. The king.

1072

अधर्मदण्डनं स्वर्ग- कीर्तिलोकविनाशनम् ।
सम्यक्तु दण्डनं राज्ञः स्वर्गकीर्तिजयावहम् ॥

(अ) Y 1.357 (in some texts 1.35.6). Cf. No 1071, 806-7, and राजानो मन्त्रि°

The unrighteous punishment destroys the heaven, fame, and all the worlds; the proper punishment, however, for the king, procures heaven, glory and victory. (J. R. Gharpure's translation).

1073

अधर्मद्रोहसंयुक्ते मित्रजातेऽप्युपेक्षणम् ।
आत्मवन्मित्रवर्गे तु प्राणानपि परित्यजेत् ॥

(अ) KN (KN (BI) 10.7, KN (ĀnSS) 10.9, KN (TSS) 10.9.
(a) अधर्म्म° KN(BI).
(b) मित्रजात उपे° KN (BI).
(c) मित्रजाते KN (ĀnSS), KN (TSS); आत्मवान्मित्र° KN(BI).

Wars brought about by allies through their oppression and persecution, should be looked upon with indifference; but for a generous ally even the very life may be risked. (M. N. Dutt's translation).

1074

अधर्मप्रतिषेधश्च न्यायमार्गेण वर्तनम् ।
उपकार्योपकारित्वम् इति वृत्तं महीपतेः ॥

(अ) KN (KN (ĀnSS) 14.58, KN (BI) 13.58), KN (TSS) 14.58.
(b) न्यायमार्गानुवर्तनं KN (BI).

Suppression of wrong and the following of the paths of rectitude, and the doing of good to one who does good to him are the functions of a ruler of earth. (M. N. Dutt's translation).

1075*

अधर्ममन्यत्र महीतलेऽस्मिन्
संक्षोभहेतुं मलिनं विचार्य ।
निष्कासनायास्य रुषेव देव
सितं यशः सर्वदिशः प्रयाति ॥

(आ) VS 2543 (a. Pt. Śrī Baka).

Upajāti metre (Upendravajrā and Indravajrā)

Your fame (all white in colour), O king, has spread in all directions to banish all dirt, as if indignant at the thought that unrighteousness elsewhere would cause disturbance in this land also. (A. A. R.).

1076*

अधर्मरुचयो मूढास् तिर्यग्गतिपरायणाः ।
कृच्छ्रां योनिमनुप्राप्य न सुखं विन्दते जनाः ॥

(अ) MBh (MBh (Bh) 3.245 18, MBh (C) 3.15387).
(इ) SS (OJ) 54.
(a) मन्दास् [मू°] SS (OJ).
(b) तिर्यग्योनि° MBh (var.).
(c) गति° [योनि°] MBh (var.); अनुप्राप्ता MBh (var.).
(d) न विन्दन्ति (°न्ते SS (OJ)) सुखं ज°) MBh (var.), SS (OJ); सुखं विंदंति नो ज° MBh (var.); महत् [ज°] MBh (var.).

The dull-witted have no interest in *dharma*. They are born as low creatures. Thus incarnated they attain no joy. [Raghuvīra's translation of SS (OJ)].

अधर्मशीलं च महाशनं see No. 27

अधर्मं सह सङ्गेन see No. 3071

1077

अधर्मसाधनं बुधा मुधा न जन्तुहिंसनं
सृजन्तु वेदनिन्दया भजन्तु केवलं दयाम् ।
इति प्रबोधयन् विधिं विधाय वैदिकं विधिं
विशुद्धबोधबन्धुरन्तरेधि बुद्धदेव नः ॥

(आ) PV 863 (a. Rāmacandrabhaṭṭa).
(c) विधाया PV (var.).

Pañcacāmara metre.

O wise men, injury to living beings brings *adharma* : let not this be done falsely. By disregarding the Veda-s (in this respect) take only to compassion. Interpreting the Vedic injunction in this way, may the Lord Buddha, the kinsman of pure understanding, enter into us (infuse that spirit in us). (A. A. R.).

1078

अधर्मस्तु महांस्तात भवेत् तस्य महीपतेः ।
यो हरेद् बलिषड्भागं न च रक्षति पुत्रवत् ॥

(अ) R (R (Bar) 3.5, 10, R (B) 3.6, 11, R(G) 3. 10, 11-2).
(आ) IS 218.
(*a*) अधर्मो हि महां (भवां) स्तस्य R (var.); अधर्मः सुमहात्रा (°न्ना)° थ° (°म) R(var.); अधर्मः सुमहान्नाथ R. (var.). च [तु] R (var.).
(*b*) इह [तस्य] R (var.); तु भूपतेः or महीपते [म°] R (var.).
(*c*) इह or भुवि [बलि°] R(var.).
(*d*) न च रक्षेदिमाः प्रजाः R (var.); नावचक्षेत पुत्रवत् R (var.); रक्षेत [र°] R (var.).

The sin, O lord, of that monarch is mighty that takes a sixth part of the subjects' incomes, but does not protect them as sons. (M. N. Dutt's translation).

1079

अधर्मादर्जितं द्रव्यम् अल्पकालं तु तिष्ठति ।
ततः सपत्नमयते समूलं तेन नश्यति ॥

(आ) NBh 152.

Wealth acquired by *adharma* remains for a short time only; thereafter it passes on to the enemy and by that he perishes completely (root and branch). (A.A. R.)

1080

अधर्मेण च यः प्राह यश्चाधर्मेण पृच्छति ।
तयोरन्यतरः प्रैति विद्वेषं वाधिगच्छति ॥

(अ) Mn 2.111, MBh (MBh (Bh) 12.314, 48; MBh (R) 1.3, 93 and 12.327, 327, 50; MBh (C) 1.755) and 12.12232-3, Vi 29.7.
(आ) Vīr, Saṁskāraprakāśa quoting Mn 516.5-6, SR 380. 146 (a. MBh)[1], IS 219.
(*a*) यश्चाधर्मेण (यश्च ध°) वै (वि°) ब्रूयाद् MBh, C2 in Vi.
(*b*) यश्च ध° MBh 12. (var.); अन्यायेन [अध°] MBh 12 (var.).
(*c*) अपैति Gh in Vi(R); अन्यतरं MBh 12(var.); व्येति or ध्येति or भ्येति or प्रीतिं [प्रै°] MBh 12 (var.).
(*d*) विद्वेषां or वैदेषं [वि°] MBh 12 (var.); च [वा°] MBh 12 (var.); वा नि° MBh 12 (var.). वापि° Mn (var.); चाधि° Mn (var.) (Rāghavānanda), MBh; चाभि° or वानु° or वा न [वाधि°] MBh 12 (var.); यच्छति MBh 12 (var.).

1, but quotes Mn.

Of the two persons, him who illegally explains (anything) and him who illegally asks (a question), one (or both) will die or incur (the other's) enmity. (G. Bühler's translation).

1081

अधर्मेणैधते तावत् ततो भद्राणि पश्यति ।
ततः सपत्नाञ्जयति समूलस्तु विनश्यति ॥

(अ) Mn 4.174, MBh (MBh (Bh), 3.92, 4, MBh (R); 3.94,4, MBh (C) 3.8490).
(आ) SRHt 13.1 (a.R), Dampatiś. 22, IS 220, ŚKDr *ad* अधर्मः (a. MBh), BrDh 2.16, 3, SSap 407 (a. Mn), SSSN 26.1.
(*a*) वर्धत्यधर्मेण नरस् MBh; अधर्मेणैव ते MBh (K 4); अधर्मेणैधते राजन् MBh (Dc D 3.5), ŚKDr.
(*c*) सपत्नान् Mn (var.), MBh (R), SRHt, ŚkDr.
(*d*) समूलं MBh (var.); च [तु] MBh (var.).

He prospers for a while through unrighteousness, then he gains great good fortune, next he conquers his enemies, but (at last) he perishes (branch and root.) (G. Bühler's translation).

अधर्मेणैधते राजन् see No. 1081.

अधर्मेणैव ते see No. 1081.

अधर्मे रक्षणोत्कर्षी see No. 2671

1082

अधर्मेषु रसस्तस्य उत्क्लेदैर्मधुरायते ।
तादृशैश्च फलैश्चैव सफलो लोभपादपः ॥

(आ) PAn 334, PWW 665 (in both a. PdP, Pātāla kh. 87, 58, but not found there). Variant of No 1070.

1083

अधर्मोपचितं वित्तं हरन्त्यन्येऽल्पमेधसः ।
संभोजनीयापदेशैर् जलानीव जलौकसः ॥

(अ) BhPn 10.49, 22.
(आ) IS 221.

Others prefer the ill-begotten wealth of the ignorant people under the pretext that they should be protected by them like water covering the equatic animals. (J. M. Sanyal's translation).

Le bien injustement amassé par l'homme de peu d'intelligence, d'autres le lui prennent sous prétexte qu'il doit les nourrir, comme on prend l'eau à l'habitant des eaux. (E. Burnouf's translation).

1084

अधर्मोपार्जितैरर्थैर्यः करोत्यौर्ध्वदेहिकम् ।
न स तस्य फलं प्रेत्य भुङ्क्तेऽर्थस्य दुरागमात् ॥

(अ) MBh (MBh (Bh) 5.39, 52, MBh (R) 5.38, 67-8 MBh (C) 5.1512-3).
(आ) IS 222.
(a) द्रव्यैर् [अर्थैर्] MBh (var.).
(b) और्ध्वदेहिकं MBh (var.); ऊर्ध्वदै (°दे) हिकं MBh (var.).
(c) भुक्ते [प्रे°] MBh (var.).
(d) तस्य [भुङ्क्ते] MBh (var.); दुरात्मवान् MBh (var.).

He who performs acts (like sacrifices, gift and so forth) calculated to secure merit in the other world (after death) with ill-gotten wealth, does not reap those fruits after death, as that wealth was acquired by unrighteous means. (P. N. Menon's translation).

अधर्मो हि महां (भवां) स्तस्य see No. 1078.

1085

अधर्षितानां शूराणां समरेष्वनिवर्तिनाम् ।
धर्षणामर्षणं भीरु मरणादतिरिच्यते ॥

(अ) R (R (Bar) 4.16, 13, R (B) 4.16, 3. R (G) 4.15, 3).
(a) अमर्षितानां R (var.); अमर्षकानां R (var); आधर्षि° R (var.); अधार्ष° R (var); शत्रूणां R (var.); क्रूराणां R (var.).
(b) संग्रामेषु (°युगेषु) R (var.); अनुवर्तिनां (अतिवर्ततां) R (var.).
(c) अमर्षितः R (var.); कान्ते [भी°] R (var.).
(d) मरणात्तु (°स्तु, त्तद्) विशिष्यते R (var.).

Chivalrous warriors who do not retrace their steps in the battle-field, prefer to give up their ghosts to bearing an unavenged dishonour. (T. Srinivasa Raghavacharya's translation).

1086**

अधश्च दूरपातित्वं समे लक्ष्यं सुनिश्चितम् ।
दृढस्फोटं प्रकुर्वीत ऊर्ध्वसंस्थानयोगतः ॥

(आ) ŚP 1803.

If the grasp on the bow (in archery) is (too) low, then the arrow misses the target widely. The target is correctly hit if the grasp is evenly done. By holding the bow too high one may commit *dṛḍha sphoṭa*. (A. A. R.).

1087

अधस्तनश्वभ्रभुवो न याति षण्-
न सर्वनारीषु न सञ्जितोऽन्यतः ।
न जायते व्यन्तरदेवजातिषु
न भावनज्योतिषिकेषु सद्रुचिः ॥

(अ) AS 169.
(a) जाति AS (var.).
(b) सञ्जितो (सं॰) AS (var.); नतः or न्यल [ऽन्य॰] AS (var.).
(d) °घोति° AS (var.)
Vaṁśastha metre.

A person of good taste is not born in the class of being adhastana-*śvabhra* nor in common woman nor in *sañjita* nor in the class known as *vyantaradeva* and *bhāvanajyotiṣika*. (A. A. R.).

1088

अधस्ताच्छिद्रितं चर्म दुर्गन्धिपरिपूरितम् ।
मूत्रक्लिन्नं च तस्यार्थे मा राजन् ब्राह्मणान् वधीः ॥

(अ) *ad* Prab (NSP) 5.24 (a. Harivaṁśa).
(आ) IS 223.
(b) दुर्गन्ध॰ IS
(c) मूत्रक्लिन्नस्य त° IS.

O King, do not kill the Brāhmaṇa-s for the sake of women who have (but) a parted skin below that is full of foul smell and wet with urine. (A. A. R.).

1089*

अधाक्षीन्नो लङ्कामयमयमुदन्वन्तमतरद्
विशल्यां सौमित्रेरयमुपनिनायौषधिवराम् ।
इति स्मारं स्मारं त्वदरिनगरीभित्तिलिखितं
हनूमन्तं दन्तैर्दशति कुपितो राक्षसगणः ॥

(अ) Mahān 9.113.
(आ) ŚP 1267, Skm (B) (Skm (B) 1591, Skm (POS) 3.45, 1) (a. Parimala), Ujjvalad. 1.11, AB p. 517, SSS 173, Pad 28.71, SR 119.123, SSB 429.8.
(a) लङ्कामयमिममुदन् SSS.
(b) विशल्यं Skm (B), Pad, ISR, SSB; °वरम् Skm; वनम् Pad, SR, SSB °गणम् [वराम्] SSS.
(c) °गरीसौधलिखितं Skm.
(d) राक्षसभटः Skm.
Śikhariṇī metre.

Angry crowds of demons are biting with their teeth Hanūmān, painted on the walls of the city of your enemy, remembering and exclaiming, '(Here is

the villain) who burnt our Laṅkā, it is he who crossed the ocean (flying), it is the same who brought the medicinal herbs that cured Lakṣmaṇa of his swoon." (A. A. R.).

1090*

अधारि पद्मेषु तदङ्घ्रिणा घृणा
क्व तच्छयच्छायलवोऽपि पल्लवे ।
तदास्यदास्येऽपि गतोऽधिकारितां
न शारदः पार्विकशर्वरीश्वरः ॥

(अ) Naiṣ 1.20.
(आ) SR 252.1
Vaṁśastha metre.

His foot held the lotus in contempt, in the leaves of trees was there even an iota of the beauty of his hand ? The autumnal full moon was not fit even to act as a slave to his face. (K. K. Handiqui's translation).

1091

अधार्मिकांश्च क्रूरांश्च दृष्टदोषान् निराकृतान् ।
परेभ्योऽभ्यागतांश्चैव दूरादेतान् विवर्जयेत् ॥

(अ) KN (KN (BI) 7.32, KN (Ān) 7.32) KN (TSS) 7.32.
(a) अधार्म्मिकांश्च KN (BI).
(d) समाचरेत् [वि°] KN (Ān), KN (TSS); विवर्जयेत् KN (TSS) var.

A King should shun at a distance those who are sinful, those who are crooked, those whose faults have been detected, those who have been ostracized and those who come from the enemy. (N. M. Dutt's translation).

1092

अधार्मिको नरो यो हि यस्य चाप्यनृतं धनम् ।
हिंसारतिश्च यो नित्यं नेहासौ सुखमेधते ॥

(अ) Mn 4.170.
(आ) Dampatīś. 22, IS 225, BrDh 2.16, 1.
(c) हिंसारतश्च Mn (var.) Dampatiś; हिंसावर्ती Mn (var.) (in Grantha characters).

Neither a man who (lives) unrighteously, nor he who (acquires) wealth (by telling) falsehoods, nor he who always delights in doing injury, can ever attain happiness in this world. (G. Bühler's translation).

1093

अधिकः स्यात् पितुः पुत्रो रूपविद्यापराक्रमैः ।
तिष्ठन् पित्रार्जितपदे सुब्रह्मण्यस्तु तादृशः ॥

(अ) Purāṇārtha Saṁgraha, Rājanīti 101 (Purāṇa VII.2, 385).

The son becomes greater than his father in beauty, learning and valour, remaining in the position acquired by the father. Such was (the case with) Subrahmaṇya. (A. A. R.)

1094*

अधिकरतलतल्पं कल्पितस्वापलीला-
परिमिलननिमीलत्पाण्डिमा गण्डपाली ।
सुतनु कथय कस्य व्यञ्जयत्यञ्जसैव
स्मरनरपतिलीलायौवराज्याभिषेकम् ॥

(आ) Kpr 7.223, (p. 342), Amd 140.340, SR 286.12 (a. Kpr), SSB 120.12 (a. Bhavabhūti).
(b) परिमल० SSB, Amd.
(c) व्यञ्जयस्यञ्जसैव SR, SSB.
Mālinī metre.

Thy cheeks appear with their paleness waning on account of the pressure caused by supporting them on the palms in sleep. O thou beautiful one ! let me know soon of which young man does this signify the coronation as the crown prince of sportiveness of the king Cupid ?[1]. (G. Jhā's translation).

1. Quoted as an example of the repetition of words.

अधिकारं च गर्भं च see No. 1095.

1095

अधिकार ऋणं गर्भश् चतुर्थं श्वानमैथुनम् ।
आगमे परमं सौख्यं निर्गमे दुःखकारणम् ॥

(आ) Subh 255, IS 226. Sama 2 आ 14 (Cf. विषं).
(इ) Cf. NŚ (OJ) 3.6.
(a) अधिकारं Subh. अधिकारं च गर्भं च Sama; गर्भं Subh.
(b) ऋणं च Sama; स्वान° Subh.
(c) सुखमाप्नोति Sama.
(d) प्राणसंकटम् Sama.

Authority, loan, new born child, and fourthly copulation of a dog give at first the greatest enjoyment, but at the end nothing but hardship.

1096

अधिकाराभिषेकेषु मृदङ्गवचनं शृणु ।
बद्धा दण्डहता रिक्ता भविष्यसि यथा वयम् ॥

(आ) JS 310.30.

When being invested with power, listen to the words of the tabor (*Mṛdaṅga*): "You will become bound, punished (beaten by a stick) and empty (of happiness), as we are." (A. A. R.).

अधिकारेण यो युक्तः see No. 3320

1097

अधिकारेण यो युक्तः कथं तस्यास्ति खण्डनम् ।
नीचेषूपकृतं राजन् बालुकास्विव मुद्रितम् ॥

(अ) H (HJ 4.13, HS 4.10, HH 102. 1-2, [Cf. HC 136.5-6]. (Variant of No. 3320.)

(आ) (Cf. IS 677, Pr 363).

(*d*) बालुकमिव HH; मूत्रितम् HC.

How can there be a displacing of him who (is once) invested with high authority? Excessive favour, O King, to low persons, (is) like an impression stamped upon the sands. (F. Johnson's translation).

1098

अधिकोन्नतैरपि सुदारुणान्वितैर्
असकृद्भ्रमत्पशुगणाङ्घ्रिपीडितैः ।
विधिसिद्धनैकगुणसस्यसम्पदां
विरसस्वभावकठिनैरलं खलैः ॥

(आ) SNi 3.11.

Mañjubhāṣiṇī metre.

Enough of the wicked, though occupying high positions and full of arrogance, associating themselves with very cruel people and tormented (kicked) by the feet of the people ever on the move and hard due to their unpleasant nature, resembling threshing floors situated on elevated ground, possessing wooden posts (for tying the animals) and trampled by the hoofs of the cattle frequently and having grains which are naturally hard due to the absence of moisture-grains which are the wealth of the plants possessing many qualities supplied by nature. (A. A. R.)

1099*

अधिगगनमनेकास्तारका राज्यभाजः
प्रतिगृहमिह दीपा दर्शयन्ति प्रभुत्वम् ।
दिशि दिशि विलसन्तः सन्ति खद्योतपोताः
सवितरि परिभूते किं न लोकैर्व्यलोकि ॥

(आ) SMH 8.56, Vidy 855. See No. 1103.

(*a*) °रकाकान्तिभाजः SMH (var.).

(*c*) वद्योतपोताः SMH (var.).

(*d*) उदितेऽस्मिन् किन्तु Vidy.

Mālinī metre.

When the sun has been vanquished [has set], what (ludicrous) things are not seen by the people? The rulers of the sky are the numerous (twinkling little) stars : the lamps show their might in every house and swarms of glow-worms glitter in all directions ! (A. A. R.)

1100

अधिगतपरमार्थान् पण्डितान् मावमंस्थास्
तृणमिव लघु लक्ष्मीर्नैव तान् संरुणद्धि ।
अभिनवमदलेखाश्यामगण्डस्थलानां
न भवति बिसतन्तुर्वारणं वारणानाम् ॥

(अ) BhŚ 16, P (PP 1.73).

(आ) ŚP 197, VS 2933, Pad 115.67 (a. BhŚ), SR 39.26, SSB 292.26, (a. Bhś), SRK 32.5 (a. BhŚ), SuM 3.5, RS 1420, Subh 304, SK 2.57, SU 1429, SSD 2 f. 109a, IS 227 (in some texts *ab/dc*).[1]

(*a*) अतिगत° or अवगत BhŚ (var.);——मानसंस्थान् (°स) BhŚ (var.), IS; नावमंस्थास् BhŚ (var.); मावमंस्था BhŚ (var.), IS; मागमंस्थास् (ना°) BhŚ (var.); मावमंस्त्रास् SRK (printer's error).

(*b*) तनु [ल°] BhŚ (var); मनु [ल°] BhŚ (var) ननु [ल°] BhŚ (var.); परिलघ्वी तान्न लक्ष्मी रु° VS; सा रु° PP.

(*c*) मदमिलितमिलिन्दश्या° ŚP, Pad, SR.SSB; मदमिलितमिद° IS; अविरलम VS; °मदलेख° BhŚ (var.); ——°मदशोभा° BhŚ (var.), PP; °मदरेखा° BhŚ (var.); °मदरेख्या° BhŚ (var.); °मदधारा° BhŚ (var.); °श्यामा° BhŚ (var.); धौत °[श्याम°] BhŚ (var) °ध्यान° [°श्याम°] BhŚ (var); श्याव IS; °गंडस्थलीनां (°लाभां) BhŚ (var); °गल्लस्थलानां BhŚ (var.).

(*d*) बिशतंतुर BhŚ (var.); IS; विषतंतुर् BhŚ (var.).

Mālinī metre.

1 According to BhŚ also found in Rudraṭa's

Kāvyālaṅkāra but it could not be traced there).

You should not show the least dishonour to those learned men who have obtained true spiritual knowledge; for, your worthless wealth is quite helpless to make them surrender to your power : the furious elephants whose temples have newly been marked with black lines of rut can never be bound by the delicate tendrils of a lotus stem. (P. G. Nath's translation)

1101

अधिगतमहिमा मनुष्यलोके
बत सुतरामवसीदति प्रमादी ।
गजपतिरुरुशैलशृङ्गवर्ष्मा
गुरुरवमज्जति पङ्कभाङ्‌ न दारु ॥

(अ) Bhaṭṭikāvya 10.73 (NSP; in other editions 10.72).

(b) वत Bhaṭṭ° (var.).
Puṣpitāgrā metre.

Also those who have attained greatness in this world, give way [go down] if they are reckless [nervous, or weak-minded]; the elephant with his body huge like the peak of a mountain sinks down in the mud, but the wood does not. (S. and K. Ray's translation).

1102*

अधिगत्येदृगेतस्या हृदयं मृदुतामुचोः ।
प्रतीम एव वैमुख्यं कुचयोर्युक्तवृत्तयोः ॥

(अ) Naiṣ 20.36.

Knowing her heart to be such, I realize why her hard breasts turn away from me, though their action is something which befits them. (K. K. Handiqui's translation).

1103

अधिगमनमनेकास्तारका राजमानाः
प्रतिगृहमपि दीपाः प्राप्नुवन्ति प्रतिष्ठाम् ।
दिशि दिशि विकसन्तः सन्ति खद्योतपोताः
सवितरि उदितेऽस्मिन् किं नु लोकैरलोकि ॥

(आ) SR 209.11. (Cf. No. 1099).
Mālinī metre.

(In the absence of the sun) numerous stars are shining in the sky and in every house the lamps get themselves firmly established. There are the glow-worms illuminating all the quarters. But, when the sun has risen, what is seen by the people ? (A. A. R.)

1104

अधिगम्याशु गोलक्ष्यम् एकः शाम्यति मार्गणः ।
अनुरोधस्थिरतया न च शक्यप्रतारणः ॥

(आ) SSKR 5.10, KSSKP 5.10.

An arrow having quickly reached its target comes to rest; as it conforms firmly to its course it is not possible to deceive [deflect] it. (A. A. R.).

1105

अधिदेहलि हन्त हेमवल्ली
शरदिन्दुः सरसीरुहे शयानः ।
अधिखञ्जनचञ्चु मौक्तिकाली
फलितं कस्य सुजन्मनस्तपोभिः ॥

(आ) PdT 168 (a. Ṣāṇmāsika), Pad 41.12 (a. Ṣāṇmāsika), SR 275.15, SSB 102.17, Vidy 595 (a. Lakṣmīnātha), HS 2007.

(a) कापि [हन्त] Vidy.

(b) स्फुरदधिपल्लवमुग्धशीतरोचिः Vidy.

(c) उपखञ्ज० SR, SSB; मौक्तिकाली [मौ०] Pad.
Aupacchandisika metre.

Alas ! at the threshold there is the golden creeper; when lying in the bed of lotuses, there is the autumnal moon; in the beak of every wag-tail there is a pearl necklace. By whose lucky person's penance has this borne fruit ? (A. A. R.)

अधि धर्माद्‌बलं see No. 568.

1106*

अधिपञ्चवटीकुटीरवर्ति
स्फुटितेन्दीवरसुन्दरोरुमूर्ति ।
अपि लक्ष्मणलोचनैकलक्ष्यं
भजत ब्रह्म सरोरुहायताक्षम् ॥

(आ) Pad 3.17 (a. Lakṣmaṇa), SR 21.78, SSB 34.4. SH 10 (a. Lakṣmaṇa).

(b) °रुमूर्तिः SR, SSB.

(c) °कलक्ष्यं SR; °कमलक्ष्यं SSB (*sic.*)
Aupacchandisika metre.

(d) नमत SH.

Worship ye the Brahman (Śrī Rāma), possessing eyes long like the lotus (petal), remaining in the hermitage at Pañcavaṭī, with a charming body resembling the blooming blue lily and the one target (object) of the eyes of Lakṣmaṇa. (A. A. R.)

1107

अधिभिल्लपल्लिगल्लं
स्याद्बल्लवपल्लवोऽपि वाचालः ।
नागरनरवरपरिषदि
कस्य मुखादक्षरं क्षरति ॥

(आ) SR 37.9, SSB 289.9.
(b) स्याद् om. SSB (*contra metrum*).
Āryā metre.

Even uncouth herdsman can have eloquence in the hutments of wild tribes. But from whose mouth do (eloquent) words flow in the assembly of the cultured men of the city? (A. A. R.)

1108*

अधियामिनि गजगामिनि
कामिनि सौदामिनीव यं व्रजसि ।
जलदेनेव न जाने
कति कति सुकृतानि तेन विहितानि ॥

(आ) SR 298.6, SSB 142.5.
Āryā metre (in *d* hypermetric).

O lovely young lady in love, possessing a charming gait like that of an elephant, I do not know what good deeds that young man, like a cloud, has done previously that you now at night, like lightning, go to meet him at a rendezvous? (A. A. R.).

अधि मदन न दग्धस्त्वं see No. 2757.

1109*

अधिरजनि जगाम धाम तस्याः
प्रियतमयेति रुषा स्रजावनद्धः ।
पदमपि चलितुं युवा न सेहे
किमिव न शक्तिहरं ससाध्वसानाम् ॥

(अ) Śiś 7.52.
(आ) JS 296.6 (a. Māgha), ŚP 3570 (a. Māgha), SR 310,2 (a. Śiś), SSB 162.2 (a. Māgha).
(b) ऽवबद्धः JS.
Puṣpitāgrā metre.

Struck with a garland by the beloved exclaiming angrily, "You went into her (co-wife's) house last night," the young man was unable to move even a step. What is not capable of undermining the strength of those who have a guilty conscience? (A. A. R.)

1110*

अधिरजनि प्रियसविधे
कथमपि संवेशिता बलाद् गुरुभिः ।
किं भवितेति सशङ्कं
पङ्कजनयना परामृशति ॥

(अ) BhV (BhV (POS) 2.51, BhV(C) 2.50).
(a) प्रियसविधं BhV(C).
(b) बलात् in most texts; om. BhV (POS) *contra metrum*.
(c) नु शङ्क° BhV(C).
(d) परं मृशति BhV (C).
Āryā metre.

The lotus-eyed one,[1] made somehow or other to lie down during the night by the side of her lover by elderly women, thinks with apprehension "What should follow?" (H. D. Sharma's translation).

1. Newly wedded bride.

1111*

अधिरजनिमुखे यः सान्द्रलाक्षानुरागैर्
व्यतिकरित इवोच्चैः पाटलत्वं दधानः ।
उषसि स खलु दीपः पाननिर्धूतरागः
स्फुरदधर इवायं धूसरत्वं बिभर्ति ॥

(आ) JS 287.9 (a. Māgha, but not found in Śiś).
(c) °राग JS.
Mālinī metre.

That lamp which at the beginning of the night was all full of reddish brightness, as if mixed with a profusion of the auspicious red powder placed on it, is, at dawn, devoid of brightness due to the exhaustion of oil and with flickering wick assumes a grey colour like a person getting red by drinking wine at the commencement of night as if smeared with the red-lac decoration of his beloved and who with his natural colour deprived by (excessive) drink becomes pale with quivering lips. (A. A. R.)

1112*

अधिरजनि व्याधगृहे
सुखमननभूतमनुभूय ।

अपशोककोकमिथुनं
जीवनदाने समुल्लसति ॥

(आ) (Vidy 173 (a. (?) Śaṅkaramiśra).
Āryā metre (defective in *b*).

During the night having experienced joy unknown before in the house of the hunter, the pair of *cakravāka*-birds [ruddy geese], free from sorrow, are greatly pleased to offer their life (as food in the morning). (A. A. R.)

1113

अधिरोहार्य पादाभ्यां पादुके हेमभूषिते ।
एते हि सर्वलोकस्य योगक्षेमं विधास्यतः ॥

(अ) R (R(Bar) 2.104.21, R(B) 2.112.21, R(G) 2.123,20).
(आ) SRHt 94.5.
(*a*) अधिरोप्यार्य (अभि°; °ह्याद्य; °ह्य) R (var); अवरोपय [अ°] R (var.)
(*b*) इमे गृह्णीष्व (त्वं कुश) पादके R (var.).
(*ab*) प्रयच्छ पादुके पुत्र भरताय महात्मने R (var.).
(*c*) इमे [एते] R (var.); हि om. R (var.).
(*d*) करिष्यतः [वि°] R (var).

Please step into this pair of sandals decorated with gold, O revered brother (Śrī Rāma). These will (like a good king) look after the welfare of all the subjects. (A. A. R.).

1114*

अधिलवङ्गममी रजसाधिकं
मलिनिताः सुमनोदलतालिनः ।
स्फुटमिति प्रसवेन पुरोऽहसत्
सपदि कुन्दलता दलतालिनः ॥

(अ) ŚiŚ 6.66.
(आ) SR 347.11 (a. Śiś), SSB 225,13 (a. Māgha).
(*b*) मलिनितसु° SR.
Drutavilambita metre.

These bees settling on the *lavaṅga* flowers [or : women in their courses] were covered all over with pollen [or blood] and rendered dirty; observing which the jasmine creeper with blossomed white flowers[or: co-wives with white teeth] laughed aloud. (A. A. R.)

1115*

अधिश्रीरुद्याने त्वमसि भवतः पल्लवचयो
धुरीणः कल्याणे तव जगति शाखा श्रमहरा ।
मुदे पुष्पोल्लेखः फलमपि च तुष्टयै तनभृतां
रसाल त्वां तस्माच् छ्रयति शतशः कोकिलकुलम् ॥

(आ) Ava 246, SR 240.118, SSB 639.25.
Śikhariṇī metre.

O mango tree, you are the beauty of the garden; your tender leaves are ever foremost on all auspicious (religious) functions, and your shade removes the fatigue (of the midday sun); the cluster of your flowers gladdens all, and your fruits are for the delicious satisfaction of all people. Hence it is that flocks of cuckoos, in hundreds, flock to you. (A. A. R.)

1116

अधिष्ठानं समिच्छन्ति ह्यचलं निर्बले सति ।
संसारे सर्वभूतानां तृणबिन्दुवदस्थिरे ॥

(अ) SkP, Āvantykh, Revākh. 133, 4.
(आ) PAn 86, PWW 593.

In this worldly existence which is uncertain like a drop of water clinging to a blade of grass, people, when they grow weak (infirm due to old age) seek the (firm) abode of a mountain [forest]. (A. A. R.).

1117*

अधीतपञ्चाशुगबाणवञ्चने
स्थिता मदन्तर्बहिरेषि चेदुरः ।
स्मराशुगेभ्यो हृदयं बिभेतु न
प्रविश्य तत्त्वन्मयसंपुटे मम ॥

(अ) Naiṣ 9.115.
Vaṁśastha metre.

Thou who hast studied the guile of Cupid's arrows ! If thou who art inside my heart comest outside to my bosom, my heart, folded in thee, will no more dread Cupid's arrows. (K. K.Handiqui's translation).

1118

अधीतविद्यैर्विगते शिशुत्वे
धनोर्जिते हारिणि यौवने च ।
सेव्या नितम्बास्तु विलासिनीनां
ततस्तदर्थं धरणीधराणाम् ॥

(आ) ŚP 3955, VS 2230.
Upajāti metre (Upendravajrā and Indravajrā).

After passing childhood with the acquisition of learning, people should, in the charming and prosperous period of youth, resort to the (company) of delightful women, and thereafter (in old age) to the slopes of mountains for the sake of that (salvation) (A. A. R.).

अधीतव्यवहाराङ्गम् (रार्थम्) see स्वदेशजं कुला°

1119

अधीतस्य च तप्तस्य कर्मणः सुकृतस्य च ।
षष्ठं भजति भागं तु प्रजा धर्मेण पालयन् ॥
षड्भागस्य न भोक्तासौ रक्षते न प्रजाः कथम् ॥

(अ) R (R (Bar) did not appear yet), R (B) 7.74. 31-2 R (R) 7.74, 31-2).

A monarch who righteously rules his realm obtains a sixth share of the benefits of the Vedic lore, penance and virtues of his subjects. How can a king who receives these benefits not protect them ? (T. Śrinivasa Raghavacharya's translation)

1120*

अधीतिबोधाचरणप्रचारणैर्
दशाश्चतस्रः प्रणयन्नुपाधिभिः ।
चतुर्दशत्वं कृतवान् कुतः स्वयं
न वेद्मि विद्यासु चतुर्दशस्वयम् ॥

(अ) Naiṣ 1.4.
(आ) SR 105. 120 (a. Naiṣ), SSB 396.130 (a. Harṣa)
Vaṁśastha metre.

Creating as he did four stages (in each of the fourteen branches of knowledge) with the attributes of study, understanding practice and teaching, I know not why he himself created "the character of being fourteen," in the fourteen sciences. (K. K. Handiqui's translation).

1121

अधीते तु महाभाष्ये व्यर्था सा पदमञ्जरी ।
नाधीते तु महाभाष्ये व्यर्था सा पदमञ्जरी ॥

(आ) Vidy 936.

That Padamañjarī [grammatical work of Haradatta] is useless when one has studied the Mahābhāṣya [of Patañjali]; equally useless is the Padamañjarī when one has not studied the Mahābhāṣya. (A. A. R.).

अधीते य इदं नित्यं see योऽत्रैतत् पठति प्रायो

1122

अधीत्य चतुरो वेदान् धर्मशास्त्राण्यनेकशः ।
परं तत्त्वं न जानाति दर्वी पाकरसानिव ॥

(आ) Sama 2 द 9. Cf. No 1123.

Having studied the four Veda-s and the Dharmaśāstra-s one does not know the highest truth (without practising the teachings), just as the spoon knows not the taste (of the excellence of the dishes) of cooking (A. A. R.).

1123

अधीत्य चतुरो वेदान् व्याकृत्याष्टादश स्मृतीः ।
अहो श्रमस्य वैफल्यम् आत्मापि कलितो न चेत् ॥

(आ) ŚP 4174 (AP 97, ZDMG 27.638) (a. Harigaṇa), SR 375.232, SSB 274.122 (a. Harigaṇa) (Cf. No 1122).
(c) वैकल्यम् AP.

Having learnt the four Veda-s and having expounded the eighteen *smṛti*-texts, if one does not realize the self, O what a waste of energy ! (A. A. R.).

1124

अधीत्य नीतिं यस्माच्च नीतियुक्तो न दृश्यते ।
अनभिज्ञश्च साचिव्यं गमितः केन हेतुना ॥

(अ) MBh (MBh (Bh) 13, 149.6 *ab/cd* ; MBh (R) 13, 163, 7-8 MBh (C) 13, 7603-4).
(आ) IS 229.
(a) अजीत्य नीतिं कस्मात् MBh (var); अपनीतं च कस्मात् MBh (var.); नीतिशास्त्राणि MBh (C), MBh (R); कस्माच्च [य°] MBh (var.).
(d) गमितं MBh (var.).

Why is one, having learnt the course of policy is seen not to be practising the same and not fully conversant with it, appointed to the post of minister? A. A. R.).

अधीत्य नीतिशास्त्राणि नीतियुक्ता see No. 1124.

अधीत्य नीतिशास्त्राणि बहवः see No. 1207.

1125

अधीत्य वेदान् परिसंस्तीर्य चाग्नीन्
इष्ट्वा यज्ञैः पालयित्वा प्रजाश्च ।
गोब्राह्मणार्थे शस्त्रपूतान्तरात्मा
हतः संग्रामे क्षत्रियः स्वर्गमेति ॥

(अ) MBh (MBh (Bh) 5.40, 24, MBh (R) 5.40, 26, MBh (C) 12.1548).
(इ) SS(OJ) 64 *ab*.
(*a*) परिचर्य MBh (var.); अग्नि MBh (var.).
(*b*) इ° य° tr. MBh (var.).
(*c*) गोब्राह्मणार्थं MBh (var.); च [शस्त्र°] MBh (var.) (*contra metrum*); भृत्यान् भृत्वा ज्ञातिसम्बन्धिनश्च SS (OJ).
(*d*) मृतः [ह°] MBh (var.); स्वर्गभाक्स्यात् [स्व°] MBh (var.); दानं दत्त्वा क्षत्रियः स्वर्गमेति SS (OJ).
Irregular epic metre.

After studying the Vedas, consecrating the sacrificial fires, performing sacrifices, and protecting the subjects, and with a soul purified by taking to arms to protect cows and Brahmins and facing death in the battle-field, a Kṣatriya attains heaven. (P. N. Menon's translation). (or *cd*; support his dependents, kinsmen and relatives, give alms. Thereby he goes to heaven [Raghu Vira's translation of SS (OJ)]).

1126

अधीत्य सकलं श्रुतं चिरमुपास्य घोरं तपो
यदिच्छसि फलं तयोरह हि लाभपूजादिकम् ।
छिनत्सि तरुपल्लवप्रसरमेव शून्याशयः
कथं समुपलिप्सते सुरसमस्य पक्वं फलम् ॥

(अ) BhŚ 363 (doubtful).
(*a*) च्चिरमुपास्य BhŚ (var.).
(*b*) तयोरिह हि BhŚ (var.);
(*c*) छिन्नसि स्तयस्तरो BhŚ (var.); छिनासि... शून्याशया BhŚ (var.).
(*d*) समुपलिप्स्यसे BhŚ (var).
Pṛthvī metre.

If after studying all the scriptures and practising severe penance for long, you desire as the fruit of these two (only) worldly profit, honour, etc. you are, without vision, cutting off the spreading tender leaves of a tree. How do you expect to obtain the juicy ripe fruit of divine grace ? (A. A. R.)

1127

अधीत्यैवं यथाशास्त्रं नरो जानाति सत्तमः ।
धर्मोपदेशविख्यातं कार्याकार्यं शुभाशुभम् ॥

(अ) Cr 43 (Cv I.2, Cv I.2, CS I.2, CNG 3, CNS ap 2, CnT II 1.2, CnT III. 1.2, CnT VI.2, CnT V3, CPS 2.3). Introductory stanza.
(इ) Tantri (OJ) 1.
(*a*) अधीत्यैवमिदं शास्त्रं CS (var.); अधीत्यैकमिदं CNSap.
(*b*) शास्यति तत्त्वतः CV (var.), CS (var.), CNSap.
(*c*) धर्मोपदेशविनयं CS (var). CNSap)
(*d*) समासयम् Tantri (a).

That man who by the study of these maxims from the *Śāstra-s* acquires a knowledge of the most celebrated principles of duty, and understands what ought and ought not to be followed, and what is good and what is bad, is most excellent. (K. Raghunathji's translation).

1128

अधीयते विजानन्ति विरज्यन्ति मुहुर्मुहुः ।
नात्यन्ताय निवर्तन्ते नरा वश्यतो विधेः ॥

(अ) Sabhā 61.

People are instructed, they understand and again and again they get unattached (to the sway of the sense-organs) but they do not completely turn away (from enticing pleasures) due to the vagaries of fate. (A. A. R.)

1129-32

अधीयीत ब्राह्मणोऽथो यजेत
दद्याद्दियात् तीर्थमुख्यानि चैव ।
अध्यापयेद्याजयेच्चापि याज्यान्
प्रतिग्रहान् वा विदितान् प्रतीच्छेत् ॥

तथा राजन्यो रक्षणं वै प्रजानां
कृत्वा धर्मेणाप्रमत्तोऽथ दत्त्वा ।
यज्ञैरिष्ट्वा सर्ववेदानधीत्य
दारान् कृत्वा पुण्यकृदावसेद् गृहान् ॥

वैश्योऽधीत्य कृषिगोरक्षपण्यैर्
वित्तं चिन्वन् पालयन्नप्रमत्तः ।
प्रियं कुर्वन् ब्राह्मणक्षत्रियाणां
धर्मशीलः पुण्यकृदावसेद् गृहान् ॥

परिचर्या वन्दनं ब्राह्मणानां
नाधीयीत प्रतिषिद्धोऽस्य यज्ञः ।

नित्योत्थितो भूतयेऽतन्द्रितः स्याद्
एष स्मृतः शूद्रधर्मः पुराणः ॥

(अ) MBh (MBh (Bh) 5.29, 21-4, MBh (R) 5.28, 23-27*ab*, MBh (C) 5.831-4).
(इ) SS (OJ) 62 (first stanza only).
(*a*) याजयीत or यो जयते or यो यजेत [अधी य०] MBh (var.); वै यजेत MBh (var.), SS (OJ).
(*b*) देवान् or ईयात् or देयात् [ईयात्] MBh (var.); तीर्थमुखानि MBh (var.).
(*c*) चैव or वापि [चापि] MBh (var.); यज्ञान् or याजान् [या०] MBh (var.).
(*d*) प्रतिग्रहान्विदितांश्चा(°हितानां) ददीत MBh (var.); प्रतिग्रहं च (or वै) MBh (var.); विहितान् or विधितः MBh (var); विहितानुपेयात् SS (OJ).
(*e*) मूर्धाभिषिक्तो [त० रा०] MBh (var.); रज्ञानं [र०] MBh (var.).
(*f*) अप्रमादो [अप्र०] MBh (var.); प्रदद्यात् [अथ द०] MBh (var.).
(*g*) °धर्मानधीत्य MBh (var.); °देवान्स्वधर्मात् [वेद०] MBh (var.).
(*h*) कृत्वा दारान् (tr.) MBh (var.); राजन्कृत्वा MBh (var.); गृहं MBh (var.).
in some texts (e.g. MBh (R) after *h* the following is added :
स धर्मात्मा धर्ममधीत्य पुण्यं (or वेदान्) यदिच्छया (यदृ° or पुण्यान्स°) व्रजति ब्रह्मलोकं (or हि लोकान्).
(*i*) °व्यधीत्य [°धी°] MBh (var.); °गोरक्ष्य° MBh (var.); °पण्यै MBh ((*c*) (printing error).
(*j*) प्राप्य MBh (var.); विद्वान् or जित्वा or विचिन्वन् [चि°] MBh (var.) पालयित्वा [पा०] MBh (var.).
(*k*) कुर्वाणो [कु०] MBh (var.).
(*l*) धर्म्यान्सदा or धर्म्यास्तदा or धर्मं कृत्वा or धर्मं तथा (°दा) [ध०] MBh (var.); गृहं or गृहे [गृ°] MBh (var.).
(*m*) ब्राह्मनानां MBh (R) (printing error).
(*n*) नाधीयते or अनाध्यायी [ना°] MBh (var.).
(*o*) नित्योत्थाने (°नो) or नित्योश्छितो [नि०] MBh (var.).
(*p*) एवं [ए०] MBh (var.); श्रुतः MBh (var); स्थितः [स्मृ०] MBh (var.).
Irregular epic metre.

A Brāhmaṇa should study, offer sacrifices, make charities, and sojourn to the best of all holy places on the earth; he should teach, minister as a priest in sacrifices offered by others worthy of such help, and accept gifts from persons who are known. Similarly a Kṣatriya should protect the people in accordance with the injunctions of the law, diligently practice the virtue of charity, offer sacrifices, study the whole Veda, take a wife, and lead a virtuous householder's life. (If possessed of a virtuous soul, and if he practises the holy virtues, he may easily attain the region of the supreme Being.) "A Vaiśya should study, and diligently earn and accumulate wealth by means of commerce, agriculture and the tending of cattle. He should so act as to please the Brāhmaṇa-s and Kṣatriya-s, be virtuous, do good works, and be a householder." The following are the duties declared for Śūdra-s from the olden times. He should serve the Brāhmaṇa-s and submit to them; should not study; sacrifices are forbidden to him, he should be diligent and constantly enterprising in doing all that is for his good. (P. C. Roy's translation of MBh (R)).

1133

अधीरः कर्कशः स्तब्धः कुचेलः स्वयमागतः ।
एते पञ्च न पूज्यन्ते बृहस्पतिसमा यदि ॥

(अ) Cr 44 (CR VIII. 21, CPS 241.57); GP 1.115, 22 (GPy 1.115, 22); PWW 953.
(*a*) न धीरः [अ०] GPy (GP as above); कर्कश-स्तब्धः CR (var.).
(*b*) कुचैलः CR (var.).
(*c*) पञ्च विप्रा न पूज्यन्ते GP; युज्यन्ते [पू०] CR (var.).
(*d*) अपि [यदि] CR, CPS, GP (PWW).

Five classes of people, viz. those without boldness, those that are harsh, the lazy, the ill-dressed and those who come as guests uninvited, are not honoured even if they are equal to Bṛhaspati in learning. (A. A R.).

1134*

अधीराक्ष्याः पीनस्तनकलशमास्कन्दसि मुहुः
क्रमाद्गुरुद्वन्द्वं कलयसि च लावण्यललितम् ।
भुजाश्लिष्टो हर्षादनुभवसि हस्ताहतिकलाम्
इदं वीणादण्ड प्रकटय फलं कस्य तपसः ॥

(आ) SkV 422 (a. Vācaspati), Prasanna 110a, Skm (Skm (B) 954, Skm (POS) 2.56,4 (a. Vācaspati).
(*a*) °कलस° Skm, Prasanna.
(*c*) हस्तादति°SKV (var.); हस्ता इति Prasanna.

(*d*) अये [इदं] Skm.
Śikhariṇī metre.

You climb upon her swelling breasts/ and touch her shapely and alluring thighs. / Nay, more; she puts her arm about you, / her hand delighting you with skilful stroke./ Oh, stem the lute, for what austerities / are you rewarded thus ? (D. H. H. Ingalls's translation).

1135*

अधुना दधिमन्थनानुबन्धं
कुरुषे किं गुरुविभ्रमालसाङ्गि ।
कलशस्तनि लालसीति कुञ्जे
मुरलीकोमलकाकली मुरारेः ॥

(आ) PG 203 (a. Samāhartṛ = Rūpa Gosvāmin)
(*b*) गुरुविभ्रमलालसाङ्गि or गुरुविभ्रमालसा PG (var.) (both *contra metrum*).
(*c*) कलस° [क°] PG.
Aupacchandisika metre.

O young lady with the gentleness of movements of limbs and profusion of sportiveness, why do you produce an uninterrupted succession of the noise of churning the curds ? Dear girl with attractive bosom, there goes merrily on the sweet music of the flute of Śrī Kṛṣṇa (the enemy of the demon Mura) in the bower (on the bank of the river Yamunā). (A. A. R.).

1136**

अधुना मधुकरपतिना
गिलितोऽप्यपकारदंपती येन ।
त्रातः स पालयेत्त्वां
विकाररहितो विनायको लक्ष्म्याः ॥

(आ) SR 183.46, SSB 537.57, SRK 153.22 (a. Sphuṭaśloka), Vidy 7.
(*d*) विगतविकारो SR, SSB, Vidy.
Gīti-āryā metre.

May that god, the lord of Lakṣmī (the Goddess of prosperity), by whom the elephant in the clutches of a crocodile was saved, protect you.[1] (A. A. R.).

1. A puzzle.

1137*

अधृतपरिपतन्निचोलबन्धं
मुषितनकारमवक्रदृष्टिपातम् ।
प्रकटहसितमुन्नतास्यबिम्बं
पुरसुदृशः स्मरचेष्टितं स्मरामि ॥

(आ) SR 278.30, SSB 106.34.
Puṣpitāgrā metre.

I remember the amorous movements of the charming young lady of the city, in which the knot of the upper silk was dropping down as it was not held (firmly), with the side-glances from her very large eyes, with the charming face raised and with laughter clearly visible. (A. A. R.).

1138*

अधृत यद्विरहोष्मणि मज्जितं
मनसिजेन तदूरुयुगं तदा ।
स्पृशति तत्कदनं कदलीतरुर्
यदि मरूज्वलदूषरदूषितः ॥

(आ) Naiṣ 4.8.
Vaṁśastha metre.

The banana plant, if it were tainted by the burning barren soil of the desert, would experience the suffering of her thighs, as they then lay buried by Cupid in the heat of the grief of desolation. (K. K. Handiqui's translation).

1139*

अधोगतिं च सम्प्राप्य बिसाः पङ्ककलङ्किताः ।
गुणिनो निर्गुणैर्दाशैः कृष्टाः स्वाङ्कुरदर्शिताः ॥

(आ) VS 936.

The lotus stalks, going down (into the lake) and being smeared with mud, though possessed of *guṇa-s*, are dragged out by fishermen with no merits to speak of when the sprouts are disclosed. (A.A.R.)

1140

अधोदृष्टिर्नैष्कृतिकः स्वार्थसाधनतत्परः ।
शठो मिथ्याविनीतश्च बकव्रतचरो द्विजः ॥

(आ) Mn. 4.196, Vi 93.9.
(*a*) °दृष्टिर्नैष्कृतिकः Mn (var.), Vi (var.).
(*d*) °व्रतपरो Vi; वृत्तिचरो Mn (var.) (Govindarāja).

That Brāhmaṇa who with downcast look, of cruel disposition, is solely intent on attaining his own ends, dishonest and falsely gentle, is one who acts like a heron. (G. Bühler's translation).

अधोदृष्टिर्भवेत् कृत्वा see No. 5096

1141

अधोऽधः पश्यतः कस्य महिमा नोपचीयते ।
उपर्युपरि पश्यन्तः सर्व एव दरिद्रति ॥

(अ) H (HJ 2.2, HS 2.2, HM 2.2, HK 2.2, HP 2.2, HN 2.2, HH 40.10-1, HC 53.11-2).
(आ) SkV 1687: SR 163.467 (a. H), SSB 495.467, IS 231, GSL 10, Sama 1.44 and 2.63, SRHt 194.77 (a. Kṣemendra (?)).
(a) अधोऽधो दर्शने SRHt.
(b) नोपजायते HP (but HN as above), HS Paris MS, SkV, IS, SRHt.
(d) दरिद्रता A in HP; दरिद्रिति HN.

Whose greatness is not enhanced (whilst) looking down (on those) below (himself) ? (whilst) all who are looking up (to those) above (themselves feel that they) are poor. (F. Johnson's translation).

अधोऽधो दर्शने कस्य see No. 1141.

1142*

अधोमुखी स्त्रीस्तनतुल्यताप्तये
प्रतप्य तीव्रं सुमहत्तरं तपः ।
यदा न तामाप तदा हृदि स्फुटं
विदीर्यते पक्वमिषेण दाडिमः ॥

(आ) Vidy 541.
(a) or अधोमुखः Vidy.
(d) विदीर्य्यते Vidy.
Vaṁśastha metre.

With face looking down and having performed very severe penance for long for securing equality [sameness] of appearance with the breasts of women, the pomegranate fruit, not getting the desired result is clearly heart-broken under the guise of ripening (of the fruit). (A. A. R.).

1143

अधोमुखैकदंष्ट्रेण विषशुक्रप्रवाहिणा ।
अनेन दुश्चिकित्स्येन जगद्दष्टं भगाहिना ॥

(आ) VS 2310 and 3343.
(a) अधोमुखैकरन्ध्रेण VS 3343 (var.).

The world is bitten by the serpent of *bhaga* [or : the charms of women] which has a single fang looking down, with a flow of poison of male energy and whose bite is difficult to cure. (A. A. R.).

1144**

अधोऽर्धे लक्षणं यस्य परार्धे नैव दृश्यते ।
अधमः स भवेत् खड्गः क्षितीशानां भयावहः ॥

(आ) ŚP 4664.

That sword which has good qualities in the lower half but not discernible in the other (upper) half, is inferior and is fearful (dangerous) to kings. (A.A.R.)

1145**

अधोऽर्धे वर्ण एकः स्याद् ऊर्ध्वार्धे भिन्नवर्णकः ।
वर्णसंकरवान् खड्गो नृपाणां भयवर्धनः ॥

(आ) ŚP 4668.

That sword which has the sameness of colour in the lower half but has a different colour in the upper, half is the 'sword-with-mixed colours; it increases fear in kings. (A. A. R.).

1146*

अधोविधानात् कमलप्रवालयोः
शिरःसु दानादखिलक्षमाभुजाम् ।
पुरेदमूर्ध्वं भवतीति वेधसा
पदं किमस्याङ्कितमूर्ध्वरेखया ॥

(अ) Naiṣ 1.18.
(आ) SR 105.131 (a. Naiṣ), SSB 396.143 (a. Naiṣ).
Vaṁśastha metre.

Did the creator mark his foot with an upward line to indicate that it would be uppermost (in beauty and position) in the future ? For it (now) puts the lotus and the new leaf below it in rank, and plants itself on the heads of all the kings of the earth. (K. K. Handiqui's translation).

अधो हि राजा भवति see No. 1701.

1147**

अध्ययनमित्रसङ्ग-
प्रवेशयात्राविवाहदानेषु ।
शुभकार्येष्वखिलेष्वपि
शस्तः सोमाध्वगः पवनः ॥

(आ) ŚP 2797.
Āryā metre.

The air passing through *iḍā* (the tabular vessel in the body) is for welfare during study, at the meeting of friends,

during entrance to a house, when going on a journey, during marriage, in giving gifts and in fact during all auspicious activities (A. A. R.)

अध्यर्धाद्योजनशता° see सदशाद्योजनशता°

1148*

अध्यस्तान्ध्यमपूर्वमर्थधिषणैर्ग्राह्यं पुमर्थास्पदं
लक्ष्यं लक्षणभेदतः श्रुतिगतं निर्धूतसाध्यार्थकम् ।
आम्नायान्तविभातविश्वविभवं सर्वाविरुद्धं परं
सत्यं ज्ञानमनर्थसार्थविधुरं ब्रह्म प्रपद्ये सदोम् ॥

(आ) SSB 2.23 (a. Saṁgrahītṛ).
Śārdūlavikrīḍita metre.

Om. I take refuge with the Supreme (Brahman) which throws out all blindness (of error), is novel, grasped [understood] by the wise (who understand the correct meaning of the scriptures), the object of all human endeavours, the one target of different schools (of thought), described in scriptures, beyond all inference, the very essence of the teaching of the Upaniṣad-s, friendly to all, the greatest, the true knowledge and the remover of the host of dangers. (A. A. R.).

1149*

अध्याक्रान्ता वसतिरमुनाप्याश्रमे सर्वभोग्ये
रक्षायोगादयमपि तपः प्रत्यहं संचिनोति ।
अस्यापि द्यां स्पृशति वशिनश्चारणद्वन्द्वगीतः
पुण्यः शब्दो मुनिरिति मुहुः केवलं राजपूर्वः ॥

(अ) Śāk 2.15 (in some editions 2.14). (Cf. A. Scharpé's Kālidāsa-Lexicon I.1, p. 31).
(आ) SR 107.174, SSB 399.189.
(a) अध्याक्रान्ता Śāk (var.).
(c) अद्यापि Śāk (var.).
Mandākrāntā metre.

In this secluded grove, whose sacred joys all may participate, he deigns to dwell like one of us; and daily treasures up a store of purest merit for himself, by the protection of our holy rites. In his own person wondrously are joined both majesty and saintlike holiness; and often chanted by inspired bards, his hollowed title of "Imperial sage" ascends in joyous accents to the skies. (Sir Monier-Williams' translation).

अध्यात्मन्यवधीयताम् see नन्वात्मन्यवधीयताम्

1150

अध्यापयन्ति शास्त्राणि तृणीकुर्वन्ति पण्डितान् ।
विस्मारयन्ति जातिं स्वां वराटाः पञ्चषाः करे ॥

(अ) Kalivi 68.
(आ) SRK 253.31 (a. Kaliviḍambana), IS 7629.
(c) जान्ति SRK.

Five or six *varāṭā-s* (cowries : wealth) in the hand makes the possessor an expert in the *śāstra-s*, ignore (with contempt) the learned people and forget his (true) position (birth) in life. (A. A. R.).

1151*

अध्यापितस्योशनसापि नीतिं
प्रयुक्तरागप्रणिधिर्द्विषस्ते ।
कस्यार्थधर्मौ वद पीडयामि
सिन्धोस्तटावोघ इव प्रवृद्धः ॥

(अ) Kum 36. (Cf. A. Scharpé's Kālidāsa-Lexicon I.3; p. 40).
(b) °प्रणिधेर् Kum (var.).
(c) °र्थकामौ (°धर्मौ) Kum (var.); पद [व°] Kum (var.); पीडयानि Kum (var.).
Upajāti metre (Indravajrā and Upendravajrā).

Say, of what enemy of your, though taught (the Science of) polity by Uśanas himself, should I, employing love as (my) messenger, obstruct *artha* and *dharma*, like a flooded current of a river (its) two banks ? (R. D. Karmarkar's translation).

1152*

अध्यापितोऽसि केनैतां मशक क्षुद्रतामिह ।
यस्यैव कर्णे लगसि पीडां तस्य करोषि यत् ॥

(आ) JS 128.52 (a. Bhojadeva).

O Mosquito, by whom were you taught this kind of meanness whereby to whichever ear you cling, you cause pain to that person ? (A. A. R.)

1153*

अध्यायोधनवेदि मार्गणकुशानास्तीर्य खड्गस्रुचा
हुत्वारेः पललं चरुं हविरसृक् तन्मस्तकस्वस्तिकैः ।
संवेष्टयाहवनीयमानसदसि श्योऽसौ प्रतापानलो-
ऽस्थापि व्रागुदकाञ्जलीकृतचतुःपाथोधिना श्रीमता ॥

(आ) SSS 101 (a. Dharaṇidhara), Pad 13.21 (a. Dharṇīdhara), SR 134.24, SSB 446. 24. (Cf. Kav. 47).
(a) खङ्गस्रुङ SSS.
(c) °सदमिथ्योसौ SSS.
(d) प्रागुद° SSS.
Śārdūlavikrīḍita metre.

In the holy platform of the battle-field, having spread the holy grass of arrows and having offered with the holy spoon of the sword, the Caru oblation of the flesh of the enemy and clarified butter of blood and having surrounded, with the Svastika symbols of ground rice of the heads of the slaughtered enemies, the Āhavanīya fire, the fire of your martial valour is well kept up by Your Majesty and have encircled it with the holy water in the form of the four oceans. (A. A. R.).

1154*

अध्यासामासुरुत्तुङ्ग- हेमपीठानि यान्यमी ।
तैरूहे केसरिक्रान्त- त्रिकूटशिखरोपमा ॥

(अ) Śiś 2.5.
(आ) Amd 25.40.
(a) °रुत्तुङ्ग Amd.
(c) केशरि° Śiś (var.).
(d) °पमाः Amd (var.).

The high seats of gold on which they sat bore resemblance to the (three) peaks of Trikūṭa, occupied by (three) lions. (M. S. Bhandare's translation).

1155*

अध्यासिते वयस्याया भवता महता हृदि ।
स्तनावन्तरसंमान्तौ निष्क्रान्तौ ब्रूमहे बहिः ॥

(अ) Naiṣ 20.48 (cf. 20.35).
(आ) Almm 20.

We say, our comrade's heart being occupied by thy majestic self, her breasts came without, having no longer any room in her heart (K. K. Handiqui's translation).

1156*

अध्यासीनाश्ववारैरुपजनितभये हेषमाणैस्तुरङ्गैर्
गर्जत्स्फूर्जन्महौजोत्कटकरटिघटाकोटिभिर्दुष्प्रवेशे ।
संग्रामे कल्पकल्पेऽप्यरिजनविसरैर्मार्गणश्रेणिबद्धे
वध्येऽवध्ये नृपेऽपि प्रभवति यवसं प्राणविश्राणनाय ॥

(आ) Any 140.248.
Sragdharā metre.

In the battlefield rendered frightful by the neighing of horses with fighting soldiers seated on them and rendered difficult of access by the herds of fighting elephants trumpeting deafeningly, and with rows of arrows discharged by enemy soldiers and hence resembling doomsday, the king, when not killed and helpless is saved by grass (serving as food). (A.A.R.).

1157**

अध्यास्य शान्तां कुकुभं शृगाली
नरस्य वामा यदि रारटीति ।
तदर्थलाभं वितरत्यवश्यम्
अर्थक्षयं दक्षिणतो रटन्ती ॥

(आ) ŚP 2642.
Upajāti metre (Indravajrā and Upendravajrā).

If a vixen, seated in the direction of peace (north) howls on frequently on the left side of the person (starting on a journey), it certainly indicates profitable acquisition of wealth; but if the cry is on the southern (right) side, it forecasts loss of wealth. (A. A. R.).

1158*

अध्यास्य सौरभेयं
मौक्तिकरुचिरङ्गणेषु विहितगतिः ।
मान्यः स एव हृदि मे
गौरी वामाङ्गमाश्रिता यस्य ॥

(अ) Ras 128.
(a) Version A : अध्य्-आस्य सौरभेयं
Version B : अध्य=आस्य-सौरभेऽयं
(b) Version A : मौक्तिक-रुचिरं, गणेषु
Version B : मौक्तिक-रुचिर्, अङ्गणेषु
(c) Version A : मान्यः स एव हृदि मे
Version B : माऽन्यः, स एव हृदि मे
Gīti-āryā metre.

He alone is honoured in my heart who rides a bull, is resplendent like pearls and surrounded by the *gaṇa-s* (attendants) and in whose left side Gaurī is present. [Or : He alone is in my heart and no other who has excellent fragrance of the face and brilliant like pearls and moving about the courtyard]. (A. A. R.)

Version A : Der aufeinem wie glänzenden Stiere reitet und von Kobolden begleitet ist; an dessen linker Seite Gaurī ruht : der allein ist in meinem Herzen geehrt.
Version B : Der allein ist in meinem Herzen geehrt, dessen Leib diese Schone da mit gelblicher Gesichtsfarbe gewann, deren Gesicht wohlriechend ist; die wie Perlen glänzt und nur bis auf Hof geht. (R. Schmidt's translation).

1159*

अध्याहारः स्मरहरशिरश्चन्द्रशेषस्य शेष-
स्याहेर्भूयः फणसमुचितः काययष्टीनिकायः ।
दुग्धाम्भोधेर्मुनिचुलुकनत्रासनाशाभ्युपायः
कायव्यूहः क्व जगति न जागर्त्यदः कीर्तिपूरः ॥

(अ) Naiṣ 12.57.
(आ) JS 338, 22, SR 136. 35 (a. Naiṣ), SSB 448.35.
(a) अध्याहार SR.
Mandākrāntā metre.

The expanse of his fame, in what world does it not exist ? It is the substance that completes the incomplete digit of the moon on Śiva's head. It forms an assemblage of corporeal forms matching with the numerous hoods of the serpent Ananta. It is a plurality of forms assumed by the ocean of milk, a device to do away with the fear of being drunk up by the sage Agastya from the hollow of his palm. (K. K. Handiqui's translation).

1160

अध्येति नृत्यति लुनाति मिनोति नौति
क्रीणाति हन्ति वपते चिनुते बिभेति ।
मुष्णाति गायति धिनोति बिभर्ति भिन्ते
लोभेन सीव्यति पणायति याचते च ॥

(अ) AS 72.
(b) क्रीणन्ति AS (var.) (*contra metrum*); जपते AS (var).
(c) धि° बि° tr. AS (var.); भिन्ते AS (var.).
Vasantatilakā metre.

Because of greed one will study, dance, annihilate, destroy, praise, purchase, kill, sow, bestrew, shiver, steal, sing, amuse oneself, carry, undo, sew, bargain and beg.

1161

अध्रुवेण शरीरेण प्रतिक्षणविनाशिना ।
ध्रुवं यो नार्जयेद्धर्मं स शोच्यो मूढचेतनः ॥

(अ) VCsr 13.11.
(आ) SRHt 29.10 (Vyāsaśataka), SR 380.147 (a. VC), IS 233, Vyāsa App. I.3.
(b) पतिक्षण° IS.
(d) पशुभ्यो [स शो°] VC (var.); वाच्यो or चेभ्यो or पशुर् [शो°] VC (var.); मुद° [मू°] IS; °चेतसः VC (var.).

Whosover does not acquire imperishable righteousness with his perishable body, which is subject to destruction from moment to moment, is a miserable fool. (F. Edgerton's translation).

1162

अध्रुवे हि शरीरे यो न करोति तपोऽर्जनम् ।
स पश्चात्तप्यते मूढो मृतो गत्वात्मनो गतिम् ॥

(अ) R (R (Bar) 7. did not appear yet; R (R) 7.15, 23, R (B) 7.15, 22).
(आ) IS 234.
(d) दृष्ट्वात् [ग°] R (R).

That fool who does not mortify his body will suffer hereafter, when after death he enters the region that his deeds have merited. (H. P. Shastri's translation)

अध्वं तम इवेदं स्यान् see अहो तम इवेदं स्यान्

1163*

अध्वक्लान्ततनुर्नवज्वरवती नृत्यश्लथाङ्गी तथा
मासैकप्रसवा ददाति सुरते षण्मासगर्भा सुखम् ।
विख्याता विरहस्य संगमविधौ क्रुद्धप्रसन्ने ऋतु-
स्थाने नूतनसंगमे मधुमदे रागास्पदं योषितः ॥

(अ) Kokkoka's Ratirahasya 4.28.
(आ) JS 396.83 (a. Kokkoka).
(b) दधाति JS.
(c) विरहस्य Rati°.
Śārdūlavikrīḍita metre.

Women give pleasure in dalliance though their bodies may be tired, after a journey, having slight fever, the limbs exhausted by dance, after one month of child-birth and when six months pregnant. It is well known that they are full of passionate love, after a period of separation, when pleased after an angry scene, after the bath of menstruation, during honey moon and when intoxicated with wine. (A. A. R.).

1164

अध्वनि पदग्रहपरं
मदयति हृदयं न वा न वा श्रवणम्।
काव्यमभिज्ञसभायां
मञ्जीरं केलिवेलायाम् ॥

(आ) SR 30.13, SSB 49.13.
Āryā metre.

When going on a journey a poetic composition may or may not please the heart and an anklet the ear; but it gladdens the heart in an assembly of appreciating audience as does the jingling anklet in times of sport (dancing). (A. A. R.).

1165

अध्वनीनोऽतिथिर्ज्ञेयः श्रोत्रियो वेदपारगः।
मान्यावेतौ गृहस्थस्य ब्रह्मलोकमभीप्सतः॥

(आ) Y. 1.111 (Cf. Mn. 3.94-103; Viṣṇu-purāṇa 3.11, 58).

One on the road is to be known as an *atithi* (guest); the *śrotriya* is one who is well versed in the Vedas; these two ought to be respected by householder desirous of the regions of Brahma. (J. R. Gharpure's translation).

1166

अध्वन्यध्वनि तरवः
पथि पथि पथिकैरुपास्यते छाया।
विरलः स कोऽपि विटपी
यमध्वगो गृहगतः स्मरति ॥

(आ) Ava 176.457, SR 236.10, SSB 633.10, Vidy 266.

(b) कति कति [प° प°] Vidy; °पाश्रितच्छाया; Vidy.

(c) स तु विरलो वनविटपी Vidy.

(d) यं गृहजातोऽध्वगः स्मरति Vidy.

Āryā metre.

There are trees on every wayside and their shades are enjoyed by (tired) travellers on every road; but rare is that tree which is remembered (with gratitude) by a traveller when he has reached home. (A. A. R.).

1167*

अध्वन्यध्वनि भूरुहः फलभृतो नम्रानुपेक्ष्यादराद्
दूरादुन्नतिसंश्रयव्यसनिनः पान्थस्य मुग्धात्मनः।
यन्मूलं समुपागतस्य मधुरच्छायाफलैः का कथा
शीर्णेनापि हि नोपयोगमगमत् पर्णेन तालद्रुमः ॥

(आ) ŚP 1030, SRK 210.1, (a. ŚP), IS 76.30, JS 114.42, SR 241.142, SSB 641.2, Any 128.137.

(b) दूरादुन्नतसं° JS; °संशय° Any; मूढात्मनः [मु°] SR, SSB.

(c) स वृथाच्छयः फले [म°] JS.

Śārdūlavikrīḍita metre.

The foolish traveller, neglecting the trees that were bending invitingly with fruits on every road, aspired for shelter from the high and mighty (tree); the palmyra tree to which he went—far away is the cry for sweet fruits and thick shade—it was not useful to him even with a single withered leaf. (A. A. R.).

1168*

अध्वन्यस्य वधूर्वियोगविधुरा भर्तुः स्मरन्ती यदि
प्राणानुज्झति कस्य तन्महदहो संजायते किल्बिषम्।
इत्येवं पथिकः करोति हृदये यावत् तरोर्मूर्धनि
प्रोद्घुष्टं परपुष्टया तव तवेत्युच्चैर्वचोऽनेकशः ॥

(आ) SkV 1678, ŚP 3823, VS 1687, JS 212.37, SR 335.143 (a. VS), SSB 203.6.

(b) प्राणानुज्जति SkV (var.); तस्य [क°] JS; तत्खलु महत्संजायते पातकम् (संजयते कल्मषम् VS (var.)) [त° सं° कि°] ŚP, VS, JS, SR SSB.

(c) यावन्नो कृतमध्वगेन [इ° प° क°] ŚP, VS, JS, SR, SSB; तावत्त° ŚP, VS, JS.

Śārdūlavikrīḍita metre.

If while her husband is on the way, his loving wife,/ pining in his absence, should abandon life,/ whose then would be the sin ?/ As the traveller turns this over in his heart, the cuckoo from the treetop / calls aloud, "'Tis yours, 'tis yours." (D. H. H. Ingalls' translation.)

1169*

अध्वन्याः किल मूलगर्तमधुनाप्यापूरयन्त्यश्रुभिर्
व्याकोशन्त्यधुना सबान्धवकुलाः सायं मुहूर्तं द्विजाः।
इत्थं यावदिमानि बिभ्रति शुचं भूतान्यपि त्वत्कृते
तावत्त्वं न गतोऽसि पादप चिरं कीर्त्यात्मना वर्तसे ॥

(आ) DikAny 63.

Śārdūlavikrīḍita metre.

Travellers (who have enjoyed the shade and fruits before) fill even now with their tears the cavity where your root was before : in the evenings the

birds along with their kinsfolk even now cry (out of sorrow) for a short time. Thus, so long as these living beings bear sorrow for your sake you are not gone, O tree, but remain for long in the form of glory. (A. A. R.).

1170*

अध्वन्यानां शिशिरसमये चण्डचाण्डालकाण्ड-
प्राया: कायानहह पवना: क्लेशयन्तो विशन्ति ।
बध्नन्त्येते सपदि सुदृशां दुर्भगानामपीह
प्रौढाश्लेषाश्लथितदयितं मूर्ध्नि सौभाग्यपट्टम् ।।

(आ) SMH 8.35.
(c) बन्ध° SMH (var.).
Mandākrāntā metre.

In winter alas! Cold winds, painful like arrows of cruel *caṇḍāla-s* penetrate into the bodies of travellers; then they confer, even on ill-tempered women, the status of a pleasing wife beloved by inseparable close embraces. (A. A. R.).

1171*

अध्वन्यान् कति रुन्धते कति दृढान् भिन्दन्ति तोयाकरान्
केदारान् कति यज्जयन्ति कति च व्यापाटयन्ति द्रुमान्।
वाहिन्य: क्षणलुप्तवारिविभवा वन्या अवन्यामिमा
य: सिन्धु: सकलाश्रय: स तु पुन: कुत्रेति न ज्ञायते ।।

(अ) DikAny 98.
Śārdūlavikrīḍita metre.

Some rivers obstruct the path of travellers, a few breach the tanks though having firm banks, others inundate the paddy fields (and destroy the crop) and still others uproot the (useful) trees. These rivers, wild, or otherwise, are all depleted of the wealth of their waters in a moment (during summer). That great river which is the resort of all (by being useful) is not known as to where it exists. (A. A. R.)

1172*

अध्वन्यैर्मकरन्दशीकरसुरामत्तक्वणत्कोकिले
मार्गे मार्गनिरोधिनी परिहृता शङ्केऽशुभाशङ्कया।
पान्थस्त्रीवधपातकादुपगतं चण्डालचिह्नं मधोर्
एषा किङ्किणिकेव षट्पदमयी झंकारिणी संहृति: ।।

(आ) JS 212.40, SR 335.145, SSB 204.8.
(c) °पततं SR, SSB.
(d) खिङ्खिणिकेव [कि°] SR, SSB; भाङ्कारिणी [झ°] SR.
Śārdulavikrīḍita metre.

Swarms of buzzing bees resembling tinkling bells of spring, were methinks avoided by travellers going along roads resounding with the cooings of cuckoos intoxicated with the wine of honey, as if they were the signs of *caṇḍāla-s* indicative of the sin of the slaughter of the wives of (separated) travellers and hence inauspicious obstacles in the path. (A. A. R.).

1173*

अध्वश्रमाय चरणौ विरहाय दारा
अभ्यर्थनाय वचनं च वपुर्जरायै ।
एतानि मे विदधतस्तव सर्वदैव
धातस्त्रपा यदि न किं न परिश्रमोऽपि ।।

(आ) SkV 1321, Prasanna 174*b*, Skm (Skm (B) 2347, Skm (POS) 5.70,2) (a. Rājaśekhara) (Cf. Kav. 83).
(*b*) अत्यस्वनाय [अभ्य°] Prasanna.
(*d*) य° न tr. Skm, SkV (var.).
Vasantatilakā metre.

You gave me feet to tire of travel, /a wife to leave me, a voice for begging/ and a body for decrepitude. /If you never are ashamed, oh God, / do you not at last grow weary of your gifts? (D. H. H. Ingalls's translation).

1174

अध्वश्रान्तमविज्ञातम् अतिथिं क्षुत्पिपासितम् ।
यस्तं न पूजयेद् भक्त्या तमाहुर्ब्रह्मघातिनम् ।।

(अ) Bhrgu *ad* Śāk 16.10, 11
(आ) IS 235.
(*c*) यो तं IS.
(*d*) °ब्राह्म° IS.

He is called a murderer of a Brahmaṇa who does not honour affectionately an unknown guest who is tired from the road, hungry and thirsty.

अध्वस्तमक्लीबमदीर्घसूत्रं see No. 3829

1175

अध्वाग्रजाग्रन्निभृतापदन्धुर्
बन्धुर्यदि स्यात् प्रतिबन्धुमर्हः ।
जोषं जनः कार्यविदस्तु वस्तु
प्रच्छया निजेच्छा पदवीं मुदस्तु ।।

(अ) Naiṣ 6.107.
(a) अग्राध्वजाग्रन्निभृतापदन्धु° Naiṣ (var.).
(d) पृच्छ्या Naiṣ (var.).
Indravajrā metre.

It is proper to restrain a friend, if on his way a hidden pitfall of danger lies ahead; but let him who knows the present situation (that there is no such danger) remain silent : one should ask one's own wish about the way to joy. (K. K. Handiqui's translation).

1176

अध्वा जरा देहवतां पर्वतानां जलं जरा ।
असंभोगो जरा स्त्रीणां वाक्शल्यं मनसो जरा ॥

(अ) MBh (MBh (Bh) 5, 39, 63, MBh (R) 5, 38, 78-9, MBh (C) 5.1523-4), Cr 45 (CR 8.8, CNP I 27, CM 7), GP 1.115,10. Cf. Dharma-viveka (in KSG 509). Cf. Nos 1177.
(आ) SR 380.149, (a. MBh), IS 236 (Cf. JSAIL 30.64), PWW 162.
(a) ज्वरो CR (var.); देहभृतां MBh (var.).
(b) अनध्वा वाजिनां [प० जलं] CNP I; पर्वनानां MBh (var.); ज्वरः CR (var.).
(c) असंभोगश्च नारीणां CR, GP; च नारीणां [ज° स्त्री°] MBh (var.).
(d) वस्त्रस्याक्षालनम् [वा° म°] MBh (var.), CR; अश्वानां मैथुनं जरा MBh (var.): संभोगः करिणां जरा CNP I; वस्त्राणामातयो (°पो) जरा GP ज्वरः CR (var.).

Travel wears out people; rain wears out mountains; absence of sexual enjoyment wears out women; abusive speech wears out one's mind.

अध्वा जरा (जार, ज्वर; जोर) मनुष्याणां वस्त्राणाम्
see चिन्ता ज्वरो म°

1177

अध्वा जरा मनुष्याणाम् अनध्वा वाजिनां जरा ।
अमैथुनं जरा स्त्रीणाम् अश्वानां मैथुनं जरा ॥

(अ) Cr 46 (CV IV 17, CS II.36), Śto 341.19-20. Cf. Nos. 1176 CPS 102.56.
(आ) SRHt 238.28 (a. MBh), SRK 234.43 (a. Sphuṭaśloka); IS 237, Sama 1.80 and 2.23, NBh 158, SSSN 199.23.
(a) अधवा CS (var.); अध्वो (°धा) CS (var.); अध्वाया CV (var.).
(b) वाजिनां (°ना) बन्धनं जरा CV, CPS, Sama; अनन्धा CS (var.); वाजिना CS (var.); दन्तिनां [वा°] SRHt; जराम् CS (var.).
(c) असंगमो ज° Śto; अमैथुन CS (var.); शीणां [स्त्री°] CV (var.).
(d) वस्त्राणामातपो जरा (वशा° °तपं) CV, CPS, Sama, NBh, SRk, SSSN; पटानामातपो जरा *ad* MBh (Bh) 5.39,63 (Vidura-nīti p. 220); अश्व° CS (var.); अशोनां CS (var.); मैथुनं ज्वरा CS (var.).

Constant travelling brings old age on a man; a horse becomes old by being constantly tied up; a woman by want of matrimonial communion, and horses by copulation. (K. Raghunathji's translation).

1178*

अध्वानं नैकचक्रः प्रभवति भुवनभ्रान्तिदीर्घं विलङ्घ्य
प्रातः प्राप्तुं रथो मे पुनरिति मनसि न्यस्तचिन्तातिभारः ।
संध्याकृष्टावशिष्टस्वकरपरिकरैः स्पष्टहेमारपङ्क्ति
व्याकृष्यावस्थितोऽस्तक्षितिभृति नयतीवैष दिक्चक्रमर्कः ॥

(आ) SR 295.39, SSB 137.72.
(b) पुनरपि SSB.
Sragdharā metre.

"My chariot with (only) one wheel, having traversed the length of the earth does not possess the power to reach (the east) by morning"—thus his mind filled with great anxiety, the Sun, remaining on the Setting Mountain seems to draw towards him with his multitude of rays (hands) that remained after what was taken up by twilight, the wheel of the quarters whose rows of golden spokes were clearly visible. (A. A. R.)

1179*

अध्वा न यदि निसङ्ग- पङ्कसंकुलितो भवेत् ।
ततः कुतस्ते धौरेय धुर्यता व्यज्यतामियम् ॥

(आ) JS 92.2 (a. Vasupāla; probably for Vastupāla).
(a) निस्सङ्ग JS.

If the pathway were not difficult due to caked-up mud, O horse, how can the capacity of your having done hard work be clearly exhibited ? (A. A. R.).

1180

अद्वारेण विशन्त्येव बुद्धिमन्तो रिपोर्गृहम् ।
अकृत्वा धर्षणां पूर्वं कथं युद्धं प्रवर्तते ॥

(आ) Bhār (KM) 2.78, Bhār (Bh) 2.78.

It is by a side-gate[1] the intelligent enter the house of an enemy. For, how can fight ensue unless insult has first been offered. (M. S. Bhandare's translation).

1. i.e. improper gate.

1181*

अनक्षरं रूपमिह क्षरन्ती
पञ्चाशदर्णैरमृताम्बुपूर्णैः ।
व्याकीर्णविध्यण्डमदन्तराला (?)
शब्दात्मिका मामवतात् समन्तात् ॥

(आ) PV 777 (a. Veṇidatta).
(b) पञ्चाशवर्णैर् PV (MS).
(c) व्याकर्णि PV (corrected to व्याकीर्ण) PV; °मदान्त° PV.

Upajāti metre (Upendravajrā and Indravajrā).

May the goddess in the form of speech protect me on all sides—the goddess, though beyond the reach of words, shows her form in flowing words, possessed of fullness of nectar in the form of the fifty sounds [letters] and that ever remain inside me spread over with the rules of grammar. (A. A. R.).

1182

अनक्षरज्ञेन जनेन सख्यं
संभाषणं दुष्प्रभुसेवनं च ।
आलिङ्गनं लम्बपयोधराणां
प्रत्यक्षदुःखं त्रयमेव भूमौ ॥

(आ) NBh 117.

Upajāti metre (Upendravajrā and Indravajrā).

There are three distinctly perceptible miseries in the world, viz., friendship and conversation with a person who is illiterate, service with a bad master and embracing women with infirm bosom. (A. A. R.).

अनक्षिता च प्रियपूर्वनाशनं see विमानना दुश्चरितानुकीर्तनं

1183

अनङ्कुरितकूर्चकः स तु सितोपलाढ्यं पयः
स एव धृतकूर्चकः सलवणाम्बुतक्रोपमः ।
स एव सितकूर्चकः क्वथितगुग्गुलोद्वेगकृद्
भवन्ति हरिणीदृशां प्रियतमेषु भावास्त्रयः ॥

(आ) SR 350. 71, SSB 229.71, SRK 114.12 (a. (Sphuṭaśloka), IS 7631.
(c) °गूलूद्वेगकृद् SR, SSB.

Pṛthvī metre.

Deer-eyed damsels exhibit their feelings towards their lovers in three ways : if he is young (with hair hardly growing on the face) he is like milk mixed with sugar candy : if middle aged (hair fully growing) he is similar to butter-milk mixed with salt : and if old (with grey hairs) he causes trepidation like fragrant gum resin boiling in fire. (A. A. R.).

1184

अनङ्गः पञ्चभिः पुष्पैर् विश्वं व्यजयतेषुभिः ।
इत्यसंभाव्यमथवा विचित्रा वस्तुशक्तयः ॥

(अ) KāD (KāD(Bh) 2.121, KāD (B), 2.121), KāD (R) 2.121).
(आ) Amd 290.831, KH 116, Alaṁkāracūḍāmaṇi 12.153, IS 238.
(a) पौष्पैः KāD (var.).
(b) विजयते° KāD (var.).

It seems absurd that the bodiless god of love with five flowers—his arrows, could have conquered the whole world; but the power of the really existing thing is wonderful.

1185*

अनङ्गतापप्रशमाय तस्य
कदर्थ्यमाना मुहुरामृणालम् ।
मधौ मधौ नाकनदीनलिन्यो
वरं वहन्तां शिशिरेऽनुरागम् ॥

(अ) Naiṣ 8.69.

Upendravajrā metre.

Spring after spring, the lilies on the river of heaven, frequently tortured—stalks and all—for the solace of his heat, caused by Cupid, might well have a liking for the winter. (K. K. Handiqui's translation).

1186*

अनङ्ग पलितं मूर्ध्नि पश्यैतद् विजयध्वजम् ।
इदानीं जितमस्माभिस् तवाकिंचित्कराः शराः ॥

(आ) SkV 1518 (a. Dharmakīrti).
(d) किञ्चित् SkV.

See, Love, this white-haired pillar of victory. / I have won. Your shafts are harmless. (D. H. H. Ingalls's translation).

1187*

अनङ्गबाणाकुलितस्य शंभोः
शिरो भवानीचरणेऽतिनम्रम् ।
विलोक्य काचिच्चरणे चरन्ती
पिपीलिका चुम्बति चन्द्रबिम्बम् ॥

(आ) PV 821 (a. Veṇidatta).
(a) अभङ्ग° PV (MS).
Upendravajrā metre.

Observing the head of Śiva, who was overcome with the arrows of Cupid bent very low at the feet of his wife Pārvatī; an ant which has been moving along there, kisses the orb of the moon (on Śiva's head). (A. A. R.).

1188*

अनङ्गमङ्गलगृहा- पाङ्गभङ्गितरङ्गितैः ।
आलिङ्गितः स तन्वङ्ग्या कार्तार्थ्यं लभते कदा ॥

(आ) Kpr 7.141 (p.267), Amd 144.351.
(b) पाङ्गभङ्ग° Amd (var.); °तरङ्गिते Amd.
(d) तदा [क°] Amd.

When will he have his desires fulfilled on being embraced by the slender-bodied woman, (lovely) through her glances (appearing as if they were) the abode of Cupid? (G. Jhā's translation).[1]

1. An example of an unmelodious verse due to combination of letters unpleasant to the ear.

1189*

अनङ्गमङ्गलभुवस् तदपाङ्गस्य भङ्गयः ।
जनयन्ति मुहुर्यूनाम् अन्तःसंतापसंततिम् ॥

(आ) SR 259.71 (a. Kpr. 7.141)[1], SSB 72.13 (a. Kpr.).[1]

The wavy movements at the corners of the eyes of damsels, who are the auspicious abodes of Cupid, generate a succession of internal fever (of love) in young men again and again). (A.A.R.).

1. not correct. See No. 1188

1190*

अनङ्गमङ्गलारम्भ- कुम्भाविव पयोधरौ ।
कस्य नार्तिहरौ तस्याः करपल्लवसंवृतौ ॥

(आ) SuM 16.7.

Her bosom resembles a pair of auspicious jars [used at the commencement of religious ceremonies] of Cupid, whom do they not captivate when (half) concealed by the sprout-like hands? (A.A.R.).

1191*

अनङ्गरङ्गपीठोऽस्याः शृङ्गारस्वर्णविष्टरः ।
लावण्यसारसंघातः सा घना जघनस्थली ॥

(आ) SR 268.383, SSB 90.2.

The region of her broad hips, the golden seat of love-sports, is the seat set on the stage of love and is a mass of the essence of loveliness. (A. A. R.).

1192*

अनङ्गरङ्गप्रतिमं तदङ्गं
भङ्गीभिरङ्गीकृतमानताङ्ग्याः ।
कुर्वन्ति यूनां सहसा यथैताः
स्वान्तानि शान्तापरचिन्तनानि ॥

(आ) Kpr 8. 347 (p. 485), Amd 197.528.
(c) यूना Kpr. (var.).
Upajāti metre (Upendravajrā and Indravajrā).

The body of the woman bowing down, resembling sportiveness of Cupid, mixed with gestures, makes the inmost hearts of young man, think of things other than the quietistic. (G. Jhā's translation).[1]

1. Quoted as an example of sweetness due to the use of the *sparśa* letters with the special combination of other letters (र, ण)

1193*

अनङ्गरसचातुरीचपलचारुचेलाञ्चलश्
चलन्मकरकुण्डलस्फुरितकान्तिगण्डस्थलः ।
व्रजोल्लसितनागरीनिकररासलास्योत्सुकः
स मे सपदि मानसे स्फुरतु कोऽपि गोपालकः ॥

(आ) PG 96 (a. Mādhavendrapurī)[1].
(a) °चारुनेत्राञ्चल° PG (var.).
(b) °स्फुरितकान्त° PG (var.).

1. also quoted as Mādhavapurī and Māhavendraśrīpādāḥ Purī.

Pṛthvī metre.

May that cowherd (Śrī Kṛṣṇa) now shine [make his appearance] in my mind, the tips of whose charming dress are moving sportively in the essence of love, whose bright cheeks are reflected in the dangling fish-shaped ear-pendents (while dancing) and who is ever eager for the gentle dance of love along with the best of cowherd damsels. (A. A. R.).

1194*

अनङ्गलङ्घनालग्न- नानातङ्का सदङ्गना ।
सदानघ सदानन्द नताङ्गासङ्गसंगत ॥

(आ) KāD 3.90.

(cd) °नन्दिन्तताङ्ग° KāD (var.).

(d) °सङ्गत: KāD (var.).

Ho, thoughtless one ! No one ever addicted to pleasures, your devoted wife harbours various misgivings due to love-strokes and may be defiled due to contact with vile ones. (K. Ray's translation).[1]

1. Quoted as an example of verse composed exclusively of dental and gutteral letters.

1195*

अनङ्गशस्त्राणि नताङ्गि तीक्ष्णतां
नयत्ययस्कार इवाम्बुदागमः ।
मलीमसाङ्गाररुचां पयोमुचां
तथाहि मध्ये ज्वलितस्तडिच्छिखी ॥

(अ) Vikram. 13.39.

(आ) VS 1782.

(d) तथास्ति

Vaṁśastha metre.

The rainy season, O lady with bending frame, is whetting the weapons of Cupid like a blacksmith. The fire in the shape of lightning is aflame in the midst of the clouds which are like black charcoal. (S. Ch. Banerji's translation).

1196*

अनङ्गीकृतकामानाम् अनुमानार्हवर्त्मणाम् ।
धृतनिर्मलतीर्थानां भूतिलेपो विभूषणम् ॥

(आ) SNi 6.5.

Smearing himself with holy ash is the ornament [correct thing] to Lord Śiva who deprived Cupid of his body, who is united in body with that Umā (Pārvatī) and who has holy water of the Ganges on his head, just as prosperous condition to those who are not swayed by passion, who accept *Pratyakṣa*, *Anumāna* and *Āgama* as their guide and who are well versed in scriptures. (A. A. R.).

1197*

अनङ्गेनाबलासङ्गाज् जिता येन जगत्त्रयी ।
स चित्रचरितः कामः सर्वकामप्रदोऽस्तु वः ॥

(अ) KṣB 11.1, Ratirahasya 1.1.

(आ) JS 130.1 (a. Kṣemendra), ŚP 3076 (a. Kṣemendra), SR 250.1 (a. ŚP), SSB 55.7 (a. Kṣemendra) (Cf. AP 19), SRK 126.4 (a. Sphuṭaśloka).

Though he is bodiless and though he is escorted only by an army of frail women, he conquered the triad of world; could the god of love, who makes miracles, grant you all the wishes which you desire ?

1198*

अनङ्गोऽयमनङ्गत्वम् अद्य निन्दिष्यति ध्रुवम् ।
यदनेन न संप्राप्तः पाणिस्पर्शोत्सवस्तव ॥

(अ) Ratnāvalī 1.23 (in some texts 1.22).

(आ) JS 242.23 (a. Śrīharṣa), ŚP 3798 (a. Śrīharṣa) SR 312.11 (a. ŚP), SSB 165.11 (a. Śrīharṣa).

The bodiless God of love will surely today curse the state of his being without a body; for he has not felt the joy at the touch of your hands. (B. Bh. Goswami's translation).

1199*

अनञ्जितासिता दृष्टिर् भ्रूरनावर्जिता नता ।
अरञ्जितोऽरुणश्चायम् अधरस्तव सुन्दरि ॥

(अ) KāD (KāD (Bh) 2.201, KāD(B) 2.201, KāD (R) 2.201).

(आ) Amd 297.852, Sar 319.14.

(a) दृष्टिस् Amd (See b).

(b) तूरमावर्जिता मता Amd (See a).

(c) अरञ्जितारुण (°णश्चा° Amd, Sar) KāD (var.) Amd, Sar.

O beautiful one ! Your eye, though it is not anointed, is black; your brow though it is not bended, is curved; your lip though it is not coloured, is red !

1200*

अनणुरणन्मणिमेखल-
मविरतशिञ्जानमञ्जुमञ्जीरम् ।
परिसरणमरुणचरणे
रणरणकमकारणं कुरुते ॥

(आ) Rudraṭa's Kāvyālaṁkāra (KM2) 2.23, SR 269.410, SSB 91.8 (a. Rudraṭālaṁkāra).

(a) अननुरण° SR, SSB.

(b) विरलसिञ्जा° (°शि°) SR, SSB.

Āryā metre.

Young lady with feet decorated with red lac, your moving along to your

lover's house with the jewelled golden girdle resounding pleasantly, and with the charming anklets jingling incessantly produces in me anxiety caused by love which is against reason. (A. A. R.).

अनतिक्रमणीयस्य see संयोगो हि वियोगस्य

1201*

अनतिचिरोज्झितस्य जलदेन चिर-
स्थितबहुबुद्बुदस्य पयसोऽनुकृतिम् ।
विरलविकीर्णवज्रशकला सकलाम्
इह विदधाति धौतकलधौतमही ॥

(अ) Siś 4.41.

(आ) SSB 456.18 (a. Māgha).

Pramadā metre.

Here, the white ground of silver, with fragments of diamonds loosely scattered on it, bears complete resemblance to water just poured down by the cloud and having numerous bubbles that remain on it for a long time. (M.S. Bhandare's translation).

1202*

अनतिशयं स्वर्णचयं
निवहन् नितरां प्रमोदये स्वान्ते ।
किंतु तवैषा संपत्
कस्योपकृते प्रतिब्रूहि ॥

(आ) SSB 596.3 (a. Saṅgrahītṛ).

Āryā metre.

Wearing a mass of, gold, but not excessively, I greatly rejoice within myself. "But, tell me in reply, for whose benefit is this prosperity of yours ?" (A.A.R.).

1203*

अनतिशिथिले पुंभावेन प्रगल्भबलाः खलु
प्रसभमलयः पाथोजास्ये निविश्य निरित्वराः ।
किमपि मुखतः कृत्वानीतं वितीर्य सरोजिनी-
मधुरसमुषोयोगे जायां नवान्नमचीकरन् ॥

(अ) Naiṣ 19.27.

Hariṇī metre.

At the approach of the dawn, the bees, mature in strength because they are male, forced their entry into the tip of the lotus, not too soft, and went out with something in their mouths. They fed their wives with fresh food, giving them the honey of the lotus which they had brought. (K. K. Handiqui's translation).

1204*

अनधिगतमनोरथस्य पूर्वं
शतगुणितेव गता मम त्रियामा ।
यदि तु तव समागमे तथैव
प्रसरति सुभ्रु ततः कृती भवेयम् ॥

(अ) Vik 3.22 (cf. A. Scharpè's Kālidāsa-Lexicon I. 2; p. 95).

(आ) SR 313. 44, SSB 137. 44, IS 241.

(*a*) अनुपनत° [अन°] Vikr (var.).

(*b*) शतगणितेव° Vikr (var); शतगुणितैव° Vikr. (var.); शतगुणितामिव (°तमिव) मे गता त्रि° Vikr (var.).

(*c*) संगमे [स°] VC (var.) *contra metrum.*

(*d*) प्रभवति [प्र°] Vikr. (var.).

Puṣpitāgrā metre.

Before, when the object of my love was unattained, the night passed as if lengthened a hundred-fold. Oh, happy indeed shall I be, maiden with the fair brow, if it passes at the same rate now thou art here ! (E. B. Cowell's translation).

अनधीतार्थशास्त्रो हि see No. 1207.

1205

अनधीत्य यथा वेदान् न विप्रः श्राद्धमर्हति ।
एवमश्रुतषाड्गुण्यो न मन्त्रं श्रोतुमर्हति ॥

(अ) MBh(MBh (Bh) Udyogaparvan 228* MBh (R) 5.37, 24).

(*a*) अब्रुवन्वै [अन°] MBh (var.); यथो [य°] MBh (var.).

(*c*) विप्रश्र° MBh (var.).

Even as a Brahmin who has not studied the Vedas is not fit to officiate at the ceremony of death anniversary, so also one who is not versed in the six expedients (of politics) does not deserve to hear of political secrets. (V. P. N. Menon's translation).

1206

अनधीत्य स्वजशास्त्रं
योऽन्यशास्त्रं समीहते वक्तुम्

सोऽहेः पदानि गणयति
निशि तमसि जले चिरगतस्य ॥

(आ) SuB 3.23.

(*d*) निशितसिज° SuB.

Āryā metre but in (b) deficient.

If one who is not proficient in [not having studied] his own field of study were to desire to expound other subjects, he counts the feet of as nake at night, in dense darkness after it had disappeared long into water. (A. A. R.).

1207

अनधीत्यार्थशास्त्राणि बहवः पशुबुद्धयः ।
प्रागल्भ्याद्वक्तुमिच्छन्ति मन्त्रेष्वभ्यन्तरीकृताः ॥

(अ) P (PS 1.134, PSh 1. 139, PSb 1.118).

(*a*) अधीत्य नीतिशास्त्राणि PS (var.); अनधीतार्थशास्त्रो हि PS (var.) अनधीतार्थशास्त्रार्थो PS (var.).

(*b*) बहवश्शुभबुद्धयः PS (var.); प्राप्तबुद्धयः PSh (var.).

(*cb*) प्रागल्भ्यापक्तुं श...कृतः PS (var.).

(*d*) मित्रेष्व् PSh (var.); तत्रैव [म°] PS(var.).

Many people with the intelligence of animals, intimately associated with only *mantra-s* and not proficient in *artha-śāstra* desire to expound (to an audience) out of rashness. (A. A. R.).

1208

अनध्यवसितावगाहनमनल्पधीशक्तिनाप्य्
अदृष्टपरमार्थतत्त्वमधिकाभियोगैरपि ।
मतं मम जगत्यलब्धसदृशप्रतिग्राहकं
प्रयास्यति पयोनिधेः पय इव स्वदेहे जराम् ॥

(अ) Pramāṇavārttika of Dharmakīrti 4.286.

(*d*) सरित् [प°] Pra° (var.).

Pṛthvī metre.

My philosophy which has not been fully fathomed even by the very intelligent and whose essential truth has not been grasped even by constant study, has not found a kindred soul to understand and hence grows old in me only as the waters of the sea in itself (having no other outlet). (A. A. R.).

1209

अनध्वन्याः काव्येष्वलसगतयः शास्त्रगहनेष्व्
अदुःखज्ञा वाचां परिणतिषु मूकाः परगुणे ।
विदग्धानां गोष्ठीष्वकृतपरिचर्याश्च खलु ये
भवेयुस्ते किं वा परभणितिकण्डूतिनिकषाः ॥

(आ) KtR 104, Kt 105, IS 242, SR 381. 152 (a.Kt.).

(*a*) °गतयश्शास्त्र° KtR.

Śikhariṇī metre.

Are these the critics to understand and evaluate the literary merits of others, who are not fellow travellers in composing poetry, who are tardy in the depths of the *śāstra-s*, who have never experienced the difficulties of the ripening [suggestive meanings] of words, who are ever silent in mentioning the good qualities of others and who have never taken part in the assemblies of the learned ? (A. A. R.)

अननतं see No 4814.

अननुपचितैर् see No. 707.

अननुरणन्मणिमेखल see No. 1200.

1210

अनन्तं बत मे वित्तं यस्य मे नास्ति किंचन ।
मिथिलायां प्रदीप्तायां न मे दह्यति किंचन ॥

(अ) MBh (MBh (Bh) 12.17,18; 12,.17,56; 12. 268,4. MBh (C) 12. 529,; 12.6641; 12. 9917 (Cf. Dhammapada 200, Mahājanaka Jātaka 539, Gāthā 125, Uttarādhyayana S. 9. 14).

(आ) SRHt 269.16 (a. MBh), IS 244, Pr. 362.

(*a*) सुसुखं (स्वमुखं; ससु°) बत (तव) जीवामि MBh (Bh.) 12.268, 4; सुखं भवति जीवामि MBh (var.) इव [ब°] MBh (var). मे वि° tr. MBh (var.); मे वित्त MBh (var.); भुक्तं [वि°] SRHt.

(*b*) पश्य or यश्च MBh (var.); किंचनः MBh (var.).

(*c*) प्रदग्धायां MBh (var.).

(*d*) दह्यते मे न किंचन MBh (var.); ह्यमेनं दह्यते किन MBh (var.); द° कि° tr. SRHt; दह्यति MBh (var.); दह्यत MBh (var.); दह्यन्ति MBh (var); कंचन MBh (var.).

My treasures are immense, yet I have nothing ! If again the whole of Mithila were burnt and reduced to ashes, nothing of mine will be burnt. (C. Roy's translation[1]).

1 Quoted words of Janaka who was liberated from desire and enjoyment.

1211

अनन्तकोपादिचतुष्टयोदये
त्रिभेदमिथ्यात्वमलोदये तथा ।
दुरन्तमिथ्यात्वविषं शरीरिणाम्
अनन्तसंसारकरं प्ररोहति ।

(अ) AS 148.
(*a*) °मोदयो AS (var.)
(*b*) यथा [त°] AS (var.)
Vaṁśastha metre.

To embodied beings the poison of the false doctrine of *mithyātva* (illusionness of the phenomenal world) which spreads when the four things, anger, etc. arise and when dirt in the form of illusion of three kinds are also present, results in endless miseries of worldly existence. (A. A. R.).

1212

अनन्तख्यातिसंपन्नः शुद्धसत्त्वः सधीबलः ।
धत्ते बहुमुखं भोगं श्रुतिदृष्टिस्थिराशयः ॥

(आ) SNi 6.6.

A person who has firmness of vision in scriptures with pure conduct and strength of intelligence obtains very great fame and enjoys happiness of many kinds. (A. A. R.)

1213

अनन्ततत्त्वं परिगृह्य धात्रा
विनिर्मितोऽस्याः किल मध्यभागः ।
अणुः परं योगिदृशानुलक्ष्यः
सच्चित्कलास्थैर्यबलावनद्धः ॥

(आ) PV 209 (a. Veṇidatta).
Upajāti metre (Upendravajrā and Indravajrā).

The region of her waist has been fashioned by the creator after having grasped the inexhaustible truth, that the atom is formed of 'being', consciousness, art, firmness and strength and is visible to the vision of yogins. (A. A. R.).

1214**

अनन्तनामधेयाय सर्वाकारविधायिने ।
समस्तमन्त्रवाच्याय विश्वैकपतये नमः ।

(आ) VS 11, SR 1. 3 (a. VS).
(*c*) समस्तमनुवच्याय VS (var.).

Salutation to the one Lord of the universe, possessed of endless names, who fashions diverse forms and who is invoked by all the *mantra-s* (A. A. R.).

1215

अनन्तपदविन्यास- रचना सरसा कवेः ।
बुधो यदि समीपस्थो न कुजन्यः पुरो यदि ॥

(आ) SR 32.12, SSB 52. 14, SRK 39.3 (a. Prasaṅgaratnāvalī), IS 7632.
(*c*) समीपस्थो SRK (*sic !*).
(*d*) कुजन्या all texts.

The composition of a poet full of fine words in good style will have the fine sentiments appreciated if there are learned men nearby; and persons of low birth [carping critics] are not present, just as rain in the sky is assured by the planet *Kavi* (Venus); if the planet Mercury is nearby and the son of the earth (Mars) is far off. (A.A.R.).

1216

अनन्तपारं किल शब्दशास्त्रं
स्वल्पं तथायुर्बहवश्च विघ्नाः ।
यत् सारभूतं तदुपासनीयं
हंसैर्यथा क्षीरमिवाम्बुमध्यात् ॥

(अ) P (PP Km 4, Pts Km 4, PtsK Km 10, PM Km 4). Cf. No. 1220
(आ) SR 173. 879, IS 243, Subh 242.
(इ) ShD (T) 140. Cf. VŚ (T)8.
(*c*) सारं ततो ग्राह्यमपास्य फल्गु Pts, PtsK, SR.
(*d*) नाम ब्राह्मणोऽनेकशास्त्रसंसिद्धिल PtsKj; हंसो SR.

Upajāti metre (Upendravajrā and Indravajrā)

Since verbal science has no final end,/ since life is short, and obstacles impend,/ let central facts be picked and firmly fixed,/ as swans extract the milk with water mixed. (A.W. Ryder's translation).

अनन्तपारं किल शब्दशास्त्रं see No. 1220.

अनन्तमिव मे वित्तम् see No. 1210.

1217

अनन्तरत्नप्रभवस्य यस्य
हिमं न सौभाग्यविलोपि जातम् ।
एको हि दोषो गुणसंनिपाते
निमज्जतीन्दोः किरणेष्विवाङ्कः ॥

(अ) Kum 1.3 (cf. A. Scharpe's Kālidāsa-Lexicon I. 3; p. 15).

(आ) SSg 203, Kuval *ad* 62.124 (p. 144), ARJ 139, 12-3, Alk 13.2-3, Kāvyānuśāsana of Vāgbhaṭa (KM 43) 43.25-6, Citramīmāṁsā (KM 38) 10.1-2, and commentary p. 135. 19, Rasagaṅgādhara (KM 12) p. 285, 4-5, Ratnāpaṇa (BSS 65) p. 42 *cd* (only), Vyaktiviveka (TSS 5) p. 65 (*cd* only).

(*a*) अनंत° SSg.

(*c*) ऽपि [हि] Kum (var.), Kāvyānuśāsana; गुणसन्निपाते SSg.

(*d*) °तींदो: SSg. °वांक: SSg.

Upajāti metre (Upendravajrā and Indravajrā)

Of whom, the source of countless precious objects, snow did not become the destroyer of beauty, for a single blemish sinks down in the gathering of virtues, like the spot on the moon in the rays. (R. D. Karmarkar's translation).

1218

अनन्तरमरिं विद्याद् अरिसेविनमेव च
अरेरनन्तरं मित्रम् उदासीनं तयोः परम् ।

(अ) Mn 7.158. (Cf. Vi 3. 38, Y. 1.344).

Let (the king) consider as hostile his immediate neighbour and the partisan of (such a) foe, as friendly and immediate neighbour of his foe, and as neutral (the king) beyond those two. (Cf. Bühler's translation).

1219

अनन्तविभवभ्रष्टा दौर्भाग्यपरितापिनी ।
शोच्यति प्राप्य जीवत्वं भर्तृहीनेव नायिका ॥

(अ) BhŚ 365 (doubtful).

Deprived of endless wealth (power) and tormented by ill-luck she regrets having obtained life (the state of *Jīva*) like a wife deprived of her husband. (A. A. R.)

1220

अनन्तशास्त्रं बहुलाश्च विद्याः
स्वल्पश्च कालो बहुविघ्नता च ।
यत् सारभूतं तदुपासनीयं
हंसो यथा क्षीरमिवाम्बुमध्यात् ॥

(अ) Cr 47 (CV 15.10. CPS 318.3). Cf No. 1216.

(आ) IS 245, Subh 168 and 150 *bc da* NBh 119, Sama 1. अ 111.

(इ) Nālaḍiyār 135.

(*a*) गृह्णाति सर्वस्तसमे स्थितं तत् Subh 150; बहुला (°ला) CV (var.), Sama; बहुबीजतत्त्वं Subh 168; विद्या CV (var.), Sama, NBh, बहु वेदितव्यम् NBh.

(*b*) स्वल्पस्य Subh 150; अल्पश्च (°स्त्र) CV (var.); अल्पं च CV (var.); बहवोऽपि विघ्ना Subh 150 and 168; बहवश्च विघ्नाः NBh.

(*c*) यन्मार° CV (var); तदुपासनीयं CV (var); तदुपासितव्यं NBh.

(*d*) क्षीरमिवाम्बुमध्यात् CV (var.); क्षीरमिवाम्बुमिश्रम् Subh, NBh.

Upajāti metre (Upendravajrā and Indravajrā).

Limitless is wisdom; abundant is knowledge; short is time; obstacles are numerous; what is best one should do, just as the *haṁsa* extracts milk mixed together with water.

1221*

अनन्तासौ कीर्तिः कविकुमुदबन्धोः क्षितिपतेस्
त्रिलोकीयं क्षुद्रा तदिह कथमस्याः स्थितिरिति ।
मुधेयं वः शङ्का कलयत कियद्दर्पणतलं
विशाला किं तत्र स्फुरति न करीन्द्रप्रतिकृतिः ॥

(आ) Skm (Skm) (B) 1619, Skm (POS) 3. 50. 4) (a. Pañcākṣara) AB 538.

(*d*) करीन्द्र° Skm (POS).

Śikhariṇī metre.

Endless [far spreading] is the fame of the king, the patron of lilies in the form of poets. How is this fame contained in the three worlds which are too small for it? This apprehension is out of place; for you can see how little the surface of a mirror is and how the broad figure of a lordly elephant is reflected in it (A.A.R.).

1222**

अनन्तोद्भूतभूतौघ- संकुले भूतलेऽखिले ।
शस्त्रे शास्त्रे त्रिचतुराश् चतुरा यदि मादृशाः ॥

(आ) VS 2256 (Skandaskāraśaṁkara) SR 78.3 (a. VS), SSB 351.3.

In the entire universe crowded with the appearance of endless number of human beings there may perhaps be three or four persons who are proficient like me in learning and the use of arms.

1223*

अनन्यक्षुण्णश्रीर्मलयवनजन्मायमनिलो
निपीय स्वेदाम्बु स्मरमकरसंभुक्तविभवम् ।

विदर्भाणां भूरि प्रियतमपरीरम्भरभस-
प्रसङ्गादेङ्गानि द्विगुणपुलकासङ्गि तनुते ॥

(आ) SR 326. 24. SSB 188.24.

(c) विदग्धानां SSB.

Śikhariṇī metre.

This breeze from the Malaya mountain whose power is unsurpassed, carrying the sprays of the Narmadā river (born of the sweat of Lord Śiva, the enemy of Cupid) and due to the reason of its having embraced my beloved lover of the king of Vidarbhas makes my limbs doubly pleasurable by the hairs standing on their ends. (A. A. R.).

1224*

अनन्यशोभाभिभवेयमाकृतिर्
विमानना सुभ्रु कुतः पितुर्गृहे ।
पराभिमर्शो न तवास्ति कः करं
प्रसारयेत् पन्नगरत्नसूचये ॥

(अ) Kum (Kum (SA) 5.44, Kum (NSP) 5.43) (Cf. A. Scharpè's Kālidāsa-Lexicon I 3;p 71; cf Berzenbergers Beiträge 5 of 1880, p. 50).

(a) अलभ्यशोकाभि° Kum (NSP).

(b) सुभ्रु: कुतस्तातगृहेऽवमाननम् Kum (var.).

(c) परावमर्शो Kum (var.); पराभिमर्षो (°शो) Kum (var).

(d) सुचिषु or सूतये Kum (var.).

Vaṁśastha metre.

This (your beautiful) form is undeserving of securing humiliation due to grief; (O) you of beautiful eye-brows, whence (can there be) disrespect (shown to you) at the house of (your) father? There could not be an insult to you from strangers (either); who (indeed) would stretch forth (his) hand to (snatch away) the pointed jewel in the hood of a serpent? (R.D. Karmarkar's translation).

1225*

अनन्यसाधारणकान्तिकान्त-
तनोरमुष्याः किमु मध्यदेशः ।
जगत्त्रयीजन्मभृतां निषण्णा
चित्तावलीयं त्रिवलीमिषेण ॥

(आ) SR 267. 336, SSB 87.9

Upajāti metre (Upendravajrā and Indravajrā).

Is this (slender) waist of hers, possessed of a body charming by extraordinary brilliance fashioned out of the (atomic) minds of the people of the three worlds under the pretext of the three folds of the stomach? (A. A. R.).

1226*

अनन्यसाधारणसौरभान्वितं
दधानमत्युज्ज्वलपुष्पसंपदः ।
न चम्पकं भृङ्गगणः सिषेवे
कथं सुगन्धे मलिनात्मनां रतिः ॥

(आ) Any 82.53.

(b) °संपदः Any.

Vaṁśastha metre.

The swarms of bees do not resort to the *campaka*-flower (*Michelia Campaka*) which possesses the wealth of extremely brilliant flowers and which has extraordinary fragrance. How can those with dirty bodies (the bee being black) love fine fragrance? (A. A. R.)

1227*

अनन्यसामान्यतया प्रसिद्धस्
त्यागीति गीतो जगतीतले यः ।
अभूदहंपूर्विकया गतानाम्
अतीव भूमिः स्मरमार्गणानाम् ॥

(आ) ARJ 75.1-2.

Upajāti metre (Upendravajrā and Indravajrā).

That (god Śiva) who is sung in the world as a *tyāgī* (one who has no attachments) and who has unrivalled fame (in this respect) became very much the object [target] of the arrows of Cupid which flew in rapid succession (in rivalry). (A. A. R.).

1228

अनन्यालम्बनत्वेन प्रेम भागवतं भज ।
नृणां प्रेमेति का मात्रा प्राप्तं प्रेम प्रभोर्यदि ॥

(आ) SSMā 23

Cultivate love of the Lord, placing reliance nowhere else. What signifies the love of humans if the love of the Lord is obtained? [How much value is there in human love if we are beloved of the Lord?] (A. A. R.).

1229*

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।
तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥

(अ) MBh (MBh (Bh) 6.31, 22; BhG. 9.22)
(आ) Sama 2. अ 25.

Thinking on Me, with no other thought,/ what folk wait upon Me,/ to them, when they are constant in perseverance,/I bring acquisition and peaceful possession (of their aim) (F. Edgerton's translation).

1230*

अनन्याश्रितचित्तेन सेवितोऽपि च वारिदः ।
सिञ्चेन्न चेत् तदा मन्ये चातकस्यैव पातकम् ॥

(आ) PdT 196 (a. Bhāskara).
(c) चेत् om PdT.

Even when the cloud is resorted to [served] with a mind not attached to anything else by the *cātaka*-bird, it [the cloud] does not give water, methinks, it is only due to the sins (of the bird). (A. A. R.).

1231

अनपेक्षितगुरुवचना
सर्वान् ग्रन्थीन् विभेदयति सम्यक् ।
प्रकटयति पररहस्यं
विमर्शशक्तिर्निजा जयति ॥

(आ) VS 2, SR 30.10 (a. VS).
Āryā metre.

Victorious is the power of one's own discriminative contemplation which, without looking for the words of elders, resolves well all knotty problems and reveals the secret thoughts of others. (A. A. R.).

अनपेक्षितमर्यादं see No. 1289.
अनबन्धांश्च संप्रेक्ष्य see No. 1475.

1232

अनभिज्ञाय शास्त्रार्थान् पुरुषाः पशुबुद्धयः ।
प्रागल्भ्याद्वक्तुमिच्छन्ति मन्त्रेष्वभ्यन्तरीकृताः ॥

(अ) R (R(Bar) 6.51. 14, R (G) 6. 40. 14, (L) 6. 41. 14 R (B) 6.63,14, R (L) 6. 63, 14).
(ā) °ज्ञा हि शास्त्राणां बहवः पशुबुद्धयः R(var.)
(c) प्रगल्भ्यं or ब्रह्मावद् R (var.).
(d) मन्त्रिषु R (var.), °स्यान्तरीकृताः or तरतः कृताः or °स्यांतरिकुतं R (var.).

Ignorant and uneducated councillors, who are no better than animals, often offer wrong advice even in vital matters. They should be avoided (T. S. Raghavacharya's translation).

1233

अनभिज्ञो गुणानां यो न भृत्यैः सोऽनुगम्यते ।
धनाढ्योऽपि कुलीनोऽपि क्रमायातोऽपि भूपतिः ॥

(अ) P (PP 1. 61, Pts 1.73, PtsK 1.83).
(आ) SR 148. 271, SBB 472. 177, IS 246.
(b) भृत्यैरनुगम्यते Pts, PtsK, SR, SSB

Servants leave the kings who their/ qualities ignore, //even kings of lofty line,/ wealthy, served of yore. (A. W. Ryder's translation).

1234

अनभिध्या परस्वेषु सर्वसत्त्वेषु सौहृदम् ।
कर्मणां फलमस्तीति त्रिविधं मनसा चरेत् ॥

(अ) MBh. (MBh (Bh) 13.13. 5, MBh (R) 13, 13, 5; MBh. (C) 13. 586)
(आ) ŚP 634, VS 2964, SR 154. 38 (a. MBh), SSB 481.38, IS 247.
(इ) SS (OJ) 80.
(a) अस्पृहां परवित्तेषु VS; अनभिध्यां (अना°, °ध्यं) MBh (var ŚP, SS). (OJ); परार्थेषु MBh (var.).
(b) सत्यं सर्वेषु MBh (var.); चारुषम् [सौ°] SS (OJ).
(d) त्रि° म° tr. ŚP, VS, SR, SSB; त्रितयं IS; मनसा तृयं चरेत् ŚP (MS) according to IS; स्मरेत् [च°] MBh (var.)

Coveting the possessions of others, doing injury to others, and disbelief in the ordinances of the Vedas, are the three acts done with the mind which should always be avoided (P. C. Roy's translation).

*The text is construed in the negative form. P.C. Roy translates it in the pisitive form. Raghu Vira translates the SS (OS) text in the following way "One must cultivate three attitudes—no desire for other's goods, kindliness to all creatures and a robust faith in the fructification of deeds".

1235*

अनभिलषतः श्रीलीलाब्जे परागविलेपनं
त्रिदशकरिणः पातुं दानप्रवाहमवाञ्छतः ।
त्रिदशसुमनोगन्धासक्तिं विमुक्तवतः सखे
बत खलु शिवा संतुष्टस्य द्विरेफ तव स्थितिः ॥

(आ) Skm (Skm (B) 1784, Skm (POS) 4.29,4) (a. Maṅgala).
Hariṇī metre.

Oh friend bee, who are ever contented, auspicious is your state[condition of life], you, who do not desire the cosmetic of the pollen of the sportive lotus of Lakṣmī, or to drink the flow of ichor (from the temples) of the divine elephants and who have given up attachment to the fragrance of heavenly flowers (A. A. R.).

अनभ्यासाच्च वेदानाम् see No. 1239.

अनभ्यासमला वेदाः see No. 1329.

अनभ्यासहता विद्या see No. 1237.

1236

अनभ्यासहतोत्साहा परेण परिभूयते ।
या लज्जाजननी जाड्यात् किं तया मन्दविद्यया ।।

(अ) Dar 3.40.

What is the use of that dull learning which is slighted as it is not pursued with enthusiasm and which, on account of lethargy, produces shame ? (A. A. R.).

1237

अनभ्यासहता विद्या हतो राजविरोधकृत् ।
जीवनार्थं हतं तीर्थं जीवनार्थं हतं व्रतम् ।।

(अ) PdP, Uttarakhaṇḍa 242. 23 and Ādikhaṇḍa 29.31.
(b) बोधो [राज°] Ādikhaṇḍa.

Learning is undone if not practised (constantly), undone is he who opposes the king, he who uses a holy place for his livelihood is undone and accursed is he who performs *vratas* for livelihood. (A.A.R.).

1238

अनभ्यासेन विद्यानाम् असंसर्गेण धीमताम् ।
अनिग्रहेण चाक्षाणां जायते व्यसनं नृणाम् ।।

(अ) KāD (KāD (Bh) 2.247, KāD (B) 2.247, KāD (R) 2.247)[1].
(आ) Sar 326.31. AA 50.68, SRHt 197. 116 (a. MBh), SR 381. 153 (a KāD), IS 248.
(a) वेदानाम् [वि°] SRHt.
(d) जा° व्या° tr. Sar, AA, SRHt.

1 Wrongly marked 2.240.

Because men are not devoted to learning, have no contact with wise people and do not restrain senses, disaster arises.

1239

अनभ्यासेन वेदानाम् आचारस्य च वर्जनात् ।
आलस्यादन्नदोषाच्च मृत्युर्विप्रान् जिघांसति ।।

(अ) Mn 5. 4.
(आ) PSDh 2. 1; 9, 14-5, SSSN 25.3.
(a) अनभ्यासाच्च PSDh.
(b) विवर्जनात् Mn. (var.); च लङ्घनात् PSDh, SSSN; विवर्जनात् Mn (var.) (Kaśmirian); तु [च] Mn. (var.) (Govindarāja.

Through neglect of Veda study, through deviation from the rule of conduct, through remissness (in the fulfilment of duties,) and through faults (committed by eating forbidden) food, Death becomes eager to shorten the lives of Brāhmaṇas (G. Bühler's translation).

अनभ्यासे विषं विद्या see **दुरधीता विषं विद्या**

अनभ्यासे विषं शास्त्रं see **दुरधीता विषं विद्या**

1240

अनभ्यासैर्हता विद्या नित्यहासैर्हताः स्त्रियः ।
कुबीजेन हतं क्षेत्रं भृत्यदोषैर्हता नृपाः ।।

(अ) Cr 48 (CS 1.16, CNPh 149 (Crn 193); (cf. आलस्योपहता विद्या; कुस्त्री हन्ति कुटुम्बानि, वैद्यं पानरतं नष्टं कुपठितं; हतमश्रोत्रियं श्राद्धं.
(आ) IS 7442.
(इ) NŚ (os) 4.18.
(a) अनभ्यासै (°सं CNPh) CS (var.), CNPh.
(b) नित्ये CS (var.); नित्यहसौ (°स CNPh), CS (var), CNPh; हता CS (var.), CNPh; स्त्रिय (°या; °यां) CS (var).
(c) कुवीर्येन (°विर्ये; °वीर्ये) CS (var); कुविजेन (°वीजेण) CS (var); अल्पबीज[कु°]CNPh; क्षत्रं CS (var.).
(d) अल्पकोशहतो नृपः CNPh; भृत्ये दोषैर् CS (var.); तृत्यदोषै or भृत्यदाषै (°दो°) CS (var.); नृपः (°पा; °प) CS (var).

Lost is learning because of absence of study; lost are women because of constant fun-making; lost is arable land because of bad seeds; lost are kings because of the faults of their servants.

1241*

अनभ्रवृष्टिः श्रवणामृतस्य
सरस्वती विभ्रमजन्मभूमिः।
वैदर्भरीतिः कृतिनामुदेति
सौभाग्यलाभप्रतिभूः पदानाम् ।।

(आ) SR 31.28, SSB 50.28.
Upajāti metre (Upendravajrā and Indravajrā).
The Vaidarbha style of composition, the guarantee of economy of beautiful expressions, which is a shower without clouds of ambrosia to the ears and the birth place of the pleasing sport of the goddess of learning, comes to the fortunate (poets). (A .A. R.).

1242*

अनभ्रे विद्युतं दृष्ट्वा दक्षिणां दिशमाश्रिताम् ।
रात्राविन्द्रधनुश्चापि जीवितं द्वित्रिमासिकम् ॥

(अ) Mārkaṇḍeya purāṇa. 43.10.
(आ) ŚP 4575.
(c) पयसीन्द्रधनुर्वापि ŚP.
(d) त्रिद्विया ŚP.
When he sees lightning flashing in the south in a cloudless sky or sees a rainbow at night his life will last two or three months. (F.F. Pargiter's translation[1]).

1 Description of one of the ill omens.

1243

अनम्राक्रमणं शौर्यं धनं निजभुजार्जितम् ।
भार्या रूपानुरूपा च पुरुषस्येह युज्यते ॥
अन्यथा तु किमेतेन रूपेणापि...

(अ) KSS (KSS (AKM) 12.101,51; KSS (NSP) 12.101, 51).
(आ) IS 249.
(d) पूज्यते [यु°] KSS (NSP).
(f) त्रयेणापि ? KSS (NSP).
Courage invincible in assault, and wealth won by his own arm, and a wife equal to him in beauty become a hero on this earth. Otherwise what is the use of this beauty? (C. H. Tawney's translation).

1244

अनयनपथे प्रिये न
व्यथा यथा दृश्य एव दुष्प्रापे ।
म्लानैव केवलं निशि
तपनशिला वासरे ज्वलति ॥

(आ) SR 288.7, SSB 123.8.
(b) दुःप्रापे SR, SSB.
Āryā metre.
It is not so painful when the dear one goes along the wrong path as when we see it and are helpless (to remedy it); the sun stone (Convex lens) is all faded [quiet] at night, but blazes during the day. (A.A.R.)

1245

अनयश्च नयश्चापि दैवात् संपद्यते नरैः ।
तद्वशात् कुरुते कर्म शुभाशुभफलं पुमान् ॥

(अ) P (PM 5.51)
Incorrect and correct plans [Courses of policy] come to men by fate; under its influence they perform actions which result in bad or good. (A. A. R.).

1246

अनया कृतमन्यभुक्तया
वसुधागोचरया विरक्तया ।
अतिशायि महेन्द्रयोषितां
वपुषा किं न तवावरोधनम् ॥

(अ) Aś 5.21.
Viyoginī metre.
Turn away your mind from this woman who has been enjoyed by another, who is a mere occupier of the earth, and who entertains no love for you. Are not the ladies of your harem superior in beauty to the women of Indra ? (C.S. Sastri's translation).

1247*

अनया जघनाभोग- भरमन्थरयानया ।
अन्यतोऽपि व्रजन्त्या मे हृदये निहितं पदम् ॥

(अ) Nāg 1. 19.
(आ) VS 1205 (a Śrī Harṣa).
(b) गुरुमन्थरयातया VS.
Though with her gait, slow by reason of the weight of her hips, she goes elsewhere, her foot has been set in my heart. (C. S. R. Sastri's translation).

1248*

अनया तव रूपसीमया
कृतसंस्कारविबोधनस्य मे ।
चिरमप्यवलोकिताद्य सा
स्मृतिमारूढवती शुचिस्मिता ॥

(अ) Naiṣ 2.43.
Viyoginī metre.
My recollection being roused by this climax of thy beauty, it is today that the pure-smiling damsel has come to my

mind, though I have seen her for a long span of time (K.K. Handiqui's translation).

1249*

अनयानुक्रमणिकया
मुक्तामणयो मयाभिहिताः ।
एकैकोऽपि हि भास्वान्
किं पुनरेषां निगद्यते निकरः ॥

(आ) SuM, Granthakrama 12.
(a) अनया मुक्तामणीकया SuM (var) (sic!).
Udgīti āryā metre.

Gems [pearls] of sayings have been uttered by me by this Anukramaṇikā [the index showing the successive verses in this work]. Each one of them is resplendent, what then shall we say of their combination? (A. A. R.).

अनयामरकाम्य° See No. 1251.

1250*

अनया रत्नसमृद्धया
सागर लहलहसि किमिह लहरीभिः ।
त्वद्वल्लभा वराक्यो
वहन्ति वर्षासु वारीणि ॥

(आ) SuM 5.3, Any 95.29.
(b) सागर किं लहलहसि ल° SuM (*contra metrum*); लहसि SuM (var).
(c) तद्वल्लभा SuM (var.), Any.
(d) प्रावृषि चेद्वहंति सलिलानि SuM (!)
Āryā metre.

Why are you, O Sea, snorting [gloating] with your wealth of gems and waves? It is your poor wives [rivers] that bring all these waters during the rains? (A. A. R.).

1251*

अनया सुरकाम्यमानया
सह योगः सुलभस्तु न त्वया ।
घनसंवृतयाम्बुदागमे
कुमुदेनेव निशाकरत्विषा ॥

(अ) Naiṣ 2.46.
(a) अनयामरकाम्यमानया Naiṣ (var.).
Viyoginī metre.

But union with her, desired by the gods, is not easy for thee, just as in the rainy season union with the beclouded moonlight is not easy for the lotus of the night (K. K. Handiqui's translation).

1252*

अनयेनेव राज्यश्रीर् दैन्येनेव मनस्विता ।
मम्लौ साथ विषादेन पद्मिनीव हिमाम्भसा ॥

(आ) Kpr 10.410 (p. 572).
(a) अनयेनैव Kpr. (var.).
(b) दैन्येनैव Kpr. (var.).

She withered through grief—as royal splendour through injustice and corruption, as courage through poverty, or as lotus through frost. (G. Jhā's translation)[1].

1. Example of *mālopamā* (string simile).

1253*

अनयोरनवद्याङ्गि स्तनयोर्जृम्भमाणयोः ।
अवकाशो न पर्याप्तस् तव बाहुलतान्तरे ॥

(अ) KāD (KāD (Bh) 1. 87, KāD (B) 1.87, KāD (R) 1.87). See No. 3190.
(आ) Sar 132. 187, Can 40, 13-4, SR 312.16 (a. KāD), SSB 166.16, IS 250, Kuval 13 *ad* 40 (p. 45) and 96 *ad* 163 (p.178).
(d) °लतान्तर KāD (Bh) (var.).

O maiden with faultless limbs, there is not space enough between the creeperlike arms for the expansion of those swelling breasts. (A. B. Keith's translation in "A History of Sanskrit Literature" p. 377).

1254

अनयो विनयस्तस्य विधिर्यस्यानुवर्तते ।
नयः सम्यक्प्रयुक्तोऽपि भाग्यहीनस्य दुर्नयः ॥

(आ) VS 3114.

Even incorrect policy turns out to be correct to him when fate is favourable. (Conversely) correct policy though followed diligently by an unfortunate person becomes only bad policy (A.A.R.).

अनर्घमपि माणिक्यं see No. 1256.

1255*

अनर्घ्यं सौन्दर्यं जगदुपरि माधुर्यलहरी-
परीतं सौरभ्यं दिशि दिशि रसैकव्यसनिता ।
इति प्रीत्यास्माभिस्त्वयि खलु रसाले व्यवसितं
क एवं जानीते यदसि कटुकीटैरुपहतः ॥

(आ) PdT 231.
(a) अनर्घ्यं [अन°] PdT (var.); सौन्दर्यं (°दर्यं) PdT (var.).
(b) परीतं [प°] PdT (var.); दिशि दि second]

PdT (var.) °व्यसनिनाम् PdT (var.).
(*d*) °कीटैरुपहितः PdT (var.).
Śikhariṇi metre.

Unsurpassed beauty, a fragrance filled with waves of sweetness wafting over the world and intense interest of all in all quarters—such, O Mango fruit, were our pleasing thoughts when we resolved on enjoying you, but whoever knows that you were thus accursed with bitter worms ? (A.A.R.)

1256

अनर्घ्यमपि माणिक्यं हेमाश्रयमपेक्षते ।
अनाश्रया न शोभन्ते पण्डिता वनिता लताः ॥

(आ) SR 160.321, SSB 491. 328, Sama 2 व 37.
(*a*) अनर्घमपि Sama.
(*c*) विनाश्रया Sama.

A ruby, though invaluable, requires the support of gold (to be set in); learned men, women and creepers do not shine [are not seen at their best] without support (of kings, lovers and trees). (A.A.R.).

1257*

अनर्घ्यलावण्यनिधानभूमिर्
न कस्य लोभं लटभा तनोति ।
अवैमि पुष्पायुधयामिकोऽस्याम्
अविश्वसन् न क्षणमेति निद्राम् ॥

(अ) Vikram. 9.68.
Upendravajrā metre.

Whose temptation is not raised by (this) beautiful one, the receptacle of invaluable charm ? I think that the flower-arrowed god, the watchman, disbelieving her, does not sleep for a moment (S. Ch. Banerji's translation).

1258

अनर्घ्याण्यपि रत्नानि लभ्यन्ते विभवैः सुखम् ।
दुर्लभो रत्नकोटचापि क्षणोऽपि हि गतायुषः ॥

(आ) IS 251, Subh 57.
(*d*) गतजायुषः [हि ग°] Subh.

Even an invaluable jewel can be easily obtained for money; but one whose life (is due) to expire cannot obtain even a moment (of life) for millions of jewels.

1259

अनर्थकं विप्रवासं गृहेभ्यः
पापैः संधिं परदाराभिमर्शम् ।
दम्भं स्तैन्यं पैशुनं मद्यपानं
न सेवते यः स सुखी सदैव ॥

(अ) MBh (MBh (Bh) 5. 33, 89, MBh (R) 5.33, 108, MBh (C) 5. 1078).
(आ) SRHt 80.1 (a. MBh), SR 381.155 (a. MBh), IS 252.
(*b*) °भिमर्षं or °भिमर्षणं or °विमर्शं or °भिमशनं MBh (var).
(*c*) दर्पं [द°] MBh (var.); दैन्यं [द°] SR; स्तेन्यं [स्तै°] MBh (var.).
(*d*) च [स] MBh (var.); यश्च [यः स] MBh; (var.), SR; स धन्यः [स°] MBh. (var.); स देवः [स°] SRHt.
Upajāti metre (Upendravajrā and Indravajrā, (epic).

He who does not live away from home without purpose, nor mingle with the sinful, nor commit outrage on another's wife, who is neither arrogant, stealthy, slanderous, nor addicted to drinking, is always happy. (V. P. N. Menon's translation).

अनर्थत्वान्मनुष्याणाम् see No. 1265.

1260

अनर्थमकरागाराद् अस्मात् संसारसागरात् ।
उड्डीयते निरुद्वेगं सर्वत्यागेन पुत्रक ॥

(अ) BhŚ 366 (doubtful).

By giving up all (attachments), O son, one flies up (to the happiness of heaven) without worry from the ocean of worldly life which is a veritable abode of alligators in the form of dangers. (A. A. R.)

1261

अनर्थमर्थतः पश्यन्न् अर्थं चैवाप्यनर्थतः ।
इन्द्रियैः प्रसृतो बालः सुदुःखं मन्यते सुखम् ॥

(अ) MBh (MBh (Bh) 5.34, 59, MBh (R) 5.34, 61, MBh, (C) 5.1156)
(आ) SR 381.156 (a. MBh), Brāhmadharma 2.10,7 (87), IS 254, SRHt 73. 10 (a. KN), SSN 60.7.
(*b*) अनर्थवत् MBh. (var.).
(*c*) इन्द्रियैरजितैर्बालः MBh. (C), SR, Brāhmadharma; इंद्रिय° MBh (var.); प्रसृतैः or अजितैः or प्राकृतः MBh (var.).
(*d*) सदुःखं MBh (var.).

That fool of a man, with his unconquered senses, sees evil in good and good in evil likewise. He looks upon misery as happiness. (V.P.N. Menon's translation).

1262

अनर्थाश्चार्थरूपेण अर्थाश्चानर्थरूपतः ।
अर्थायैव हि केषांचिद् धननाशो भवत्युत ॥

(अ) MBh (MBh) (Bh) 12.105, 37 *cd*-38 *ab*, (MBh (R) 12.104, 37-8; MBh (C) 3885). Cf बुद्ध्यै कलुष°.

(आ) IS 255.

(*a*) अनर्थात्यर्थरूपेण MBh (var); अनर्थाश् MBh (var.).

(*b*) ह्यर्थाश् or अर्थाश् or व्यर्थाश् or ह्यर्थाश् MBh (var.); °रूपितः or °रूपिणः or °करिणः [°रू°] MBh (var.).

(*c*) अर्था एव or अर्थाच्चैव [अ°] MBh (var.).

(*d*) धननाशा (°राशौ; °शो; °ना;) भवंत्युत MBh (var.); भवंति [भ°] MBh (var.).

Loss appears in the form of profit; and profit in the form of loss; therefore loss of property proves to be for some—a profit.

अनर्थाश्चार्थरूपेण see No. 1262.

1263

अनर्था ह्यर्थरूपाश्च अर्थाश्चानर्थरूपिणः ।
भवन्ति ते विनाशाय दैवायत्तस्य रोचते ॥

(अ) Cr. 1146 (CPS 378.19), GP 1.110, 23. Cf. अनर्थोऽप्य°.

(*a*) °रूपेण CPS, GPy. CN Sap.

(*c*) हि [ते] CPS.

(*d*) दैवात्ततस्य CPS, GPy; वै सदा [°रो°] GP.

Depending on the whims of fate dangers, in the form of wealth and wealth in the form of dangers, may lead to your destruction.

अनर्था ह्यर्थरूपाश्च (°पेण) तथा° see No. 1267.

1264

अनर्थितर्पणं वित्तं चित्तमध्यानदर्पणम् ।
अतीर्थसर्पणं देहं पर्यन्ते शोच्यतां व्रजेत् ॥

(अ) Rājataraṅgiṇī of Jonarāja 696.

(आ) VS 3038 (a. Śrī Jonarāja).

Wealth which does not help the needy, and a mind which is proud without meditation and a body which moves not towards a holy place (in pilgrimage) come to grief at the end. (A. A. R.).

1265

अनर्थित्वान्मनुष्याणां भयात् परिजनस्य च ।
मर्यादायाममर्यादाः स्त्रियस्तिष्ठन्ति भर्तृषु ॥

(अ) MBh (MBh (Bh.) 13.38. 16, MBh (R) 13.38, 16, MBh (C) 13. 2217), Cr 49 (CR 8. 87, CPS 271.22; cf. JSAIL 30. 124), GP 1. 115. 65, P (Pts. 1. 142, PtsK 1.158).

(आ) SR 348. 14, SSB 227. 14, IS 256.

(इ) SS (OJ) 435.

(*a*) अनर्थत्वान् (°तान् CR (var.), CR (var.). IS.

(*b*) भयात् CR. MBh (C), P,SR, MBh(Bh), SSB; भिया GP; परजनस्य CR (var.) परिभवस्य MBh (var.); पातभयस्य MBh. (var.).

(*c*) अर्थादपेतमर्यादा GP; °मर्यादयम् CR (var.); °मार्यादां MBh (var.).

(*d*) स्त्रियस GP; तिष्ठति GPy; भर्तृषु MBh (R); सर्वदा [भ°] P, SR, SSB.

Women who (in general) do not know the bounds of morality, remain in the bounds of morality and with their husbands (only when) no other men solicit them, or if they fear their attendants.

1266

अनर्थे चैव निरतम्, अर्थे चैव पराङ्मुखम् ।
न तं भर्तारमिच्छन्ति षण्डं पतिमिव स्त्रियः ॥

(अ) MBh (MBh (Bh) Udyogaparvan 187* +5.38, 29 *cd*; Vid 5.34, 21). Cf. प्रसादो निष्फलो यस्य.

(आ) SRHt 84.2, SSSN 72. 2.

(*d*) षंडं MBh (var.), SRHt, SSSN.

People do not like to have him as their ruler who is ever intent on useless pursuits and averse to useful ones, as women do not like to have eunuchs as their husbands. (V.P.N. Menon's translation).

1267

अनर्थोऽप्यर्थरूपेण तथार्थोऽनर्थरूपभाक् ।
उत्पद्यते विनाशाय तस्मादुक्तं परीक्षयेत् ॥

(अ) Cr 49A (CR 3.18, CNSap 27, CPS 77.65).

(*b*) तदर्थानर्थरूपिणिः CNSap. (cf. No. 1263); तथार्थोनर्थरूपभाक् CR. (var.).

(*d*) सस्मद्युक्तं CR (var.), CNSap; परिचयेत् CR (var.).

One should (carefully) examine what is spoken, for the apparent meaningless may be meaningful and what appears to be sensible may turn out to be dangerous; these may lead to one's undoing.

अनर्थाश्च प्रिया दृष्टा see तूष्णीं वा प्रतिवाक्ये

1268*

अनलंकृतोऽपि माधव
हरसि मनो मे सदा प्रसभम् ।
किं पुनरलंकृतस्त्वं
संप्रति नखरक्षतैस्तस्याः ॥

(आ) PG 219 (a. Viśvanātha). SāhD *ad* 3. 105 (p. 44) (a. Viśvanātha), SSB 240.3 (a. Sāh)
(*a*) सुन्दर [मा°] SāhD, SSB.
(*b*) यतः [स°] SāhD, SSB.
Upagīti āryā.

Since, even when unadorned, O beauteous youth, thou dost forcibly carry off my heart,— how much more now— adorned as thou art with the scratches of the nails of her, (my rival); (Translated in Bibl. Ind. 9).

1269

अनलः शीतनाशाय विषनाशाय गारुडम् ।
विवेको दुःखनाशाय सर्वनाशाय दुर्मतिः ॥

(आ) IS 257, Subh 152 and 198.
(*a*) अनलं or अनिलं Subh.
(*b*) गारुडः Subh.

Fire puts an end to cold; emeralds destroy poison; pain is brought to nought by (correct) Judgment; bad advice annihilates everything.

1270

अनलः सलिलाज्जातः कार्त्तिकेयोऽपि वह्नितः ।
गूढं हि महतां जन्म परिच्छेत्तुं क ईश्वरः ॥

(अ) Bhāratamañjarī 1. 687 (in some other texts 1. 694)

Fire was born of water, and from fire too sprang Kārttikeya. Who is able to know rightly the mysterious origin of the great? (M. S. Bhandare's translation).

1271*

अनलसजवापुष्पोत्पीडच्छवि प्रथमं ततः
समदयवनीगण्डच्छायं पुनर्मधुपिङ्गलम् ।
तदनु च नवस्वर्णादर्शप्रभं शशिनस्ततस्
तरुणतगराकारं बिम्बं विभाति नभस्तले ॥

(आ) SkV 943, Skm (Skm(B) 366, Skm(POS) 1. 74.1).
(*c*) °स्वर्णाभोजप्रभं Skm.
(*d*) तरुणि Skm; तु गवाकार [°त°] Skm (var).
Hariṇī metre.

At first as red as fresh die from the China rose,/then honey-red/ like a Greek girl's cheek that is flushed with wine/ later the colour of a new gold mirror;/ and now, the moon's disc/shines in heaven like a *tagara*-flower. (D. H. H. Ingalls's translation).

1272*

अनलस्तम्भनविद्यां
सुभग भवान् नियतमेव जानाति ।
मन्मथशराग्नितप्ते
हृदि मे कथमन्यथा वससि ॥

(आ) ŚP 3443, SR 284.6 (a. ŚP), SSB 116.8, SRK 136. 56 (a. ŚP), IS 7633, SH 2061 *bis*.
(*b*) भवानेव SH *contra metrum.*
Āryā metre.

O fortunate young man, your honour surely knows the art of making fire innocuous; for, how else could you reside in my heart intensely heated by the fire of the arrows of Cupid ? (A. A. R.).

1273*

अनल्पं जल्पन्तः कति बत गता नो यमपुरं
पुरस्तादस्माकं विधृतनयना व्यात्तवदनाः ।
अतीता यद्येवं न हि निजहितं चेतसि वयं
वहामो हा मोहाद् विषयविषजातादवसिताः ॥

(अ) BhŚ 367 (doubtful).
(*b*) विधृतवदनाः व्याप्तनयनाः (व्यात्तनयनाः) BhŚ.
(*c*) प्रतीता [अ°] BhŚ (var.); प्रतीना BhŚ (var.); यद्येवं [य°] BhŚ (var.).
(*d*) महामोहादस्माद्विषय° [व° हा मो° वि°] BhŚ (var.) मोहाद्विषयजातोदनशिनः [मो° वि°] BhŚ (var.)
Śikhariṇī metre.

Bragging much how many people, alas ! have not disappeared into the city of the god of death with mouths gaping and eyes staring before our very eyes ? In spite of these we do not bear in mind what is beneficial to us, carried away as we are, out of delusion, by the group of poisoning senses. (A. A. R.).

1274*

अनल्पं संतापं शमयति मनोजन्मजनितं
तथा शीतं स्फीतं हिमवति निशीथे ग्लपयति ।
तदेवं कोऽप्यूष्मा रमणपरिरम्भोत्सवमिलत्-
पुरन्ध्रीनीरन्ध्रस्तनकलशजन्मा विजयते ॥

(आ) SkV 580, Kav 304, Prasanna 133*a*
(*a*) जनयति [श°] Prasanna.
(*b*) श्लथयति [ग्ल°] Prasanna, Kav (var.).
(*d*) पुरंध्रीनं [पु°] Prasanna; °स्वस्त° Kav (var.).
Śikhariṇī metre.

It allays the hot fever born love /and dispels the sharp cold of a snowy night:/ hail to their wondrous warmth/ that comes from a woman's close-set jarlike breasts meeting together at the festival/ of her dear love's embrace. (D. H. H. Ingalls's translation).

1275*

अनल्पचिन्ताभरमोहनिश्चला
विलोक्यमानैव करोति साध्वसम् ।
स्वभावशोभानतिमात्रभूषणा
तनुस्तवेयं बत किं नु सुन्दरि ॥

(अ) Amar (Amar (S) 65 [136] Amar (K) 65. (Amar (POS Appendix A 7., Amar (NSP) 65)[1]. To be read together with No. 5819.
(*a*) अनन्तचिन्ता° Amar (var.); मोहविह्वलं Amar (var.).
(*b*) विलोक्यतामेव करोमि साध्वसम् Amar (var.).
(*c*) °वशो भात्वतिमात्रसुन्दरा Amar (var.); °मात्रभूषणं Amar (var.).
(*d*) न [नु] Amar (var.); तु [नु] Amar (Var.); सुन्दरी Amar (var.)
Vaṁśastha metre.

1. Western (Arj) 65; Southern (vema) om; Ravi om; Rāma om; Br. MM 76; BORI I 80; BORI II 78.

Your body though motionless due to weighty delusions of deep anxiety makes me tremble with love when looked at. O charming lady, what alas ! will your charm do to me if you adorn a little your natural loveliness ? (A. A. R.).

1276*

अनल्पत्वात् प्रधानत्वाद् वंशस्येवेतरे स्वराः ।
विजिगीषोर्नृपतयः प्रयान्ति परिवारताम् ॥

(अ) Śiś 2.90

Other kings become the attendants of the conqueror, owing to his greatness and preëminence just as the other notes (of the musical scale) accompany a *vaṁśa* note, on account of the height of its pitch and its being the leading note. (M. S. Bhandare's translation).

1277

अनवद्यमवद्यं स्याद् वारुणीलेशमात्रतः ।
तद्वच्छिष्यो विरुद्धार्थाद् विगुरोरेव नश्यति ॥

(आ) Lau 23.

A pure object becomes impure by contact with even a drop of liquor; so also the student is ruined by a bad teacher of perverted knowledge. (V. Krishnamacharya's translation).

अनवद्या भवन्त्यर्थाः see No. 1339.

1278*

अनवरतकनकवितरण-
जललवभृतकरतरङ्गितार्थिततेः ।
भणितिरिव मतिर्मतिरिव
चेष्टा चेष्टेव कीर्तिरतिविमला ॥

(आ) Kpr 10,412 (p. 580).
Gīti-āryā metre.

Of him who has collected in the form of waves all the beggars by means of his hand full of the water (used in) uninterrupted gifts of gold—of such a king, the Intellect or heart is pure as his words, his actions like his intellect and his fame pure as his actions. (G. Jhā's translation).

1279*

अनवरतधनुर्ज्यास्फालनक्रूरपूर्वं
रविकिरणसहिष्णु स्वेदलेशैरभिन्नम् ।
अपचितमपि गात्रं व्यायतत्वादलक्ष्यं
गिरिचर इव नागः प्राणसारं बिभर्ति ॥

(अ) Śāk 2. 4 (cf. A. Scharpè's Kālidāsa-Lexicon I. 1,p. 27)
(आ) SR 141.2, SSB 458.3.
(*a*) °क्रूरकर्मा Śāk (var.), SR, SSB.
(*b*) °सहिष्णुः Śāk (var.),SR, SSB; अभिन्नः Śāk (var.), SR, SSB.
(*c*) उपचितम् SR, SSB.
Mālinī metre.

Like the majestic elephant that roams/ o'er mountain wilds, so does the king display/ a stalwart frame, instinct with

vigorous life. /His brawny arms and manly chest are scored/by frequent passage of the sounding string; / unharmed he bears the midday sun; no toil/his mighty spirit daunts; his sturdy limbs,/ stripped of redundant flesh, relinquish nought/ of their robust proportions, but appear/ in muscle, nerve, and sinewy fibre cased. (Sir Monier-Williams translation).

1280*

अनवरतनयनविगलित-
जललवघटिताक्षसूत्रवलयेन ।
मृत्युंजयमिव जपति
त्वद्गोत्रं विरहिणी बाला ॥

(आ) VS 1386.
(*b*) लवाविघटित VS (var.).
Āryā metre.

This your young wife separated from you counts in the rosary the letters of your name, as if it were the name of lord Śiva—in the rosary of beads formed by drops of tears dripping incessantly from her eyes (A. A. R.).

1281*

अनवरतनयनविगलित-
जललवपरिमुषितपत्त्रलेखान्तम् ।
करतलनिषण्णमबले
वदनमिदं कं न तापयति ॥

(आ) VS 1595.
Āryā metre.

O (helpless) lady, whom does not this face of yours torment—the face resting on your hands and whose ornamental make-up has been spoiled by drops of tears falling from your eyes incessantly? (A. A. R.).

1282

अनवरतपरोपकरण-
व्यग्रीभवदमलचेतसां महताम् ।
आपातकाटवानि
स्फुरन्ति वचनानि भेषजानीव ॥

(आ) SRK 221. 46 (a. Prasaṅgaratnāvali).
(*d*) स्फरंति SRK.
Gīti/-āryā metre.

The guileless and deep words of the great, whose pure minds are ever devoted to rendering help to others, shine like medicinal plants of the forest which are effective in cures. (A. A. R.).

1283*

अनवरतरसेन रागभाजा
करजपरिक्षतिलब्धसंस्तवेन ।
सपदि तरुणपल्लवेन वध्वा
विगतदयं खलु खण्डितेन मम्ले ॥

(अ) Śiś 7.31.
Puṣpitāgrā metre.

The tender leaf of the young man that is full of *rāga* [red colour : love] due to the incessant flow of *rasa* [sap: passion] and acquainted with nail marks has faded when *khaṇḍita* [plucked : roughly treated] mercilessly by the young woman. (A. A. R.).

अनवसरे गुणवानपि see पश्य शलाकावसरे

1284

अनवसरे च यदुक्तं
सुभाषितं तच्च भवति हास्याय ।
रहसि प्रौढवधूनां
रतिसमये वेदपाठ इव ॥

(आ) SR 170. 756, SSB 505,756.
Āryā metre.

Even an excellent saying, if spoken in an inappropriate moment, turns out to be ludicrous, just as the recitation of the Vedic text at the time of love sports with passionate women in privacy. (A.A.R.).

1285

अनवस्थितचित्तस्य न जने न वने सुखम् ।
जने दहति संसर्गो वने सङ्गविवर्जनम् ॥

(अ) Cr 50 (CV 13.15, CNP I 92, CNT IV 93, CNM 91, CPS, 315.24).
(आ) IS 258, Sama 1. अ 106.
(*a*) °कार्यस्य (कर्म° or कामै°) [°चि°]CV, Sama.
(*b*) रतिः [सु°] CNP I.
(*ab*) °कर्म कर्मवृत्तस्य/न जनेत्तवने सु° CV (var.).
(*c*) जनो CV (var.), CPS, Sama/संसर्गात् (°गाद्) CV (var.), CPS, Sama; दह्यति सङ्गेन CNM, CNP I.
(*d*) वन॑ (व°) CV(var.),CPS, Sama; सङ्गविवर्जनात् (°वर्जिते;° वर्जितम् CV (var.),CNM, CNPI, CPS, Sama.

An unsteady-minded person is neither happy among men nor in the forest: among men he is tormented by (their) company; in the forest by the lack of company.

1286

अनवस्थितचित्तानां प्रसादोऽपि भयंकरः ।
सर्पी हन्ति किल स्नेहाद् अपत्यानि न वैरतः ॥

(आ) IS 259, Subh, 296. Cf. क्वचिद्रुष्टः क्वचित्तुष्टः.
(c) सर्पिर्घ्नति किल स्नेहात् Subh.
(d) चापत्यानि Subh.

Even the brightness of men who are of unstable character brings danger; as is well known, a female serpent kills her offsprings out of love and not out of hate.

1287

अनवहितः किमशक्तो
विबुधैरभ्यर्थितः किमतिरसिकः ।
सर्वंकषोऽपि कालस्
तिरयति सूक्तानि न कवीनाम् ॥

(आ) JS 38.9 (a Vallabhadeva).
(b) किमथ° JS (var.).
Āryā metre.

Is time powerless by oversight? Is it, as a very good appreciator of excellences, he has been requested by the wise? Time, though a destroyer of every thing, does not screen [conceal] the good sayings of poets. (A. A. R.)

अनवाप्तरजा गौरी see No. 3628.

1288

अनवाप्यं च शोकेन शरीरं चोपतप्यते ।
अमित्राश्च प्रहृष्यन्ति मा स्म शोके मनः कृथाः॥

(अ) MBh (MBh (Bh) 5. 36, 43, MBh (C) 5.35, 45, MBh (C) 1304).
(आ) SR 381. 158, (a. MBh), IS 260.
(a) अनवाप्य or संप्राप्तं or अनिवार्यं or अपहास्यश्च (°स्यं) [अन°] MBh (var).
(b) वै प्रतप्यते or चोपतप्यते (°पद्यते) or उपतप्यते [°चो] MBh (var.).
(c) प्रहृष्यंते MBh (var.).

Nothing is gained through grief; on the other hand, the body suffers much and foes rejoice; never lose the mind to grieve. (V. P. N. Menon's translation).

अनवाप्य च शोकेन see No. 1288.

1289

अनवेक्षितमर्यादं नास्तिकं विप्रलुम्पकम् ।
अरक्षितारमत्तारं नृपं विद्यादधोगतिम् ॥

(अ) Mn. 8. 309.
(आ) VirR 255,. 10-1.
(a) अनपेक्षितम् Mn (var.) (Kullūka).
(b) विप्रलोपकम् Mn (var.) (Nandana and VirR).
(d) नृपं गच्छेदधोगतिम् Mn (var.) (Govindarāja); असत्यं च नृपं त्यजेत् Mn (var.) (Nandana, Medhātithi).

Know that the king who heeds not the rules (of the law), who is an atheist, and rapacious, who does not protect (his subjects, but) devours them, will sink low (after death). (G. Bühler's translation).

1290

अनव्यये व्ययं याति व्यये याति सुविस्तृतिम् ।
अपूर्वस्तव कोशोऽयं विद्याकोशेषु भारति ॥

(आ) RJ 1, 111.

O goddess of speech, novel is your treasury of learning among treasuries, inasmuch as it decreases when it is unspent and increases greatly when utilised. (A. A. R.).

1291*

अनसि सीदति सैकतवर्त्मनि
प्रचुरभारभरक्षपितौक्षके ।
गुरुभरोद्धरणोद्धुरकंधरं
स्मरति सारथिरेष धुरंधरम् ॥

(आ) ŚP 962, SR 234.142 (a. ŚP), SSB 630.6, SRK 182.2 (a. ŚP), Any 44.48, AAS 7.3, RJ 478.
(b) °पितोदके SRK; °पितोक्षणि AAS.
(c) °कंधरं VS, Any.
(d) सारथिरद्य VS, Any; सारथिरन्यधु° AAS.
Drutavilambita metre.

The driver of the cart remembers (with gratitude) that prominent ox capable of bearing the burden, whose

neck is held high to pull out the heavy load, when the cart is stuck up in a sandy path with the bulls exhausted by the exceptionally heavy load. (A. A. R.).

1292

अनसूयः कृतप्रज्ञः शोभनान्याचरन् सदा ।
अकृच्छ्रात् सुखमाप्नोति सर्वत्र च विराजते ॥

(अ) MBh (MBh (Bh) 5.35. 55, MBh (C) 5.34, 66-7, MBh (C) 1246-7); cf. No. 3788.
(आ) IS 261.
(a) अनुसूयु: MBh (var.); कृतज्ञश्च MBh (var.); दृढप्रज्ञ: MBh (var.).
(b) धर्ममेवाचरेत्सदा MBh (var).
(c) न कृच्छ्रं (°च्छ्र) or ससुखं or अचिरात् [अ°] MBh (var); महद् or शुभम् [सु°] MBh. (var.).
(d) अपि or स or तु [च] MBh. (var.); विरोचते [°रा°] MBh (var).

He that is not envious and is possessed of wisdom, and is constantly engaged in doing what is only good, will never come into great misery. On the other hand, he shines everywhere, (V. P. N. Menon's translation).

1293

अनसूया क्षमा शान्तिः संतोषः प्रियवादिता ।
कामक्रोधपरित्यागः शिष्टाचारनिदर्शनम् ॥

(आ) SRHt 22. 4 (a. MBh).
(b) सन्तोष: SRHt.

The signs [proof] of good conduct are the absence of envy, patience, quietitude, contentment, sweet-speaking and the giving up of passion and anger. (A.A.R.).

1294

अनसूयार्जवं शौचं संतोषः प्रियवादिता ।
दमः सत्यमनायासो न भवन्ति दुरात्मनाम् ॥

(अ) MBh (MBh (Bh) 5. 34.69, MBh (C) 5.33, 71, MBh (C) 1166).
(आ) IS 262.
(b) नाभिमानिता [प्रिय°] MBh (var.).
(d) नैष मार्गो [न भ°] MBh (var.).

Absence of envy, straightforwardness, purity, contentment, sweetness of speech, self-control, truthfulness and steadiness—these the wicked never possess. (V.P.N. Menon's translation).

अनसूयुः कृतज्ञश्च see No. 1292.

1295

अनस्तमितसारस्य तेजसस्तद्विजृम्भितम् ।
येन पाषाणखण्डस्य मूल्यमल्पं वसुंधरा ॥

(आ) ŚP 1098, SR 217. 49 (a. ŚP), SSB 601.3, Any 88.25.
(b) मौल्य° ŚP; वधसुंरा ŚP, SR, Any.

Triumphant is the brilliance of that piece of stone [gem or: heroic person] whose intrinsic worth is undiminished and hence the earth itself is of little value (in comparison). (A. A. R.).

1296

अनहूतो see No. 1363A

1297

अनाकलितमानुष्याः क्षमासंस्पर्शवर्जिताः ।
प्रतिबुद्धैर्न सेव्यन्ते पूर्वदेवविरोधिनः ॥

(आ) SNi 5.10.

Those who are not proficient in associating with groups of people and devoid of the touch of patience [those who not touch the ground] and inimical to the fame of men of the past and the gods, are not welcomed by intelligent people, like the Piśāca-s [Goblins]. (A. A. R.).

1298*

अनाकाशे चन्द्रः सरसिजदलद्वन्द्वसहितो
गृहीतः पश्चार्धे कुटिलकुटिलैः सोऽपि तिमिरैः ।
सुधां मुञ्चत्युच्चैरनिशमथ संमोहजननीं
किमुत्पातालीयं वदत जगतः कर्तुमुदिता ।

(आ) ŚP 3324, JS 182. 32, SR 263. 197 (a.ŚP), SSB 80.83.
(a) चन्द्रस्सर° JS.
(b) पूर्वार्द्धे SH; कुटिलैस्सोऽपि JS.
(c) °रशनिमथ SR, SSB; °जननी SR.
(d) कर्तुरुदिता SR, SSB.

Śikhariṇī metre.

(This beautiful young lady is verily) the moon, but not situated in the sky [or face] with a pair of blue lilies [or: eyes] furnished at the back with extremely crooked [or: curled] darkness [or: tresses]

and sheds ambrosia [or: rays] day and night producing infatuation— tell me, is this risen in the world as a series of portents (A. A. R.).

1299*

अनाकूतैरेव प्रियसहचरीणां शिशुतया
वचोभिः पाञ्चालीमिथुनमधुना संगमयितुम् ।
उपादत्ते नो वा विरमति न वा केवलमियं
कपोलौ कल्याणी पुलकमुकुलैर्दन्तुरयति ॥

(अ) Anargharāghava 3. 5.
(आ) ŚP 3279 (a. Murāri), JS 173.1 (Murāri), SR 255.27 (a. ŚP), SSB 65. 31 (a Murāri), RJ 755, Vidy 735 (a Murāri), SH 1817 (a. Murāri).
(a) अनाहूतैरेव Vidy.
(b) वचाभिः SH.
Śikhariṇī metre.

Due to her being a child, she [Sītā] did not mind the hidden meanings in the words of her dear playmates, but took up a male and female doll to unite them in marriage; but she neither joined them in this way nor did she desist from doing so; but the auspicious girl only made her cheeks bristle with the hair standing on ends. (A. A. R.).

1300*

अनाकृष्टस्य विषयैर् विद्यानां पारदृश्वनः ।
तस्य धर्मरतेरासीद् वृद्धत्वं जरसा विना ॥

(अ) Ragh 1. 23, (cf.A. Scharpè's Kālidāsa-Lexicon I.4; p. 18).
(आ) Almm 21.

He[1] was not tempted by carnal pleasures, he had seen the very end of (mastered) all branches of knowledge; and had his heart set on the discharge of his duty; so that he had all the perfection of old age without being (actually) aged. (M. R. Kale's translation).

1 King Dilipa.

अनागतं कुलशीलं see No. 419.

1301*

अनागतं भयं दृष्ट्वा नीतिशास्त्रविशारदः ।
अवसन्मूषकस्तत्र कृत्वा शतमुखं बिलम् ॥

(अ) P (PT 2. 4, PTem 2. 4. PP 2.10, PtsK 2.14; cf. PS 1. 794, Cf, PRE 1. 25), H (HJ 1.39, *ad* HS 1.33, HH 11.18-9); (cf. KSS 10.61, 69). cf. Ru. 90.
(आ) IS 265.
(इ) Old Syriac 2. 5, Ar. 3.18.
(a) अनागतभयं IS.
(c) मूषिकस् H.
(d) वृद्धः H.

The mouse, in social ethics skilled,/ saw danger coming. Then/he built and was residing in/a hundred-gated den. (A.W. Ryder's translation).

1302

अनागतं यः कुरुते स शोभते
स शोचते यो न करोत्यनागतम्
वने वसन्नेव जरामुपागतो
बिलस्य वाचा न कदापि हि श्रुता ।

(अ) P (PT तृतीय परिशिष्टम् 79, PP 3, 194, Pts. 3. 164 and 3. 166, Pts 3. 226 and 3.228, PD 300. 14, PT2, 3. 11, PM 3.66).
(आ) IS 263, Subh 122.
(a) शोचते PT.H.
(b) शोच्यते PtsK; शोभते PD.
(c) जरा ममागादसतः सदाबिले PT; वनेऽत्र संस्थस्य समागता जरा Pts, PtsK; वसन्नत्र PD.
(d) वाङ् नैव श्रुता मया क्वचित् PT; वाचो न कदाचन श्रुताः PD; वाणी न Pts PtsK; मे [नः] PtsK; न [हि] Pts.
Vaṁśastha metre.

Joy comes from knowing what to dread,/ and sorrow smites the dunderhead;/ a long life through the woods I've walked,/ but never heard a cave that talked. (A. W. Ryder's translation).

अनागतं हि बुध्यते प्रीतिं see No. 419.

1303

अनागतं हि बुध्येत यच्च कार्यं पुरः स्थितम् ।
न तु बुद्धिक्षयात् किंचिद् अतिक्रामेत् प्रयोजनम् ॥

(अ) MBh (MBh (Bh) Ādiparvan, Appendix I 81, lines 169-170; MBh (C) 1.142, 82-3; MBh (C) 1. 5624).
(आ) IS 264.
(b) उपस्थितम् [पु° स्थि°] MBh (var.).
(d) अतिक्रांतमपेक्षयेत् (°मुपेक्षयेत्; °वेक्ष्यते; °वेक्षयेत् MBh (var.).

One should think about the future and chiefly about the imminent and should not, due to lack of consideration, neglect anything that could one bring to one's (main) objective.

अनागतभतौ see No. 1305

अनागतमौ see No. 1305

1304

अनागतवतीं चिन्तां कृत्वा यस्तु प्रहृष्यति ।
स तिरस्कारमाप्नोति भग्नभाण्डो द्विजो यथा ॥

(अ) H (HJ 4.19, HS 4.15, HM 4.16, HK 4.20, HP 4. 20, HN 4.20, HH 103,20-1, HC 138. 17-8); cf. No. 1305.
(आ) IS 266.
(*a*) यथा द्विजः HP, HN.

He who, having formed a design that has not yet come to pass, exults, (will) incur disgrace, like the Brāhmaṇa that broke the vessels. (F. Johnson's translation).

1305

अनागतवतीं चिन्तां यो नरः कर्तुमिच्छति ।
स भूमौ पाण्डुरः शेते सोमशर्मपिता यथा ॥

(अ) P (PT 5.2, PTem 5.2, PS 5.2, PN, 5.2 PP 5.53, Pts 5.71 and 5.72, PtsK 5.59and 5.60, PRE 5.2, PD 310. 145. PM 5.36). cf, KṣB 16.552; cf, No. 1304 cf. ZDMG 58. 26 and Ru 179.
(आ) IS 267.
(इ) Old Syriac 4.2.
(*a*) अनागतमौ PS; अनागतां मतौ PS (var); अनागतमतौ PS (var.); अनागतविथां PS (var.).
(*b*) असंभाव्यां करोति यः PP, Pts, PtsK.
(*c*) सततं पाण्डुराङ्गस्स्यात् PD; तथा [भू°] PS; एव [भू°] PP, Pts, Pts K; पाण्डरश् PS (var.).
(*d*) नागशर्मपिता यथा PD.

A man who wants to dream about the future will find himself lying on the ground all whitened, like Somaśarman's father. (F. Edgerton's translation in PRE).

अनागतविथां see No. 1305.

1306

अनागतविधाता च प्रत्युत्पन्नमतिश्च यः ।
द्वावेव सुखमेधेते दीर्घसूत्री विनश्यति ॥

(अ) MBh (MBh (Bh) *ad* 12, 135, 1 (307*), MBh (R) 12.137.1 and 12.137, 20, MBh, (C) 12.4889 and 4908), P (PT I. 128 PTem 1.117, PS 1.118, PN 2. 95, PP 1.326, Pts, 1. 318, PtsK 1.361 and. 1. 367, PRE 1.127,, PD 308. 118, PM 1. 133, Ptu 1. 42), H (HJ 4.5, HS 4.5, HM 4.6, HK 4.5, HP 4.5, HN 4.5, HH 99.7-8, HC 132. 17-8) Cr. 51 (CV 13.6, CNP I 85, CNP II 122, CNPh, 154, CNT IV 86, CPS 313. 21); cf. KSS 10.60, 178; cf. KṣB. 16.336, cf. JSAIL 24. 129 and 30.88; cf, Ru 68.
(आ) SRHt 56.1 (a. Vallabhadeva); IS 268, Sama 1.105, SSSN 46.1
(इ) Old Syriac 1.47, Tantr (OJ) 74.
(*a*) अनागतिविधाता CNP II Tantr (OJ).
(*b*) द्वाविमौ SSSN; तथा [च यः] MBh (var), PN, PtsK, PD, H, Cr, Sama; सः [यः] PS (var.).
(*c*) द्वावेते MBh (var); CV (var), PP (var); द्वावेतौ MBh (var.), PT, PTem, PS, PN. PP, Pts, PtsK PRE, H, Cr, SRHt, द्वाविमौ PS (var.), PD, PTu, SSSN; सुखम् PP. (var.); एधन्ते [एधेते] HP (var.).
(*d*) यद्भविष्यन्ति भावि च CNPII; यद्भविष्यो [दी°] PT, PTem, PS, PN, PP, Pts, PtsK, PRE, PD, H, Cr (but CNP I as above), SRHt, Sama, SSSN, Tantri (oj); Tantr (oj); दीर्घसूत्रो MBh (var); विशेष्यति PS (var); विनाशितः PS (var); विनस्यति CV (var); भविष्यति HS (var); दैवदृष्टिर् CV (var.).

These two : one that provides for the future and one having presence in mind are always happy; a procrastinating man[1] perishes.

1 in most texts यद्भविष्यो-what will be, will be;

1307

अनागतविधातारम् अप्रमत्तमकोपनम् ।
स्थिरारम्भमदीनं च नरं श्रीरुपतिष्ठति ॥

(आ) ŚP 1430, VS 2650, SR 62. 6 (a. ŚP), SSB 327.6 IS 269, SH 1176.
(*b*) अप्रतीकारकोपनं VS (MS); अप्रीतिकार° ŚP (MS).
(*c*) चिरार° VS; स्थिरारंभं वदान्यं च VS (MS).
(*d*) उपतिष्ठते ŚP, VS (MS), SR, SSB, SH.

The goddess of (good) fortune supports one whom reversal is due to befall in the future, if he is not negligent, is not inclined to fall into anger, is persevering and is not faint-hearted.

1308

अनागतविधानं च कर्तव्यं विषये नृपैः ॥
आगमश्चापि कर्तव्यस् तथा दोषो न जायते ॥

(अ) R (R (Bar) Bālakāṇḍa, App I. No. 3, lines 11-2, R (G) 1. 16, 8).

(आ) IS 270, Skr 37.
(a) अनगत° R (var) or अनागते R (var); °विकारं R (var); तु [च] R (var.).
(b) °विषये न R (var) (*contra metrum*).
(c) आगममश्रात्र R (var.); कर्तव्यो R. (var.).
(d) तदा or यथा [त°] R (var.).

A king should take precautions for possible disturbances in his kingdom and also for the present situation; thus no harm will be done. (A.A.R.).

1309

अनागतविधानं तु कर्तव्यं शुभमिच्छता ।
आपदं शङ्कमानेन पुरुषेण विपश्चिता ॥

(अ) R (R (Bar) 3.23. 10, R (B) 3, 24,11, R (G) 3. 30, 20).
(आ) SSap 257.
(a) च[तु] R (var.).
(b) शुभलक्षणः or इह (°ति) लक्षणः or शुभदर्शन or जयमिच्छता R (var.).
(c) आपदाशंकमानेन R (var.), SSap; आत्मदेशं (अप°) सदा वीर R (var); शंसमानेन or ततुकामेन [श°] R (var.).
(d) विजानता R (var.).

A considerate person that wisheth for his welfare, apprehending peril, should prevent disaster ere it arrives. (M. N. Dutt's translation).

अनागतां मतौ चिन्तां see No. 1305.

अनागतिविधाता see No. 1306.

1310

अनागतोपधं हिंस्रं दुर्बुद्धिमबहुश्रुतम् ।
त्यक्तोपात्तं मद्यपान- द्यूतस्त्रीमृगयाप्रियम् ॥
कार्ये महति युञ्जानो हीयतेऽर्थपतिः श्रिया ॥

(आ) SRHt 102.8 (a. MBh), SSN 2.64.8. + *a* of 2.64.9.
(*a*) अनितिकोविदं SSSN.

A king (lord of riches) will be deprived of his prosperity, if he employs in serious undertakings a person who is without honesty, loyalty and other virtues,injuring others, evil-minded, not well-learned, a loser of gains, and addicted to drinking wine, gambling, lustful women and hunting (A. A. R.)

1311*

अनाघ्रातं पुष्पं किसलयमलूनं कररुहैर्
अनाविद्धं रत्नं मधु नवमनास्वादितरसम् ।
अखण्डं पुण्यानां फलमिव च तद्रूपमनघं
न जाने भोक्तारं कमिह समुपस्थास्यति विधिः॥

(अ) Śāk 2. 11 (in some texts 2.10); (cf A. Scharpé's Kālidāsa-Lexicon I 1; p. 30), BhŚ 203.
(आ) ŚP 3271 (a. Kālidāsa), VS 1332 (a. Kālidāsa) Sar 426. 44, Amd 256, 713, Daśarūpa *ad* 2. 34 (a. Śāk), SR 255. 25 (a. Śāk), SSB 65. 29 (a. Kālidāsa), SRK 286.8 (a. Śāk), IS 271, Pr 362.
(a) पुष्पं BhŚ (var.); किशलयम् BhŚ.
(b) अनमुक्तं (°मुक्तं BhŚ (var.), Śāk (var), Amd, Sar (var.), BhŚ (var.), मधुवनम् [म° नि°] BhŚ (var); निधुवनं [म° नि°] BhŚ (var.) I
(c) भवद् रूपमनघं BhŚ, फलमपि तद्रूपमधिकं IS.
(d) क इह (or इव) BhŚ (but Ao-r as above) किमिह BhŚ (var.); कमिव VS, Amd; कथमपि समुपस्यत इति BhŚ. (var.); समुपस्थास्यत BhŚ, (but A in BhŚ as above); इति [भु]BhŚ (but A as above), VS; भुवि,[वि°] Śāk(var.), VS, Amd, SRV.

Śikhariṇī metre.

This peerless maid is like a fragrant flower,/ whose perfumed breath has never been diffused;/ a tender bud that no profaning hand has dared to sever from its parent stalk;/a gem of priceless water, just released pure and unblemished from its glittering bed./ Or may the maiden haply be compared/ to sweetest honey, that no mortal lip/has sipped; or, rather, to the mellowed fruit/of virtuous actions in some former birth (Sir Monier-Williams's translation).

1312

अनातपत्रोऽप्ययमत्र लक्ष्यते
सितातपत्रैरिव सर्वतो वृतः ।
अचामरोऽप्येष सदैव वीज्यते
विलासबालव्यजनेन कोऽप्ययम् ॥

(अ) Navasāhasāṁkacarita 4.31.
(आ) ARJ 209.4-7.

Vaṁśastha metre.

This person, though without the (royal) umbrella is seen to be surrounded on all sides with white umbrellas; and though not possessed of the (royal) chowries he is always fanned by the bushy tail of the *camarī*-deer in the form of his own lustre. (A. A. R.).

1313

अनातुरोत्कण्ठितयोः प्रसिध्यता
समागमेनापि रतिर्न मां प्रति ।
परस्परप्राप्तिनिराशयोर्वरं
शरीरनाशोऽपि समानुरागयोः ॥

(अ) Māl 3. 15 (cf. A. Scharpè's Kālidāsa-Lexicon I 2; p. 34).
(आ) SR 381.159 (a. Māl.), IS 272.
(a) अनादरोत्क° Māl (var.).
(d) समानरागयोः IS.
Vaṁśastha metre.

To me [that is, in my eyes] (there is) no pleasure even from a union brought about successfully between two (lovers, one of whom is) indifferent and (the other is) restless (in love); better (is) even the destruction of bodies of two who are equally affectionate but who despair of securing each other. (R. D. Karmarkar's translation).

1314

अनात्मवान् नयद्वेषी वर्धयन्नरिसंपदः ।
प्राप्यापि महदैश्वर्यं सह तेन विनश्यति ॥

(अ) KN (KN (ĀnSS) 5.4; KN (BI) 5.4).
(आ) SRHt 64.4 (a. KN), SR 381, 161 (a. KN), SSSN 53.6, IS 273.
(b) अतिसम्पदः KN (BI), SR, °सम्पदम् SSSN.
(d) विपद्यते KN (BI), SRHt, SR, SSSN.

An unjust and worthless king indirectly helps in enhancing the prosperity of his foes; (he) meets with destruction even during his (apparently) sunny days. (M. N. Dutt's translation).

1315

अनाथानां दरिद्राणां बालवृद्धतपस्विनाम् ।
अन्यायपरिभूतानां सर्वेषां पार्थिवो गतिः ॥

(अ) Cr 52 (CS 1.82, CNG 265, Crn 38). See दुर्बलस्य बलं राजा and दुर्बलानामनाथानां.
(आ) IS 7443.
(a) दरिद्राणाम् अनाथानां CNG; अनाथानं CS (var.).
(c) अनायपरिभूतानां CS (var); अन्यानां परिभूतानां CS (var.).
(d) प्रथिवो CS (var.); गति CS (var.).

The king is the refuge of the defenseless, of the poor, of children, of the aged, of the ascetics, and of all those who are unjustly oppressed.

1316

अनाथानां नाथो गतिरगतिकानां व्यसनिनां
विनेता भीतानामभयमधृतीनां भरवशः ।
सुहृद्बन्धुः स्वामी शरणमुपकारी वरगुरुः
पिता माता भ्राता जगति पुरुषो यः स नृपतिः ॥

(अ) Cr 53 (CR 4.30, CPS 89.19, Crn 8). See No. 1315,
(इ) (Cf. DhN (P) 263, SN (P) 62.).
(b) विनीतो (°ता) CR (var), CPS; अन्‌तीना [अधृ°] CR (var.).
(c) सुहृद्बन्धुत् CR (var.). ब° स्वा° tr. CR (var).
(d) यस् [यः] CR (var.).
Śikhariṇī metre.

He is the (real) king who is the refuge of the helpless, the support to the friendless, the chastiser of those addicted to vices, the protector to the frightened, sustainer of the timid, the benefactor, the excellent preceptor, father, mother and brother to the people.

1317

अनाथान् रोगिणो यश्च पुत्रवत् परिपालयेत् ।
गुरुणा समनुज्ञातः स भिषक्छब्दमश्नुते ॥

(आ) SRHt 135.4 (a. Saṅgraha), SSSN 98.2.

He (richly) deserves the title of a physician who takes care of helpless sick people like his sons, being permitted by his *guru* (preceptor or elders). (A.A.R.)

अनाथो व्यावकर्ता च see No. 1348.

1318

अनादरपरो विद्वान् ईहमानः स्थिरां श्रियम् ।
अग्नेः शेषमृणाच्छेषं शत्रोः शेषं न शेषयेत् ॥

(आ) Prab (Prab (TSS) 5.11, Prab, (V) 15.11 Prab (B) S.11, Prab (NSP) 5.11); cf. ऋणशेषम् and ऋणशेषो.
(आ) *cd ad* ŚiŚ 2.35, SR 379.86 (a Prab), IS 172.
(a) अत्यादरपरः (°रो SR) [अना°] Prab (B), Prab (NSP) (var.), IS, SR.
(b) परां [स्थि] IS.

A wise man who is solicitous about his property, will not suffer to exist any remanant of fire, of debt, or of an enemy. (J. Taylor's translation).

1319

अनादरहतां सेवां दाम्पत्यं प्रेमवर्जितम् ।
मत्रीं च हेतुसापेक्षां चेतना नाधिकुर्वते ॥

(आ) SRHt 189.26 (a.Kpr., but not found there), SSSN. 180.21.

(a) अनादरभता SSSN.

Wisdom does not authorise service vitiated by disregard, married life without love, and friendship which is not spontaneous[requiring a cause]. (A.A.R.).

1320**

अनादरालोकविवृद्धशोकः
पितुः प्रियावाक्यवशंगतस्य ।
औत्तानपादिर्जगतां शरण्यम्
आराध्य विष्णुं पदमग्र्यमायात् ॥

(आ) Pras 2.7

Upajāti metre (Upendravajrā and Indravajrā).

Dhruva (the Pole star), the son of Uttānapāda, who was greatly sorrow-stricken by the disregard of his father under the influence of the advice of his beloved (first wife), became the refuge of the world (at the time of marriages) and attained a high position by worshipping lord Viṣṇu. (A. A. R.).

1321

अनादायी व्ययं कुर्याद् असहायी रणप्रियः ।
आतुरः सर्वभक्षी च नरः शीघ्रं विनश्यति ॥

(आ) SR 167.353, SSB 501.653.

Persons, who spend (much) without (fresh) income, who are fond of battles but without allies, and eating much (all things) though in ill-health soon come to grief. (A. A. R.).

1322

अनादिधाविस्वपरंपराया
हेतुस्रजः स्रोतसि वेश्वरे वा ।
आयत्तधीरेष जनस्तदार्याः
किमीदृशः पर्यनुयोगयोग्यः ॥

(अ) Naiṣ 6. 102.

(d) पर्यनुयुज्य कार्यः Naiṣ (var.).

Upajāti metre (Upendravajrā and Indravajrā).

Noble friends, a man has his mind dependent either on God or on the current of the chain of causes of the succession of individual souls wandering without a beginning: does such a man, therefore, deserve censure (for thinking or acting in a particular way)? (K. K. Handiqui's translation.).

1323

अनादिष्टोऽपि भूपस्य दृष्ट्वा हानिकरं च यः ।
यतते तस्य नाशाय स भृत्योऽर्हो महीभुजाम् ॥

(अ) P (Pts 1. 88, Pts K 1.99).

(आ) SR 144. 91, SSB 465.9, IS 274.

He who, seeing danger, tries to prevent without waiting for an order on the part of the king, is worth to serve him.

अनादृतचमूप° see No. 518.

1324*

अनादृत्यौचित्यं ह्रियमविगणय्यातिमहतीं
यदेतस्याप्यर्थे धनलवदुराशातरलिताः ।
अलीकाहंकारज्वरकुटिलितभ्रूणि धनिनां
मुखानि प्रेक्ष्यन्ते धिगिदमतिदुष्पूरमुदरम् ॥

(आ) Skv 1464.

(b) यदेतस्याप्यर्थे SkV (var.); धनबल° SkV (var.).

Śikhariṇī metre.

This one should give up seemliness/ nor care for matters even of great shame;/ for such a sake, in trembling, / to be disappointed of a drop of cash;/ then to see the faces of the rich,/ frowning with the fire of their false conceit:—/ Oh, damn this belly that takes such pains to fill. (D. H. H. Ingalls's translation).

1325-26

अनादेयं नाददीत परिक्षीणोऽपि पार्थिवः ।
न चादेयं समृद्धोऽपि सूक्ष्ममप्यर्थमुत्सृजेत् ॥

अनादेयस्य चादानाद् आदेयस्य च वर्जनात् ।
दौर्बल्यं ख्याप्यते राज्ञः स प्रेत्येह च नश्यति ॥

(अ) Mn 8.170-1; (cf. Vās 19. 14-5, Y I. 338-9)

(आ) VS 2832, SR381. 162 and 164 (a. Mn), IS 275-6.

(c) आदेयं न स° VS.

(h) प्रत्येह SR.

No king, however indigent, shall take anything that ought not be taken, nor shall he, however wealthy, decline taking that which he ought to take, be it ever so small.

In consequence of his taking what ought not to be taken, or of his refusing what ought to be received, a king will be accused of weakness and perish in this

(world) and after death. (G. Bühler's translation).

अनादेयस्य चादानाद् see No. 1326.

1327

अनाद्यन्ता तु सा तृष्णा अन्तर्देहगता नृणाम् ।
विनाशयति संभूता अयोनिज इवानलः ॥

(अ) MBh (MBh (Bh) 3.2.36, MBh (R) 3.2,36, MBh (C) 3.84 SkP, Kauśika khaṇḍa 46.42.
(आ) SR 381. 165 (a. MBh); IS 277.
(*a*) ह्यन्त° MBh (var.), SkP.
(*c*) भूतानि [सं°] MBh (var.), SR.
(*d*) अयोनिजमिवानलं MBh(var.), लोहं लोहमलं यथा SKP; अयोरज or अयोराज or आपोवज्र or अयोवज्र or अयोरुज or अयोजलम् or अयोघोर or लौहं रज [अयो°] MBh (var); इवानिलः SR.

Greed, residing within the body (of men) (and) lacking beginning and end, destroys men like fire which grow from itself.

1328

अनाप्तपुण्योपचयैर्दुरापा
फलस्य निर्धूतरजाः सवित्री ।
तुल्या भवद्दर्शनसंपदेषा
वृष्टेर्दिवो वीतबलाहकायाः ॥

(अ) Kir (Kir (NSP) 3.5, Kir (D) 3.5).
(आ) Sar 188 (p. 397).

Upajāti metre. (Upendravajrā and Indravajrā).

This great fortune of your sight, which is difficult to be had by those who have not laid by them a sufficient store of merit, which yields (the desired) fruit and removes sins, is just like a shower from cloudless sky. (S. V. Dixit's translation).

1329

अनाम्नायमला वेदा ब्राह्मणस्याव्रतं मलम् ।
मलं पृथिव्या वाहीकाः पुरुषस्यानृतं मलम् ॥

(अ) MBh (MBh (Bh) 5.39. 64 *ab* + 239*, MBh (R) 5.38, 96-7, MBh (C) 5.1524-5).
(आ) SR 381. 167 (a. MBh), IS, 278.
(*a*) अनभ्यासमला MBh (var.).
(*c*) पृथिव्यां वाहिका म्लानिः MBh. (var.); बाह्लीकाः [वा°] MBh (var), SR; बाह्लीका; MBh. (C).
(*cd*) in MBh (Bh) कौतूहलमला साध्वी विप्रवासमलाः स्त्रियः (See below कौतू°).

The scum of the Vedas is want of study; of Brāhmaṇa, absence of vows; of earth, the Vāhīkas; of men, untruth. (P. C. Roy's translation).[1]

1. MBh (Bh) has instead "of earth..."—of chaste women, curiosity; of women (in general) staying away from home (i. e. exile).

1330

अनायका विनश्यन्ति नश्यन्ति बहुनायकाः ।
स्त्रीनायका विनश्यन्ति नश्यन्ति शिशुनायकाः ॥

(अ) Cr 54 (CR 8 . 63 [in some texts *ab/dc*], CPS 233. 33, jaina-rājataraṅgiṇi of Śrīvara 3.473. Crn 110). Cf. Nos. 1331 sqq.
(आ) SRHt 192.56 (a. Nītiśāstra), TP 374 *ad/cb*, IS 7444.
(3) अनायके न वस्तव्यं CR (var.).
(*b*) नैवं च बहुनायके CR (var.).
(*c*) नायकाश्च CR (var.).
(*d*) वस्तव्यं बधनायके CR (var.); शिशनायकाः CR (var).

(A country) which does not have a ruler perishes; (a country) which has too many rulers is lost; (a country) over which a woman rules perishes; (a country) over which an infant rules is lost.

1331

अनायके न वस्तव्यं न वसेद् बहुनायके ।
स्त्रीनायके न वस्तव्यं न वसेद् बालनायके ॥

(अ) Cr 1148 (CNI I 208, CNG 46), GP 1.115. 62. Cf. No. 1330.
(आ) ŚP 1466, SR 154. 36 (a. ŚP), SSB 481.36, IS 279.
(*a*) वास्तव्यं CNI I.
(*b*) वाच [व°] GP.
(*d*) न चास्तव्यं बल° CNI; तथा च बा° GP; °बल° IS.

One should not reside in a country which does not have a ruler, or (in a country) which is ruled by many, or by a woman, or by a child.

अनायके न वस्तव्यं नैव च see No. 1330.

1332

अनायव्ययकर्ता च अनाथः कलहप्रियः ।
आतुरः सर्वभक्षी च नरः शीघ्रं विनश्यति ॥

(अ) Cr 55 (CS 2.19), Crn22). Variant of No. 479.
(आ) IS 114 (Nachträge), Subh 195.

(*a*) अनार्यं (°र्य) च व्ययं कृत्वा CS (var.); अन्याय° CS (var.); अज्ञो (°ज्ञा) यो व्ययशीलश्च Subh; °कर्तारं° CS (but CSBD, CSB II as above); °हृपृथ CS (var.).

(*b*) अनर्थं (°ना°) CS (var.); अन्यथ° CS (var.); अनाथ° CS (cf. N. 1348); कलहः IS; °प्रिय (°ये) CS (var.).

(*c*) आतुरे (°ले; °ल्य; °रिं) CS (var.); सर्वभक्ष CS (var.).

(*d*) सर्वत्र नश्यति [शी° वि°] CS (var.); सिप्र CS (var.); स च [नरः] CS (var.); नर (°रं) CS (var.); शिघ्रं (श्री°; शृ°) CS (var.).

A lavish spender who is quarrelling undistinctly, who runs after all kinds of women will soon perish.

1333*

अनायासकृशं मध्यम् अशङ्कतरले दृशौ ।
अभूषणमनोहारि वपुर्वयसि सुभ्रुवः ॥

(आ) Sāh (Sāh (BI) *ad* 10.716 (p. 322), Sāh (C) *ad* 10.87), SR 254.4, SSB 64.6.

In youth, the waist of the fair-browed lady is slender though she has never toiled, her eyes are tremulous, but she is not affrighted, her body is heart-ravishing yet it is not ornamented. (Translation in Bibl. Ind. 9).

1334*

अनायि देशः कतमस्त्वयाद्य
वसन्तमुक्तस्य दशां वनस्य ।
त्वदाप्तसंकेततया कृतार्था
श्रव्यापि नानेन जनेन संज्ञा ॥

(अ) Naiṣ 8.25.

(आ) Kuv. 66 *ad* 128 (p. 149).

(*d*) श्राव्यापि Kuval.

Upajāti metre (Upendravajrā and Indravajrā).

What country hast thou today (by thy departure) reduced to the condition of a forest forsaken by the spring? May I not even hear the name that is blessed by being a symbol of thee? (K. K. Handiqui's translation).

1335

अनारतं तेन पदेषु लम्भिता
विभज्य सम्यग्विनियोगसत्क्रियाः ।
फलन्त्युपायाः परिबृंहितायतीर्
उपेत्य संघर्षमिवार्थसंपदः ॥

(अ) Kir (Kir (NSP) 1.15. Kir (D) 1.15).

(आ) SRHt 179.92 (a. Bhāravi), SSSN 81.30.

Vaṁśastha metre.

The various means of statecraft honoured by their (appropriate) use with due discrimination, yield continuously, as though rivalling with one another, profuse wealth leading to a prosperous future. (S. V. Dixit's translation).

1336

अनारतं प्रतिदिशं प्रतिदेशं जले स्थले ।
जायन्ते च म्रियन्ते च बुद्बुदा इव वारिणि ॥

(आ) Vāsiṣtha Rāmāyaṇa 155.69.

(अ) ŚP 4339.

Incessantly, in every quarter, in every country, in water, on earth are (beings) born and dying like bubbles in water. (A. A. R.).

1337*

अनारतपरिस्खलन्नयनवारिधाराशत-
प्रवृद्धपथनिम्नगासलिलरुद्धयानोद्यमा ।
त्वदीयरिपुकामिनी बहुविदेशयानैषिणी
विनिन्दति वलद्दृशा गुरुरुषाश्रुपं प्रावृषम् ॥

(आ) SR 132.18, SSB 443.18.

Pṛthvī metre.

The wife of your enemy (O king) curses in deep anger the rains of tears with eyes turned away, as desirous of escaping to foreign countries (after the death of her husband) her attempts to go by carriage are frustrated by the waters of rivers on the roads which are in floods by the hundreds of streams of tears flowing incessantly from the eyes. (A. A. R.).

1338*

अनारब्धाक्षेपं परमकृतवाष्पव्यतिकरं
निगूढान्तस्तापं हृदयविनिपीतं व्यवसितम् ।
कृशाङ्ग्या यत्पापे व्रजति मयि नैराश्यपिशुनं
श्लथैरङ्गैरुक्तं हृदयमिदमुन्मूलयति तत् ॥

(आ) VS 1333 (a. Luṭṭaka), Skm (Skm (B) 918, Skm (POS) 2.89.3).

(*b*) अनुक्तान्तस्तापं VS; °पीतव्य° VS.

(*c*) नैराश्यपिशुने VS (var.).

(*d*) श्लथैरङ्गैरुक्तं VS (but C in VS as above)

Śikhariṇī metre.

The language [indication] of her helpless limbs eloquent of despair which the slender lady disclosed at the time of my departure (on a journey) uproots [pains] my heart deeply—her resolution (not to show sorrow) which was suppressed in the heart, the inward torment well concealed, which did not burst into tears and devoid of any (words of) censure. (A. A. R.).

1339

अनारभ्या भवन्त्यर्थाः केचिन् नित्यं तथागताः ।
कृतः पुरुषकारोऽपि भवेद्येषु निरर्थकः ॥

(अ) MBh (MBh (Bh) 5.34.20, MBh (R) 5.33. 19, MBh (C) 5.1113).
(आ) SR 381.168, IS 280.
(*a*) अनवद्या [अना°] MBh (var.).
(*b*) कृत्वा or कृत्यं [नि°] MBh (var.); तथाकृताः (°परे) MBh (var.); तथैव च [त°] MBh (var).
(*c*) हि [ऽपि] MBh (var.), SR.
(*d*) भवत्येष [भ°] MBh (var.).

Some acts are of a nature that should not be ventured at all, and some are always capable of accomplishment. Manly exertion in such acts is a waste (i. e. productive of no effect) (V. P. N. Menon's translation).

अनारम्भो मनुष्याणां see No. 1340.

1340

अनारम्भस्तु कार्याणां प्रथमं बुद्धिलक्षणम् ।
आरब्धस्यान्तगमनं द्वितीयं बुद्धिलक्षणम् ॥

(अ) P (PT 3.70, PTem 3.60, PS 3.42, PP 3.114, PtsK 3.130, PPE 3.58, PD 312.179). Cf. ABORI 15.60 and Ru 149.
(आ) IS 281, PV 7.5, NBh 153, GSL 12 (from Samayocitapadyamālikā). SMa 1.54, Sama 2.31.
(*a*) अनारभ्यो (अनारम्भ) मनुष्याणां PS, PD, PV, NBh, GSL, Sama; अनारम्भो हि का° PP, PtsK, SMa.
(*c*) आरम्भान्तगमनं PS; प्रार° [आर°] PP, PtsK; आरम्भस्या° NBh; °गामित्वं SMa.

The first mark of intelligence, to be sure, is not to start things; the second mark of intelligence is to pursue to the end what you have started (F. Edgerton's translation).

अनारम्भो मनुष्याणां see No. 1340.

अनारम्भो हि कार्याणां see No. 1340.

1341*

अनाराध्य कालीमनास्वाद्य गौडी-
मृते मन्त्रतन्त्रादिना शब्दचौर्यात् ।
प्रबन्धं प्रगल्भं प्रकर्तुं प्रवक्तुं
विरिञ्चिप्रपञ्चे मदन्यः कविः कः ॥

(आ) Ava 189.575, PV 786 (a. Akabarī-Kālidāsa).
(*b*) विना [अ°] Ava; °तन्त्रं° Ava.
(*c*) प्रवक्तुं प्रयोक्तुं प्रशस्तं° Ava.
Bhujaṅgaprayāta metre.

Which other poet is there in this wide world (the earth created by Brahmā) other than me capable of writing and boldly expounding a composition without worshipping Kālī [the goddess : Kālidāsa's works] and not having enjoyed the Gauḍī [wine: Bāṇabhaṭṭa's works] and without *mantra-s* and *Tantra-s* and avoiding plagiarism. (A.A.R.).

1342

अनारोग्यमनायुष्यम् अस्वर्ग्यं चातिभोजनम् ।
अपुण्यं लोकविद्विष्टं तस्मात् तत् परिवर्जयेत् ॥

(अ) Mn 2.57.
(आ) VirS 488.19-20, SSap 388. 7-8.
(*b*) अस्वास्थ्यं VirS.

Excessive eating is prejudicial to health, to fame and to (bliss in) heaven; it prevents (the acquisition of) spiritual merits, and is odious among men; one ought, for these reasons, to avoid it carefully. (G. Bühler's translation).

अनार्थे व्ययकर्ता च see No. 1348.

1343

अनार्यता निष्ठुरता क्रूरता निष्क्रियात्मता ।
पुरुषं व्यञ्जयन्तीह लोके कलुषयोनिजम् ॥

(अ) Mn 10.58, MBh (MBh (Bh) 13.48.40,

MBh (R) 13. 48,41 MBh (C) 13.2603); cf. Vās. 18.7.

(*a*) अनार्यत्वमनाचारः MBh; अनाचारं MBh (var.).
(*b*) क्रूरत्वं MBh; निष्क्रियात्मन: MBh (var.); निर्द° or चाप्रि° MBh (var.).
(*d*) नरं [लो°] MBh (var.); कल्मष° MBh (var.)

Behaviour unworthly of Āryan, harshness, cruelty and habitual neglect of the prescribed duties betray in this world a man of impure origin. (G. Bühler's translation).

अनार्यत्वमनाचारः See No. 1343.

1344*

अनार्यप्रज्ञानामिह जनवधूनां हि मनसो
महाशल्यं कर्णे तव कनकजम्बूकिसलयः ।
भ्रमन् भिक्षाहेतोरधिनगरि बुद्धोऽसि न मया?
त्वयैतावद्वेषः पथिक न विधेयः पुनरपि ॥

(आ) ŚP 3778 (a Bhikṣāṭana), S R 352.34 (a. ŚP), SSB 233.34 (a. Bhikṣāṭana).
(*a*) अनर्यै प्र° ŚP.

Śikhariṇī metre.

The tender sprout of the golden *Jambū*-tree [rose apple, *Eugenia Jambolana*] which adorns your ear, O traveller, is painful to the minds of the wives of the people here who are not particularly cultured; are you not recognized by me as you wander in the city for alms ? I do not dislike you on that account; but this may not be done again. (A.A.R.).

1345*

अनार्यमप्याचरितं कुमार्या
भवान् मम क्षाम्यतु सौम्य तावत् ।
हंसोऽपि देवांशतयासि वन्द्यः
श्रीवत्सलक्ष्मेव हि मत्स्यमूर्तिः ॥

(अ) Naiṣ 3.57.

Upajāti metre (Upendravajrā and Indravajrā).

Gentle bird, forgive me, a girl, even if I have done something improper; though a swan, thou dost deserve homage, being divine in nature, as does Viṣṇu, incarnate in the form of a fish (K. K. Handiqui's translation).

1346

अनार्यवृत्तमप्राज्ञम् असूयकमधार्मिकम् ।
अनर्थाः क्षिप्रमायान्ति वाग्दुष्टं क्रोधनं तथा ॥

(अ) MBh (MBh (Bh) 5.38,32, MBh (R) 5.37, 35-6, MBh (C) 5.1432-3).
(आ) SRHt 84.1 (a. MBh), SR 381. 170 (a. MBh), IS 282, SSSN 73.1.
(*a*) अनार्यवृत्तिम् (°वृद्धम्) MBh (var.); अप्रज्ञम् MBh (var.).
(*b*) अकृतज्ञम् [असू°] MBh (var.); असूयक°SSSN.
(*d*) वाग्दुष्टं MBh (var.); वा..ष्टं SRHt कोपनं [क्रो°] SSSN.

Misfortunes soon overtake him who is of ignoble conduct, bereft of wisdom, given up to envy, inclined to unrighteousness, foul-mouthed and wrathful. (V. P. N. Menon's translation).

अनार्यस्त्वार्यसंस्थानः see कुलीनमकुलीनं वा ।
अनार्ये गुप्तदारः स्याच्च् see No. 1421.

1347

अनार्येण कृतघ्नेन संगतिर्मे न युज्यते ।
विनाशमपि काङ्क्षन्ति ज्ञातीनां ज्ञातयः सदा ॥

(आ) Sama 2 व 45.

It is not proper that I should have this association with a vile and ungrateful person. Relations always (only) desire the downfall of their kinsmen. (A. A. R.).

अनालभ्योऽल्पसंतुष्टः see बह्वाशी स्वल्पः ।
अनालोक्य प्रेम्णः see No. 1349.

1348

अनालोक्य व्ययं कर्ता अनाथः कलहप्रियः ।
आतुरः सर्वक्षेत्रेषु नरः शीघ्रं विनश्यति ॥

(अ) Cr 56 (CV 12.18, CNP I 68, CNP II 118, CNT IV 69, CNM 69, CNMN 59, CPS 305.41). Variant of No. 1332.
(आ) Sama 1. अ 103; cf. IS 144, Subh 195.
(*a*) अनाथो व्यावकर्ता च CNP I; अनाव्यय च कर्ता च CNP II; अनार्थे व्ययकर्ता च CNM, CNMN: कर्त्ता CV (var.).
(*b*) अनथा CV (var); अनार्थे CNMN; अनाध्यो CNM.
(*c*) आर्तः स्त्रीसर्वक्षेत्रेषु CV (var); सर्वभाक्षी च CNP I, CNP II, CNM, CNMN; सार्वकार्येषु Sama.

The man who is prodigal, who is quarrelling undistinctly who runs after all kinds of women will soon perish.

1349*

अनालोच्य प्रेम्णः परिणतिमनादृत्य सुहृदस्
त्वयाकाण्डे मानः किमिति सरले संप्रति कृतः ।
समाकृष्टा ह्येते प्रलयदहनोद्भासुरशिखाः
स्वहस्तेनाङ्गारास्तदलमधुनारण्यरुदितैः ॥

(अ) Amar (Amar (D) 66, Amar (RK) 94, Amar (S) 84, Amar (K) 79, Amar (NSP) 80, Amar (POS) 84).[1]

(आ) VS 1170, SkV 659 (a. Vikaṭanitambā), Kav 372 (a. Vikaṭanitambā), Skm (Skm (B) 681, Skm (POS) 2.42,1,) (a. Amar), PG 229 (a. Amaru), SR 308.14 (a. VS), SSB 159.14, ŚB 4.414 (according to SkV), JS 197.9 (a. Vākuṭa) IS 283, SSSN 236.2.

(*a*) अनालोक्य IS; प्रेम्णः JS.

(*b*) त्वया मुग्धे मा° कि° स° प्रयसि (प्रेयसि) कृतः Amar (var); काले or कान्ते [काण्डे] Amar (var.). JS, Skm (var.); कान्ते कोपात् SSSN; तरले [स°] Amar (S), Amar (NSP) (var), Amar (POS); धृतः [कृ°] VS; प्रयसि [सं°]; SkV, Kav, Skm, PG.

(*c*) समावृष्टा Amar (var.); समाश्लिष्टा or समाकृष्या PG (var.); एते [ह्येते] Amar (RK), एव PG (var.), JS; °स्येते. SSSN; विरहद° Amar (RK), SkV. Kav; Skm, PG, SSSN; प्रणयदह° Amar (var.), नोद्भासित-शिखाः Amar (var.). नोद्भामर° SkV (var.), Skm (var.,) °भस्वरशिखा; PG (var.).

(*d*) तस्य [°रण्य°] VS.

1. Western (Arj) 80, Southern (Vema) 84, Ravi 76, Rāma 92, Br.MM 91, BORI I 96, BORI II 94.

Śikhariṇī metre.

Why hast thou, oh restless one, suddenly manifested such jealous resentment (against the loved one) without minding whither this would lead thy love and without any regard for thy friends? Thou hast really, with thy own hands, drawn upon thyself these embers whose flames rise up blazing like that of the fire that consumes the world, therefore stop this thy weeping which avails no more than cries in the wilderness. (Ch. R. Devadhar's translation.).

1350

अनावर्ती कालो व्रजति स वृथा तन्न गणितं
दशास्तास्ताः सोढा व्यसनशतसंपातविधुराः ।
कियद्वा वक्ष्यामः किमिव बत नात्मन्युपकृतं
वयं यावत्तावत् पुनरपि तदेव व्यवसितम् ॥

(अ) BhŚ 204.

(आ) IS 284, Subh 312.

(*a*) जनावर्ती कल्ये or अनावर्तः कालो [अ° का°] BhŚ (var.); सहसा [स वृ°] BhŚ (var.); तथा [वृ°] BhŚ (var.); गदितं or गुणितं BhŚ (var.).

(*b*) दृशस [द°] BhŚ (var.); ताः ताः [ता°] BhŚ (var.); शोठव्य: BhŚ (var); °संताप° [°संपात°] BhŚ (var); विधुरा BhŚ (var.).

(*c*) कियद्व्याचक्ष्मामः or कियद्वाचः क्ष्यामः BhŚ (var.); चक्षामः or वक्षामः [व°] BhŚ (var.); कमिव बत नामान्युपकृतं BhŚ (var.); नन्मन्यपकृतं or नामाभ्युपकृतं BhŚ (var.); अपकृतं [उप°] BhŚ (var).

(*d*) किमस्माभिर्यावत्पुनरपि [व° या°] BhŚ (var.); त्वया [वय] BhŚ (var).

Śikhariṇī metre.

Time passes on never to return, and that has been wasted without care; various painful situations have been experienced filled with hundreds of sorrows. What more shall we say? What injury has not been done to one's self? Still we are resolved to go on again in the same rut. (A. A. R.).

1351

अनावर्जितचित्तापि ध्रुवं सर्वान् प्रधावति ।
फलं न लभते किंचित् तृष्णा जीर्णेव कामिनी ॥

(अ) Vāsiṣṭharāmāyaṇa 1.17,22.

(आ) JS 439.12.

This avarice though unable to please others, surely, runs after everything without any tangible gain, like an unhandsome woman in love (A. A. R.).

अनावर्तः कालो see No. 1350.

1352

अनाविलं फलं भुङ्क्ते विषयाणामनुत्सुकः ।
उत्सुको लब्धरोकेण तत्र शोकेन शीर्यते ॥

(आ) SMH 12.67.

A person who is not eager to enjoy the pleasures of the senses reaps the fruit of untainted happiness; but he who runs after every opportunity gets worn out with grief. (A. A. R.).

1353

अनावृतनवद्वार- पञ्जरे विहगानिलः ।
यत्तिष्ठति तदाश्चर्यं वियोगे तस्य का कथा ॥

(आ) Dampatiś 285, IS 285, SR 181,171 (a. Dampati's).

(b) पिञ्जरे Dampatiś.

It is a wonder that the breath of the bird remains in the cage with nine openings all unbaned. What will be the case if it were to depart ? (A. A. R.)

1354

अनावृताः स्ववर्णेषु सर्वसाधारणाः पुरा ।
नार्यो बभूवुर्निर्वैरो यतः सर्वोऽभवज्जनः ॥

(अ) Bhāratamañjarī 1.540 (in other texts 1.547).

In olden times, women went about without a veil, and associated freely with (men of) all castes. Therefore, men (of these times) were free from enmity. (M. S. Bhandare's translation).

1355

अनावृष्टिहते देशे सस्ये च प्रलयं गते ।
धन्यास्तात न पश्यन्ति देशभङ्गं कुलक्षयम् ॥

(अ) P (Pts 2. 53, PtsK 2. 55); cf. धन्यास्ते ये न पश्यन्ति; यः सततं परिपृच्छति and विद्यमाना गतिर्येषाम्.

(आ) IS 286.

(b) शस्ये [स°] PtsK.

Lucky are those who do not see the destruction of the land and the ruin of the family, if the land is afflicted by drought and if the offsprings[1] falls into ruin.

(1) literally: fruit.

अनाश्रवे दृप्तगुरौ see No. 1357.

1356

अनाश्रिता दानपुण्यं वेदपुण्यमनाश्रिताः ।
रागद्वेषविनिर्मुक्ता विचरन्तीह मोक्षिणः ॥

(अ) MBh (MBh(Bh) 5.36.51, MBh (C) 5.35, 53, MBh (C) 5.1312).

(ab) दानपुण्यं वेदपुण्यम् tr. MBh (var.).

(b) धर्मं चैव समाश्रिताः MBh (var.); देव° [वेद°] MBh (var.).

They that desire salvation without having acquired the merit attainable by gifts, or that which is attainable by practising the ritual of the Vedas, do not sojourn through life, freed from anger and aversion (P. C. Roy's translation).[1]

[1]Those that seek after salvation pass their days here bereft of all attachment and hatred, not depending on the fruits of religious merit that is had through charity or on that that is had through the performance of Vedic rituals (V.P.N. Menon's translation).

1357

अनाश्रिते दृप्तगुरौ अवज्ञां कलयेन् नृपः ।
संवर्तेन मरुत्तस्तु निरस्तमकरोद्गुरुम् ॥

(अ) Purāṇārthasaṃgraha 12.

(a) अनाश्रवे Pur° (var.).

A king may show contempt towards the preceptor (elder) if he is proud but without support : King Marutta of the Solar race ignored his family priest (Bṛhaspati), aided by Saṃvarta. (A.A.R.).

1358

अनास्था वस्तूनामभिमतगुणानामुपहृतौ
घनो गर्वस्तन्व्या रुषि च विहिताडम्बरविधिः।
प्रहारः पादाभ्यां यमनमपि काञ्च्या चरणयोः
प्रियाया बिब्बोकं तदिदमिति धन्योऽनुभवति ॥

(आ) ŚP 3162.

Śikhariṇī metre.

It is (only) the fortunate man who enjoys the scene of the affectation of indifference shown by the beloved; for she shows disregard when things, favourites of hers, are brought to her; heavy is the pride and an uproar is created by the slender lady in her anger; kicks from her feet are administered as also fettering of the (lover's) feet by her girdle. (A. A. R.).

1359*

अनास्वादितसंभोगाः पतन्तु तव शात्रवः ।
बालवैधव्यदग्धानां कुलस्त्रीणां स्तना इव ॥

(आ) VS 2426.

Let your enemies fall (in the battle) without having tasted enjoyments like the bosoms of ladies of good family who are accursed with early widowhood (before attaining maturity). (A. A. R.).

1360

अनास्वाद्यमविक्रेयम् अनादेयमनीप्सितम् ।
दत्तं निरुपकारं यद् वन्ध्यदानेन तेन किम् ॥

(अ) Dar 6.17.

Why this sterile generosity if one gives something which is not palatable, cannot be sold, cannot be accepted, is not desired and is useless.

1361-62

अनाहिताग्निः शतगुर् अयज्वा च सहस्रगुः ।
सुरापो वृषलीभर्ता ब्रह्महा गुरुतल्पगः ॥

असत्प्रतिग्रहे युक्तः स्तेनः कुत्सितयाजकः ।
अदोषस्त्यक्तुमन्योन्यं कर्मसंकरनिश्चयात् ॥

(अ) K (K (K) 3.14,37-8, (KS) 187. 3—6, K (V) 143-4, K(J) 110.3-6, K (G) 90.5-8, K (P) 306,14-17). (Cf. Mn. 11.14.
(*a*) अनातिग्निश्शतगुर् (°गुः) K (S), K(v).
(*g*) अदोषस्त्यक्तम् K (var.).

One owning a hundred cows but not keeping the sacred fires, one owning a thousand cows but not performing a sacrifice, a drunkard, one who has married a heretical woman, a slayer of a Brahmin, a violator of an elder's bed, one addicted to receiving gifts from evil persons, a thief, a priest working for a degraded person,- (in case of these) there is no harm in abandoning each other, because of the certainty of impurity attaching to (such sacrificial) work. (R. P. Kangle's translation).

1363

अनाहूतः प्रविशति अपृष्टो बहु भाषते ।
विश्वसित्यप्रमत्तेषु मूढचेता नराधमः ॥

(अ) MBh (MBh)(Bh) 5.33, 35, MBh (R) 5.32, 40, MBh (C) 5.1006), L in VCbr after O. 3, PM 1.25. Cf. Nos. 1366-7.
(आ) SRHt 28.2 (a. MBh), IS 287, SSSN 33.2; cf. Vyās 47.
(इ) MBh (Ju) p. 329.
(*a*) अनाहूतोप्रविष्टो यः VCbr; सम्प्रविशेत [प्र°] MBh (var.), SSSN सम्प्रविशत्य् SRHt SSSN
(*b*) प्रविष्टो [अ°] MBh (var).
(*c*) अविश्वस्ते विश्वसिति (°सति or सीत MBh (var.); विश्वसेच: प्रमत्तेषु MBh; अदत्तमासनं भेजे VCbr, PM (seed; बलवन्तंच...(वो or यो) द्विष्टि SRHt; विश्वसिति MBh (var) अप्रशांतेषु MBh (var).
(*d*) स नरः (पार्थ PM) पुरुषाधमः; VCbr, PM (See c); तमाहुर्मूढचेतसम् SRHt, SSSN; नराधिप [न°] MBh (var).

That worst of men who entereth a place uninvited and talketh much without being asked and reposeth trust on untrustworthy rights, is a fool. (P. C. Roy's translation).

1363 A.

अनाहूतः समायातः अनापृष्टस्तु भाषते ।
परनिन्दात्मनः स्तुतिश् चत्वारि लघुलक्षणम् ॥

(अ) Cr 1147 (CNN 35). cf. Nos. 1363, 1367.
(*a*) अनहूतो CNN; समायातो CNN.
(*b*) अनापृष्टं तु भासितम् CNN (MS); °ष्टः तु CNN; भासते CNN.
(*d*) लघुलक्षनम् CNN

Four are the indications of a low person —presenting oneself when uninvited; speaking when not asked to do so; reviling others and self-praise.

1364

अनाहूतप्रविष्टस्य दृष्टस्य क्रुद्धचक्षुषा ।
स्वयमेवोपविष्टस्य वरं मृत्युर्न भोजनम् ॥

(आ) VS 2348 (a Bhaṭṭa Ūrvīdhara).

Better death than feeding an uninvited guest who calmly sits down, though you glare angrily at him. (A. B. Keith's translation in A History of Sanskrit Literature' p. 235)[1].

1365

अनाहूताः स्वयं यान्ति रसास्वादविलोलुपाः ।
निवारिता न गच्छन्ति मक्षिका इव भिक्षुकाः ॥

(आ) Sama 2 म 14.

Beggars, like flies, are attracted towards dainty dishes and go to them of their own accord [uninvited]; and though driven away [prevented] they do not depart. (A. A. R.).

अनाहूतैरेव प्रियसह° see No. 1299

1366

अनाहूतो विशेद्यस्तु अपृष्टो बहु भाषते ।
आत्मानं मन्यते प्रीतं भूपालस्य स दुर्मतिः ॥

(अ) H (HJ 2. 49, HS 2.48, HM 2.52.HK 2.52 HP2.45, HN 2.44, HH 47. 21-2, HC 63.11-3). Cf. Nos. 1363, 1363 A, 1367.
(आ) SR 163.476, SSB 495.476, IS 288, Kt 98, KtR 98, Sama 1 अ 54.
(इ) Cf. Vyās (C) 43.
(*a*) विशति यस्त्वनाहूतो HS; अनाहुतो Kt.
(*b*) योऽपृष्टो [अ°] HS.
(*c*) प्रेष्टं [प्री°] HS.
(*d*) भूपालं च स दुर्मतिः HP (var.); दुर्गतिः Sama.

But he who should enter uncalled for, unasked speaks much, (or) fancies himself a favourite of (his) prince, (is) dull of understanding. (F. Johnson's translation).

1367

अनाह्वाने प्रवेशश्च अपृष्टे परिभाषणम् ।
आत्मस्तुतिः परे निन्दा चत्वारि लघुलक्षणम् ॥

(आ) IS 289, Subh 193. Cf. Nos. 1363, 1363A, 1366.
(इ) Cf. Vyās (C) 43.
(b) अपृच्छे Subh.
(c) परैनिन्दा Subh.
(d) चत्वारो Subh.

To enter a place uninvited, to chatter unasked; to praise one self, to blame others these four indicate a wretched (person).

अनिःशेषितदातव्यं see वदान्यश्च कदर्यश्च.

1368

अनिच्छतोऽपि दुःखानि यथेहायान्ति देहिनः ।
सुखान्यपि तथा मन्ये चिन्तादैन्येन को गुणः ॥

(अ) P (PP 1.156).
(a) अनिच्छन्तो PP; देहिनां PP (var.).
(c) दुःखान्यपि [सु°] PP (var.).

All life, unwilling, faces its/ unbidden doom—/some ill, no doubt, but blessings, too—why sink in gloom. (A. W. Ryder's translation).

1369

अनिःसरन्तीमपि गेहगर्भात्
कीर्तिं परेषामसतीं वदन्ति ।
स्वैरं भ्रमन्तीमपि च त्रिलोक्यां
त्वत्कीर्तिमाहुः कवयः सतीं तु ॥

(अ) VCjr 1.3.
(आ) VS 2545, SR 135.16, SSB 447. 16.
(a) देहगर्भात् SR, SSB.
(c) चरन्तीम [भ्र°] VS, SR, SSR.
(d) त्वकीर्तिम् SR (printing error).

Upajāti metre. (Upendravajrā and Indravajrā)

The poets say that the fame of others is not genuine [not virtuous][1] although she does not leave the inside of their houses: but your fame. although she roams about at will in the three worlds, they nevertheless declare it genuine [virtuous] (F. Edgerton's translation).

1. If applied to women.

1370

अनिच्छन्तोऽपि विनयं विद्याभ्यासेन बालकाः ।
भेषजेनेव नैरुज्यं प्रापणीयाः प्रयत्नतः ॥

(आ) SMH 2.39.

Though boys may not be desirous of polite conduct, they may be brought to that state (of humility) by education with efforts, as freedom from disease by medicines. (A.A.R.).

1371

अनिच्छन्नपि चित्तेन विदेशस्थोऽपि मानवः ।
स्वकर्मोत्पातवातेन नीयते यत्र तत्फलम् ॥

(अ) Cr 57 (CR 6.22, CPS 146.31), GP 1.113,30.
(3) अनिच्छमानोऽपि नरो GP, CR (var.); अनीच्छमाणोऽपि नरो GP in PWW 547.
(b) विदेशे पर्वते गृहे CR (var.).
(c) स्वकर्मपोतवातेन (°योत° CR [var.]), CR (var.), GP; सुकर्मो° [स्व°] CR (var.); स्वकमोCR (var.) (scribe's error).
(d) तत्र [य°] CR (var.).

A person is led to reap the fruits of his own actions, as if impelled by a hurricane, though he may not desire it in his mind and is away in a foreign land. (A. A. R.).

अनिच्छमानोऽपि नरो see No. 1371.

1372

अनिज्यया विवाहैश्च वेदस्योत्सादनेन च ।
कुलान्यकुलतां यान्ति धर्मस्यातिक्रमेण च ॥

(अ) MBh (MBh (Bh) 5. 36,25, MBh (C) 5.35,25, MBh (C) 5.1284); B 1.5,10, 26. Cf. कुविवाहैः क्रियालोपैर् (Mn 3.63).
(a) अनिष्टकुविवाहैश्च or अनिष्टकुलसंबन्धैः MBh (var.); अविवाहेन MBh (var.); अयज्ञेनाविवाहेन B.
(b) उच्छेदनेन MBh (var.).
(d) ब्राह्मणा° [धर्मस्या°] MBh (var.).

High families become sullied by the non-performance of enjoined sacrifices, by unbecoming marriages,[1] giving up the Vedas and by the transgression of virtue, (V. P. N. Menon's translation).

1 My change. V.P.N. Menon translates 'unbecoming alliances'.

1373

अनित्यं निस्त्राणं जननमरणव्याधिकलितं
जगन्मिथ्यात्वार्थै रहमहमिकालिङ्गितमिदम् ।
विचिन्त्यैवं सन्तो विमलमनसो धर्ममतयस्
तपः कर्तुं वृत्तास्तदपसृतये जैनमनघम् ॥

(अ) AS 341.
(*a*) निस्त्राणां AS (var.); जनमरण° AS (var.).
(*b*) मिथ्यात्वार्धै र् or मिथ्यात्वर्घैर् AS (var.).
(*d*) तपदस्° AS (var.); अपमृतये As (var.).
Śikhariṇī metre.

Pure minded people with inclination to righteousness resort to perform penance as guided by the sinless Jina having pondered over worldly existence which is impermanent, evanescent, under the grip of birth, death and diseases and embraced enthusiastically by objects of worthlessness. (A. A. R.)

1374

अनित्यं यौवनं रूपं जीवितं द्रव्यसंचयः ।
ऐश्वर्यं प्रियसंवासो गृध्येदेषु न पण्डितः ॥

(अ) MBh (MBh(Bh) 3.2,45; 11, 2, 15 and 12,317, 14; MBh(C) 3,2,46; 11.2-25 12.205, 4; MBh (C)3.93; 11,70, 12.7463 and 12495).
(आ) Bahudarśana 9,IS 290, SRHt 263.23 (a. Bṛhatkathā).
(इ) Cf. Ślt (OJ) 9,SS (OJ) 390.
(*a*) अस्थितं or अस्थिरं or अनित्य° [अनि°] MBh (var.);परमं [यौ°] MBh (var.), SRHt; यत्वनं MBh (var.).
(*b*) जीवनं MBh (var.), Bahud. द्रव्यसंचयाः रत्न° व्यय° धन° ययं °य MBh (var.); द्रव्यमेव च or द्रवसंयत or दिव्यसंचयः or द्रव्यसंचया (चय) MBh (var.).
(*ab*) यौवनं...जीवितं tr. MBh (Bh) 11-2,15;.
(*c*) आरोग्यं [ऐ] MBh (Bh) 11,2,15 and 12,317,14 SRHt;प्रियसंवासा or सर्वभूतानां or सर्वसंसर्गो or सर्वसंवादो MBh (var.); प्रियसंभाषा Bahuda.
(*d*) गृध्येनैतेषु पण्डितः or न गृध्येत्तेषु प° or गृध्येन्न (गृध्र°) ह्येषु प° or न मध्येषु न प° or न गृध्येदेषु प° MBh (var);गृध्येत्तत्र (युज्ये°; मुह्ये°) MBh (var) 12, 317,14; गृध्येदेव, SRHt; गृध्येत्तेषु or गृध्येतैषु MBh (var.), पण्डिताः MBh (var).

Transcient are : youth, beauty, life, wealth, kingdom,[1] association with friends; a wise one does not care for them.

1 in other texts; health—आरोग्यं.

1375

अनित्यतासमाख्यानं विषयादिविडम्बनम् ।
पश्चात्तापस्य कथनं कालस्य चरितं तथा ॥

(आ) SP 51

Topics dealing with transitoriness of all things in the world, the deception of sensual objects, the feelings of remorse (as the result) and the ways [changes] time brings about—(all these will be found in this work). (A.A.R.).

1376

अनित्यते जगन्निन्द्ये वन्दनीयासि संप्रति ।
या करोषि प्रसङ्गेन दुःखानामप्यनित्यताम् ॥

(आ) VS 3265, SRRU 957, SRHt 262,1 *ab* +2 *ab* (1 *cd* is a confused repetition of 262.1 *ab*).
(*a*) अनित्यं ते जगन्नित्ये SRHt.
(*b*) मां प्र° SRHt.
(*c*) (यां तनोति प्रयत्नेन SRHt 262. 1 *cd*); यां SRHt; प्रयत्नेन SRHt.
(*d*) (in SRHt 262. 1*cd* rapeats 261. 1 *ab* as above; अप्ययत्नताम् SRHt.

O transitoriness, censured in the world (as you are), you are to be saluted now, inasmuch as, in your actions, you bring out the impermanence of sorrows also. (A.A.R.).

1377

अनित्यत्वे कृतमतिर् म्लानमाल्येन शोचति ।
नित्यत्वे कृतबुद्धिस्तु भिन्नभाण्डेऽनुशोचति ॥

(इ) SS (OJ) 500.

When the mind is conscious of transitoriness, it is not saddened by the withering garland. But the mind which takes things to be eternal, even a broken pot makes it grieved. (Dr. Raghu Vira's translation).

1378

अनित्यमिति जानन्तो न भवन्ति भवन्ति च ।
अथ येनैव कुर्वन्ति नैव जातु भवन्ति ते ॥

(अ) MBh (MBh (Bh) 5,133.24; MBh (R) 5. 134,27; MBh (C) 5. 4607) Cf. ऐकगुण्य°
(आ) IS 291.
(*a*) अनित्यमपि (°मव) MBh (var.).
(*b*) न भ° tr. MBh (var.).
(*d*) न वै [नैव] MBh (var.);च [ते]MBh (var.).

Knowing that success is uncertain, people still act so that they sometimes succeed, and sometimes do not. They however, who abstain from action never obtain success. (P. C. Roy's translation).

अनित्यस्य शरीरस्य विभवो see No. 1380.

1379

अनित्यस्य शरीरस्य सर्वदोषमयस्य च ।
दुर्गन्धस्य च रक्षार्थं नाहं पापं करोमि वै ॥

(अ) Cr 1149 (CNP II 47, CM 8), Vet D and g after 15.9.

(c) कृतघ्नस्य [च र°] CNP II, Vet (var.).

(d) नैव [ना°] Vet; करोम्यहं Vet.

I do not commit any sin by not saving this short-lived, shirking body which is full of defects.

1380

अनित्यानि शरीराणि विभवो नैव शाश्वतः ।
नित्यं संनिहितो मृत्युः कर्तव्यो धर्मसंग्रहः ॥

(अ) Cr 58 (CV 12.12, CN "T', CNN 62, CnT II 13.10, CnT III 7.57, CnT V 92, CPS 302. 31), Vet 10.3 and 15.9, VC (VCsr 13.1 and 28.3, VCjr 23.2,, VCmr 28.74-5, P (PtsK 3.96, PM 3.34).

(आ) IS 292, Subh 161, NT, 7, TP 374, SMa 1.36, SuB 15.3, Sama 1 अ 102 and 2 क 12.

(इ) Ślt (OJ) 9.

(a) अनित्यस्य शरीरस्य Vet (var.); अन्यत्थानि Vet (var.); शरिराणि CV (var.); शरीराणिया CV (var.).

(b) नित्यं संहरते चायुः Subh; वैभवं नैव शाश्वतम् CV (var); व भव CV (var.); नैव च स्वतः IS; नैष CV (var.); नित्यं [नै°] Pts K; इपि न [नै°] VCsr 13.1 (var.); शाश्वतम् CV (var.); सास्वतः CN (var.).

(c) सन्निहतो CV (var.); संहरते CN (var.).

(d) कर्तव्यमन्नसंग्रहम् VCjr (var.); धर्मसंचयः CN (but CNT II, CNG, CNN, CNM as above); धर्मसंयट्ट: CV (var.); नैव [ध°] CN (var.).

Transitory are our bodies, our wealth lasts not for-ever, and death is always nigh, let a store of righteousness be accumulated. (F. Edgerton's translation in V.C.)

1381

अनित्ये प्रियसंवासे संसारे चक्रवद्गतौ ।
पथि संगतमेवैतद् भ्राता माता पिता सखा ॥

(अ) MBh (MBh (Bh) 12.28, 40 ef+37*; MBh (R) 12. 28, 41; MBh (C) 12. 873-4).

(आ) SR 381.173 (a. MBh), IS 293.

(a) अनित्यं MBh (var.); प्रियसंसारे MBh, (var.).

(b) चक्रवद्गते MBh (var.).

(c) एवेदं [एवैतद्] MBh (var.).

(d) भ्रा° मा° tr. MBh (var.).

Life and its environments are constantly revolving like a wheel, and the companionship of those that are dear is transitory. The union with brother, mother, father, and friend is like that of travellers in an inn. (P. C. Roy's translation).

1382

अनित्यो विजयो यस्माद् दृश्यते युध्यमानयोः ।
पराजयश्च संग्रामे तस्माद्युद्धं विवर्जयेत् ॥

(अ) Mn 7.199. Cf. विजेतुं प्रयतेतारीन् and साम्ना दानेन भेदेन.

(आ) IS 294.

For when two (princes) fight, victory and defeat in the battle are, as experience teaches, uncertain; let him therefore avoid an engagement (G. Bühler's translation).

1383

अनिद्रो दुःस्वप्नः प्रपतनमनद्रि द्रुमतटं
जराहीनः कम्पस्तिमिररहितस्त्राससमयः ।
अनाघातं दुःखं विगतनिगडो बन्धनविधिः
सजीवं जन्तूनां मरणमवनीशाश्रयरसः ॥

(आ) JS 434.16, ARJ 155, 14-7, Amd 297.854.

(c) °निगला ARJ; °निगडा Amd; बन्धनधृतिः ARJ, Amd.

Śikhariṇī metre.

The essence of dependence on a king (for livelihood) is a bad dream without sleep, a precipice but not on a mountain-top, a trembling without old age, a period of fear without darkness, a misery without a (physical) blow, a captivity without fetters and verily death though living. (A. A. R.).

1384

अनिधाय मुखे पत्रं पूगं खादति यो नरः ।
सप्तजन्मदरिद्रत्वम् अन्ते विष्णुस्थितिश्च न ॥

(आ) NBh 87.
(*b*) प्रगे NBh (corrected; on verification with the MS).

He who eats *areca*-nut without having taken a betal leaf into the mouth will experience poverty for seven births and no residence in Lord Viṣṇu at the end. (A. A. R.).

1385-7

अनिन्दा परकृत्येषु स्वधर्मपरिपालनम् ।
कृपणेषु दयालुत्वं सर्वत्र मधुरा गिरः ॥

प्राणैरप्युपकारित्वं मित्रायाव्यभिचारिणे ।
गृहागते परिष्वङ्गः शक्त्या दानं सहिष्णुता ॥

बन्धुभिर्बद्धसंयोगः सुजने चतुरश्रता ।
तच्चित्तानुविधायित्वम् इति वृत्तं महात्मनाम् ॥

(अ) KN (KN (ĀnSS) 3.34-5,37[1] KN (BI) 3.34-6); (cf. Vi 73.26, Y.I. 240, Āśv-Gṛh 4.8,11, Śā-Gṛh 4.2, 5-7).
(आ) IS 295-7.
(*g*) परिष्वङ्गः KN (BI).
(*h*) शक्त्या KN (BI).
(*i*) बन्धुसंयोगः KN (BI).
(*j*) स्वजने KN (BI); चरितानि च [च°] KN.
[1]KN (ĀnSS) adds 3.36 reading:

स्वसमृद्धिष्वनुत्सेकः परवृद्धिष्वमत्सरः ।
नान्योपतापि वचनं मौनव्रतचरिष्णुता ॥

To find no fault with the action of others, to observe their own duties, to show compassion for the distressed, to address sweet words to all, to serve faithful friends at the cost of their own lives, to welcome their enemies coming to their house, to practice charities proportionate to their resources, to bear up against all sufferings, to reconciliate estranged friends, to offer good treatment to their kinsmen and to comply with their requests—these are the characteristic features of the high-minded. (M. N. Dutt's translation).

1388

अनिन्द्यमपि निन्दन्ति स्तुवन्त्यस्तुत्यमुच्चकैः।
स्वापतेयकृते मर्त्याः किं किं नाम न कुर्वते ॥

(अ) P (Pts 2.156, PtsK 2.166).
(आ) IS 298.

To blame something blameless; to praise something unpraiseworthy; what else would one do in this world for the sake of money ?

1389*

अनिबन्धनकचबन्धनम्
अनिदानं दानमुत्तरीयस्य ।
आकस्मिकमन्दस्मितम्
अपहस्तयतीव बाल्यमेतस्याः ॥

(आ) PV 182 (a. Raghunāthopādhyāya).
Gīti-āryā metre.

This girl, with the knot of her hair disregarded and careless in weaving the upper silk and smiling at all things without sufficient cause, seems to be in the height of her girlhood. (A. A. R.).

1390

अनिभालित एव केवलं
खनिगर्भे निधिरेष जीर्यतु ।
न तु सीदतु मूल्यहानितो
वणिजालोकनगोचरीकृतः॥

(आ) SR 217.55 (wrongly a. Śiś 16.24), SSB 601.9.
Viyoginī metre.

Let this treasure definitely go to waste in the interior of the mine itself undetected, rather than that it should be sunk, capital and all, in the sight [grasp] of a (deceiving) merchant. (A. A. R.)

1391*

अनिमिषमविरामा रागिणां सर्वरात्रं
नवनिधुवनलीलाः कौतुकेनातिवीक्ष्य ।
इदमुदवसितानामस्फुटालोकसंपन्
नयनमिव सनिद्रं घूर्णते दैपमर्चिः ॥

(अ) Śiś 11.18.
(आ) VS 2173 (a. Māgha), ŚP 3723, SR 323.20, SSB 184.20 (a. Māgha).
(*a*) अविरतमभिरामा रागिणो: VS, ŚP, SR, SSB.
(*b*) °केनाभिवीक्ष्य VS.
Mālinī metre.

The flame of the lamps in the homes of newly married couples, having been an interested witness throughout the night to the continuous and incessant love sports, have now at dawn become dim and wavering like eyes that become dim when overcome with sleep. (A. A. R.).

1392 *

अनियतरुदितस्मितं विराजत्-
कतिपयकोमलदन्तकुड्मलाग्रम् ।
वदनकमलकं शिशोः स्मरामि
स्खलदसमञ्जसमुग्धजल्पितं ते ॥

(अ) Mālatīmādhava 10.2, Uttara 4.4.
(*d*) °समुञ्जु ज° Uttara (but in other texts as above).

Puṣpitāgrā metre.

I remember your tiny lotus-face, when a child, with (its) irregular weepings and smiles, having a few tender bud-like teeth-points shining (therein and) with its stumbling irrelevant and innocent prattlings. (R. D. Karmarkar's translation).

अनियुक्तानि (°स्तु) साचिव्ये see No. 1393.

1393

अनियुक्ता हि साचिव्ये यद्वदन्ति मनीषिणः ।
अनुरागद्रवस्यैताः प्रणयस्यातिभूमयः ॥

(अ) P(PT 1.63, PTcm 1.56, PS 1.55. PN 2.40, PP 1, 219, PRE, 1.64); cf. KSS 10.60. 111, Ru 46.
(आ) IS 299.
(इ) Old Syriac 1.44.
(*a*) अभियुक्तं च संचित्य PS (var); अनियुक्तानि PTcm (var); अनियुक्तास्तु PS; अनीतियुक्तास PS (var.); अनुयुक्ता हि PS (var.); PP हितैषिण: PP.
(*b*) ये [यद्] PS; मृनीषिणः PS (var.).
(*c*) अनुरागद्रवस्यैते (°स्येव) PS (but NA as above).
(*d*) प्रणवस्योतिभूपयः PS (var.).

When wise men who are not even appointed ministers, offer their advice, they form the best soil for the growth of attachment, watered by affection. (F. Edgerton's translation).

1394

अनिराकृततापसंपदं
फलहीनां सुमनोभिरुज्झिताम् ।
खलतां खलतामिवासतीं
प्रतिपद्येत कथं बुधो जनः ॥

(अ) Śiś 16.24.
(आ) SR 59. 202, SSB 322. 210 (a Māgha).
(*c*) खलतामिवासतीं SR, SSB.

Viyoginī metre.

How can a wise man resort to wickedness which is evil, does not alleviate the sufferings of others, worthless and rejected by the good? or how can a wise man take up (build) castles in the air (the creepers of the sky) which are unreal, which do not give any shade and are devoid of flowers and fruit ?] (A.A.R.).

1395*

अनिरीक्षणमेव दृष्टिरार्द्रा
परिहासालपनानि मौनमेव ।
अवधीरणमेव चाभियोगो
विनिगूढोऽपि हि लक्ष्यतेऽनुरागः ॥

(आ) VS 2051 (a. Vāmanasvāmin).

Aupacchandisika metre.

(Now) her melting glance consists of her not looking at me, silence is her mirthful and jocular talk and devotion to me is exhibited by disregard : but, none-the-less, her love is seen, though well concealed. (A.A.R.).

अनिरुद्धप्रहास see विपक्षगन्धबद्धेर्

1396*

अनिर्घातं धाराधरमशमनीयं निधिरपाम्
अकाठिन्यं चिन्तामणिमजडभूतं सुरतरुम् ।
अभित्वोपादाय प्रभुरपशुवृत्तिं च सुरभिं
परार्थैकस्वार्थानकृत पुरुषानादिपुरुषः ॥

(आ) SNi 10.12.

Śikhariṇī metre.

Showering clouds without thunder, the ocean that is unboisterous, the *cintāmaṇi* [wish-granting gem] without hardness, the heavenly tree without dullness and the divine cow (*kāmadhenu*) without bovine nature—Primeval Man (God, *Ādipuruṣa*), the all powerful has taken all the above without breaking them and fashioned (good) men who are ever addicted to the welfare of others. (A. A. R.).

1397-9

अनिर्जयेन द्विषतां यस्यामर्षः प्रशाम्यति ।
पुरुषोक्तिः कथं तस्मिन् ब्रूहि त्वं हि तपोधन ॥
कृतं पुरुषशब्देन जातिमात्रावलम्बिना ।
योऽङ्गीकृतगुणैः श्लाघ्यः सविस्मयमुदाहृतः ॥
ग्रसमानमिवौजांसि सदसा गौरवेरितम् ।
नाम यस्याभिनन्दन्ति द्विषोऽपि स पुमान् पुमान्॥

(अ) Kir (Kir (NSP) 11.71-3, Kir (R) 11.71-3).
(आ) Nos. 1398-9 : ŚR 77. 3-4; SSB 350. 3-4; No. 1399; JS 56.7, SRHt 121.16 (a. Bhāravi), ŚH 995 196 (a. Bhāravi).
(d) तु [हि] Kir (var.).
(i) °वोऽसि : ।
(j) सभाया [स°] JS, SH.
(l) मतः [पुमान् second] Kir (var.), SR.SSB.

How the designation "man" can be applied on him whose anger abates without conquering enemies. O Ascetic, you say this ?

What purpose is served by the mere word "man" denoting the class only? That man is a man who being belauded by the admirers of wit, is mentioned with concern.

He is a man whose name being solemnly uttered by the assembly subdues as it were all (others) powers and is approved [praised] even by the enemies. (S. and K. Ray's translation).

1400

अनिर्दयोपभोगस्य रूपस्य मृदुनः कथम् ।
कठिनं खलु ते चेतः शिरीषस्येव बन्धनम् ॥

(आ) SR 305.1, SSB 155.3.

Of your person so good at merciless enjoyment and soft, how indeed is the heart alone so hard like the peduncle (stalk) of the (tender) *śirīṣa*-blossom? (A. A. R.).

1401

अनिर्लोडितकार्यस्य वाग्जालं वाग्मिनो वृथा ।
निमित्तादपराद्धेषोर् धानुष्कस्येव वल्गितम् ॥

(अ) Śiś 2. 27.
(आ) SR 158. 238, SSB 488.245 (a. Māgha).

The verbose talk of a speaker, who has not fully deliberated over the question, is as vain as the bragging of an archer whose arrow has missed its mark. (M. S. Bhandare's translation).

1402

अनिर्वाच्यमनिर्भिन्नम् अपरिच्छिन्नमव्ययम् ।
ब्रह्मेव सुजनप्रेम दुःखमूलनिकृन्तनम् ॥

(आ) KtR 23, Kt 23, IS 300, SR 381.174 (a. Kt.).
(d) दुःखमूलं Kt.

Friendship of good men is like *brahman*. It cannot be grasped, is boundless, is everlasting and cuts off the root of suffering.

1403

अनिर्वृतं तथा मन्दं परलोकपराङ्मुखम् ।
नरकाय न सद्गत्यं कुपुत्रालम्बिजन्म वै ॥

(अ) Mārkaṇḍeya-purāṇa 72.11 (in PAn 715).

It is not good matrimonial relation that paves the way to hell but the birth of a worthless son, which [birth] does not contribute to any pleasure, dull and inimical to the attainment of heaven [the other world]. (A.A.R.).

1404*

अनिर्वेदः श्रियो मूलं चञ्चुर्मे लोहसंनिभा ।
अहोरात्राणि दीर्घाणि समुद्रः किं न शुष्यति ॥

(अ) P (PP 1.332, Pts 1.329, PtsK 1.374, PM 1.136). Cf Nos. 1405-1407.
(आ) IS 302, Subh 95.
(a) अनिर्वेद PP (var.); अनिर्व्येनं Subh.
(b) लौहवद्धाश्च कण्डकाः Subh; लोहसन्निभाः PP (var.).
(c) अ° दी° tr. Subh.
(d) शक्यते Subh.

Success is rooted in the will,/and I possess an iron-strong will/long days and nights before me lie : why should not ocean's flood go dry ? (A. W. Ryder's translation).

1405

अनिर्वेदः श्रियो मूलं दुःखनाशो सुखस्य च ।
महान् भवत्यनिर्विण्णः सुखं चात्यन्तमश्नुते ॥

(अ) MBh (MBh (Bh) 5.39,44, MBh (R) 5.38, 58, MBh, (C) 5.1503) Cf. No. 1404, 1406-7.
(आ) SRHt 268.14 (a. MBh), SR 381.176 (a. MBh) Is 301.
(b) धर्मस्य च or दुःखस्य च or शुभस्य च or दुःखनाशः [दुः°] MBh (var.); लाभस्य च MBh (var.), SR; शुभस्य [सु°] MBh (var.), SR.
(c) तस्माद् [महान्] MBh; भवति नि° SRHt; सर्वेषां [अनि°] MBh (var.).
(d) भयं न महदर्छति MBh (var.); अत्यंतम् or चानंत्यम् [चा°] MBh (var.), SR.

Perseverance is the root of prosperity, of gain, and of what is beneficial. The man that pursueth an object with perseverance and without giving it up to vexation, is really great, and enjoyeth happiness that is unending (P. C. Roy's translation).

1406

अनिर्वेदः श्रियो मूलम् अनिर्वेदः परं सुखम् ।
अनिर्वेदो हि सततं सर्वार्थेषु प्रवर्तकः ॥

(अ) R (R) (Bar) not yet issued; R (R) 5.12, 10), R (G) 5.15, 5);[1] IS 300, 301, 302, 304.

(आ) IS 303.

(1) R (B) 5.12, 10 *cd* reads : भूयस्तत्र विचेष्यामि न यत्र विचयः कृतः See No R (R) 5.12. 11.

Cheer leads to prosperity. Cheer is happiness. All actions done with enthusiasm lead to good results. (T. S. Raghavacharya's translation).

1407

अनिर्वेदो हि सततं सर्वार्थेषु प्रवर्तकः ।
करोति सफलं जन्तोः कर्म यच्च करोति सः ॥

(अ) R (R) (Bar) not yet issued; R (R) 5.12, 11 *cd* (only), R. (B) 5.12,11, R (G); IS 300-303.

(आ) IS 304.

Not to despair is always and in every way promoting and makes every work undertaken successful.

1408

अनिल निखिलविश्वं प्राणिति त्वत्प्रयुक्तं
सपदि च विनिमीलत्याकुलं त्वद्वियोगात् ।
वपुरसि परमेशस्याचितं नोचितं ते
सुरभिमसुरभिं वा यत्समं स्वीकरोषि ॥

(आ) ŚP 1200, SR 214.8, SSB 595.8, Any 150.78.

(*c*) वपुरपि [अ°] SR, SSB; परमेशस्योन्नितं SR, SSB, Any.

(*d*) यत्स्वमङ्गीक° (यत्त° Any), ŚP, Any.
Mālinī metre.

Oh breeze, the entire universe is possessed of life by your activity and all eyes will at once be closed helplessly if separated from you. You are rightly (part of) the body of Lord Śiva; it is not becoming in you to take up equally the fragrant and the noxious. (A. A. R.).

अनिवार्यं च शोकेन see No. 1288.

अनिशं गुप्तदारः स्यात् see No. 1421.

1409

अनिशं नयनाभिरामया
रमया संमदिनो मुखस्य ते ।
निशि निःसरदिन्दिरं कथं
तुलयामः कलयापि पङ्कजम् ॥

(अ) Bhv (Bhv (Pos.) 2. 79, Bhv (C) 279).

(*b*) संवदिनो Bhv. (C.).

Viyoginī metre.

How should we compare a lotus, from which its beauty disappears during the night, even with a part of your face, which is full of delight on account of its charm which is ever pleasing to the eye ? (H. D. Sharma's translation).

1410

अनिशं मतङ्गगजानां
बृंहितमाकर्ण्यते यथा विपिने ।
मन्ये तथा न जीवति
गजेन्द्रपलकवलनः सिंहः ॥

(आ) ŚP 909 (a. Śārṅgadhara), SR 229, 15, SSB 622. 15, (a. Śārṅgadhara SRK 175. 11 (a. ŚP) IS 7634, Any 29. 36, RJ 440

(*a*) मत्तङ्गजानां RJ (*contra metrum*).

(*d*) गजेन्द्रकटपलकवलनः SR (*contra metrum*)
Āryā metre.

As the trumpetings of intoxicated elephants are heard incessantly in the forest, methinks, the lion which lives by mouthfuls of elephant flesh is not alive. (A. A. R.).

1411

अनिशमपि मकरकेतुर्
मनसो रुजमावहन्नभिमतो मे ।
यदि मदिरायतनयनां
तामधिकृत्य प्रहरतीति ॥

(अ) Śāk 3.4 (in some editions 3.5). (Cf. A. Scharpe's Kālidāsa Lexicon I. 1, p. 35).

(आ) SR 278, 20, SSB 106.23.
Āryā metre.

This God, who bears a fish on his banner,[1] and who is incessantly giving pain to my mind, will give me real delight, if he strikes me because of her whose eyes are large and bewitching ? (C. R. Devadhar's translation).

1. Cupid.

1412

अनिश्चितैरध्यवसायभीरुभिर्
यथेष्टसंलापरतिप्रयोजनैः ।
फले विसंवादमुपागता गिरः
प्रयान्ति लोके परिहासवस्तुताम् ॥

(अ) P (PT 3.127, PP 3.224, PtsK 3.261, PRE 3. 109, Pt2 3.132). Cf. Ru 163.
(आ) SR 381.177.
(इ) Job 201.1.
(*b*) पदे पदे दोषशतानि दर्शिभिः (°नुदर्शिभिः PtsK, SR) PP, PtsK, SR.
(*c*) फलैर् PP, PtsK, SR.
(*d*) परिहास्यवस्तुताम् PRE (var.).
Vaṁśastha metre.

Words spoken by irresolute men, afraid of exertion, whose only interest is to amuse themselves with random prattle, lead to disappointment in the result, and become the objects of ridicule in the world. (F. Edgerton's translation).

1413

अनिष्टः कन्यकाया यो वरो रूपान्वितोऽपि यः ।
यदि स्यात्तस्य नो देया कन्या श्रेयोऽभिवाञ्छता ॥

(अ) P (Pts 3. 73). Cf JSAIL 20.23.
(आ) IS 306.
(*c*) न [नो] Pts.

If one wishes well, one should not choose for his own daughter a man, with whom she did not fall in love, even if he is beautiful.

1414

अनिष्टदः क्षितीशानां भूकम्पः संध्ययोर्द्वयोः ।
दिग्दाहः पीतवर्णत्वाद् राज्ञां चानिष्टदः परः ॥

(अ) VC sr IV. I.
(*c*) धूमवर्णत्वाद् VC (var.).
(*d*) राज्ञश VC (var.); परम् VC (var.).

An earthquake at the morning or evening twilight brings evil in princes, and a flaming sky, if it be of yellow colour is a foreteller of great woe to kings. (F. Edgerton's translation).

1415

अनिष्टयोगात् प्रियविप्रयोगतः
परापमानाद्धनहीनजीवितात् ।
अनेकजन्मव्यसनप्रबन्धतो
बिभेति नो यस्तपसो बिभेति सः ॥

(अ) AS 905.
(आ) °हानिजीवितात् AS (var.); °जीवनात् AS (var.).
Vaṁśastha metre.

He does not fear so much worldly life as he is afraid of penance—life which is full of unpleasantness, due to separation from near and dear, insults from others, misery by lack of wealth and the torments caused by births and deaths.

1416

अनिष्टसंप्रयोगाच्च विप्रयोगात्प्रियस्य च ।
मानुषा मानसैर्दुःखैर् युज्यन्ते अल्पबुद्धयः ॥

(अ) MBh (MBh(Bh) 3. 206, 16; 11.2,18 and 12.317, 4. MBh(R) 3. 215,17; 11.2,28-9 and-12, 330, 4; MBh (C) 3. 14080; 11, 73-4 and 12, 124 12485.
(आ) ŚR 381. 179.
(इ) SS (oj) 410.
(*a*) अनिष्टस्य प्रयो° MBh (var.); अनिष्टं (°ष्टः) MBh (var.).
(*b*) बुधस्य [प्रि°] MBh (var.); तं [च] MBh (var.).
(*c*) मानुष्य MBh (Bh) 11. 2, 18; 12, 317,4,SS (oj). SR; मानुषैर् MBh (var.).
(*d*) युंजते or युजंते or मुह्यते [यु°] MBh (var.); दह्यन्ते SR; येऽल्पबुद्धयः MBh (Bh) 11. 2,18, SS (oj); स्वल्प or (also SR) ह्यल्प or तेऽल्प° or चाल्प° बहव° MBh (var.) नात्र संशय [अ°] MBh (var.).

By accession of what is undesirable and dissociation from what is agreeable, only men of little intelligence, become subject to mental sorrow of every kind. (P.C. Roy's translation).

1417

अनिष्टादिष्टलाभेऽपि न गतिर्जायते शुभा ।
यत्रास्ते विषसंसर्गो- ऽमृतं तदपि मृत्यवे ॥

(अ) H (Hj 1.5, HS 1.5, HM 1.5, HK 1.6, HP 1.5, HN 1.5, HH 7.16-7, HC 10, 8-9).
(आ) SR 162. 433 (a. H) SSB 494. 433, IS 308, Sama 1.25.
(*b*) नायतिर्जायते [न ग°] HP, (var.) मतिर् [ग°]° IS.
(*c*) यत्रास्ति HP.

Even in the acquisition of a wished-for object from an ominous (quarter), a prosperous issue results not. Wherever contact with poison is, in that case even

ambrosia (tends) to death. (F. Johnson's translation).

1418

अनिष्पन्नामपि क्रियां नयोपेतां विचक्षणाः ।
फलदां हि प्रकुर्वन्ति महासेनापतिर्यथा ॥

(अ) Harivaṁśapurāṇa, Viṣṇuparvan 51.23. (Cf. Purāṇa 3.1, p. 63).

Wise men do fruit-giving (useful) actions aided by proper means, though they may not have been accomplished (attempted) before, as did the leader of the great army of the gods (Lord Subrahmaṇya). (A. A. R.).

अनीक्षमाणोऽपि नरो see No. 1371.

अनीतियुक्तास्साचिव्ये see No. 1393.

1419

अनीर्ष्याः श्रोतारो मम वचसि चेद्वच्मि तदहं
स्वपक्षाद्भेतव्यं बहु न तु विप्रपक्षात् प्रभवतः ।
तमस्याक्रान्ताशो कियदपि हि तेजोवयविनः
स्वशक्त्या भासन्ते दिवसकृति सत्येव न पुनः ॥

(आ) VS 1012.
(*d*) सन्ति VS (var).
Śikhariṇī metre.

If my listeners are unbiassed in my words, I shall speak to them : it is that one has to fear much from one's allies, but not from a powerful enemy. When the quarters are enveloped in darkness, a number of luminaries shine by its might; but not so when the maker of the day (the sun) is there. (A. A. R.).

1420

अनीर्ष्युर्गुप्तदारः स्याच् चोक्षः स्यादघृणी नृपः ।
स्त्रियं सेवेत नात्यर्थं मृष्टं भुञ्जीत नाहितम् ॥

(अ) MBh (Bh) 12. 71,8, MBh (R) 12.70,8, MBh, (C) 12.2708).
(आ) IS 310, ŚB 2. 257 5.38, 10.
(*a*) अनीर्षु र् or अनार्यै or आनर्यै or अनीर्ष्यो MBh (var.) अनीषु ŚB, गुप्तचारः MBh (var.)
(*b*) अघणी च सदा नृपः MBh. (var.) दक्षः or चौक्षः or चोग्रः or नोग्रः [चो°] MBh (var.) रौद्रः ŚB, च घृणी or च गुणी or न (ना) घृणी or अघृणो or नघृणिर् [अघृणी] MBh (var); नृप or नरः MBh (var.).
(*c*) स्त्रीः सेवेत न चात्यर्थं MBh (var.) स्त्रियः MBh (var.) ŚB; स्त्रीषु MBh (var.) नात्यंतं MBh (var.).
(*d*) मिष्ठं [मृ°] MBh (var.) ŚB भुंजत MBh (var.); वाहितं [ना°] MBh (var.).

The king should not be envious; he should protect his wives, he should be pure and not too compassionate; he should not indulge much in companionship of women; he should eat wholesome and not bad food.

1421

अनीर्ष्युर्गुप्तदारः स्यात् संविभागी प्रियंवदः ।
श्लक्ष्णो मधुरवाक्स्त्रीणां न चासां वशगो भवेत् ॥

(अ) MBh (MBh (Bh) 5.38,10, MBh (C) 5.37, 10, MBh (C) 5.1407). Cf No 1420.
(आ) SR 381.180 (a. MBh), IS 310.
(*a*) अनिशं [अनी°] MBh (var.) अनीषुर् MBh (var.) च [स्यात्] MBh (var.) SR.
(*c*) शक्तो or तीक्ष्णो or दक्षो or शक्यो [श्ल°] MBh (var.).
(*d*) तासां or ह्यासां [चा°] MBh (var.).

One should renounce envy, protect one's wives, give to others what is their due, and be agreeable in speech. One should be sweet-tongued and pleasant in his address as regards one's wives but should never be their slave. (P. C. Roy's translation).

अनीर्ष्यो गुप्तदारः स्यात् see No. 1421.

1422

अनीशया शरीरस्य हृदयं स्ववशं मयि ।
स्तनकम्पक्रियालक्ष्यैर् न्यस्तं निःश्वसितैरिव ॥

(अ) Vikr 2. 19 (in some editions 2.18). (Cf A. Scharpe's Kālidāsa lexicon I. 2; p.81).
(आ) Almm 22.
(*b*) निवशं [स्व°] Vikr (var.).
(*c*) °लक्ष्यं Vikr (var.).
(*d*) निश्वसितैर् Vikr (var). Almm.

For methought, as she withdrew, though she be not under her own control, yet her free heart, manifest by the heaving of her bosom, seemed as though lodged within me by her sighs. (E. B. Cowell's translation).

1423

अनीश्वरोऽयं पुरुषो भवाभवे
सूत्रप्रोता दारुमयीव योषा ।

धात्रा तु दिष्टस्य वशे किलायं
तस्माद्वद त्वं श्रवणे धृतोऽहम् ॥

(अ) MBh (MBh(Bh) 5.39.1 (cf 5.32.15), MBh (R) 5.38, 19, MBh (c) 5.1446).
(c) धात्रानुदिष्टस्य MBh (var.) कृतोऽयं MBh (var.); एतत् or इदं or अहं [अयं] MBh (var.).
(d) तस्मात्त्वत्तः श्रवणे नादृतोस्मि MBh (var.); वदेः [वद] MBh (var.); श्रवणाद्वृतो (°णोत्सुको) [श्र° धृ°] MBh (var.) अस्मि [अहम्] MBh (var.).

Upajāti metre (Vaṁśastha and Indravaṁśa).

Man is not the disposer of either his prosperity or adversity. He is like a wooden doll moved by strings. Indeed, the Creator hath made man subject to Destiny. Go on telling me, I am attentive to what thou sayest. (P. C. Roy's translation).

अनीषुर्गुप्तस्य स्याच् See No. 1421.
अनु° see also अणु°.

1424

अनुकर्तुमपह्नोतुम् अतिवर्तितुमीक्षितुम् ।
अशक्यं तेजसां पत्यौ मित्रतानुमतिक्षमा ॥

(आ) SNi 6.9.

To follow, to conceal, to excel and to see is not possible with Mitratā [the state of the sun]; but it is possible with Mitratā [friendship]. (A. A. R.).

1425

अनुकुरुतः खलसुजनाव्
अग्रिमपाश्चात्यभागयोः सूच्याः ।
विदधाति रन्ध्रमेको
गुणवानन्यस्त्वपिदधाति ॥

(अ) Dvi, Appendix 30.
(आ) ŚP 239 (a. Gobhaṭṭa), SRHt 239.42 (a. Sundarapāṇḍya), JS 53.11 (a. Gobhaṭṭa), SR, 47.112 (a. ŚP), SSB 305.114 (Gobhaṭṭa), SRK 14.35 (a.ŚP) IS 311, SSg 215, SRRU 884 (a. Golhaṭṭa), SkV 1218, (a. Gobhaṭṭa), SH 797 (a. Śūcigobhaṭṭa), SSSN 200.34 (a. Sundarapāṇḍya).
(इ) Rav (T) 9.
(a) अनुहरतः [अनु°] SkV, SRRU, JS (var.); खलु ŚP (MS).
(b) आग्रिमं ŚP (MS); पाश्चात्यभागो योः शून्याः ŚP (MS); पाश्चात्ययोः SSg (*contra metrum*); शून्याः ŚP (MS).
(c) एकः कुरुते छिद्रं JS (but क in JS as above), SkV, SRRU.
(d) मुद्रणमस्मात्परोऽपि विदधाति SSg; (*contra metrum*); त्वदधाति ŚP (MS); गुणवानन्यस्तु विद° (पिद° IS, SSSN) ŚP, SRHI, SR, SSB, SRK, SSSN. Dvi; IS; गुणवानन्यश्चापि° SH, JS; गुणवानन्यः प्रपूरयति SkV, SRRU.

Āryā metre.

The scoundrel and the good man imitate respectively the front and hind parts of a needle. One makes a hole and the other, possessing the thread,[1] fills it in. (D. H. H. Ingalls's translation).

1. pun : or "possessing virtue"

1426

अनुकूलकलत्रो यस् तस्य स्वर्ग इहैव हि ।
प्रतिकूलकलत्रस्य नरको नात्र संशयः ॥

(अ) Dakṣa-smṛti 4.4. (in other texts 4.5).
(a) अनुकूलकलत्रस्य Dakṣa (ĀnSS) and in Aṣṭādaśa-smṛtayaḥ.
(b) स्वर्गस्तस्य न संशयः Dakṣa (ĀnSS) and in Aṣṭādaśa-smṛtayaḥ.

A woman who is agreeable (well-disposed) is like heavens on earth; (while) a woman who is disagreeable (repugnant) is, no doubt, like hell on earth.

1427*

अनुकूलमर्थ्यमविरोधि हितं
श्रवणीयमागमरहस्ययुतम् ।
वचनं मदीयमपकर्णयति
क्व मनोभवः क्व गुणसंग्रहणम् ॥

(अ) ĀŚ 4.13.
Pramitākṣarā metre.

This person turns a deaf ear to my advice though it be politic, appropriate, harmless, wholesome, worthy of being followed and embodying the essence of worldly wisdom. Where is passion, and where is the discrimination of virtues.[2] (C. S. Sastri's translation).

1428

अनुकूलवरपुरंध्रिषु
पुरुषाणां बद्धमूलरागाणाम् ।
नयति मनो दुःशीलः
कुसुमास्त्रो हीनपात्रेषु ॥

(आ) Kuṭṭ (Kuṭṭ (KM) 688, Kuṭṭ (BI) 710).
Āryā metre.

The malicious god with flowery arrows, the capricious god... men may have deeprooted affection for their excellent and agreeable wives, but he inclines their hearts towards persons utterly unworthy of being loved. (E. P. Mathers's translation).

1429

अनुकूलविधायिदैवतो
विजयी स्यान् ननु कीदृशो नृपः ।
विरहिण्यपि जानकी वने
निवसन्ती मुदमादधौ कुतः ॥

(आ) SR 201.61, SSB 558.62.
Viyoginī metre.

How will the king be if he is victorious with the fate favourable to him? [Answer to the puzzle: *Kuśalavardhita*—he will be full of enthusiasm]. Why was Sītā full of joy though in the forest and separated from her husband? [Answer: the same *Kuśalavardhita*—due to happiness of having her sons Kuśa and Lava]. (A. A. R.).

1430

अनुकूलां विमलाङ्गीं
कुलजां कुशलां सुशीलसंपन्नाम् ।
पञ्चलकारां भार्यां
पुरुषः पुण्योदयाल्लभते ॥

(आ) Pras 23.2, SR 170. 753, SSB 504. 753, IS 312.
(c) पञ्चलकारीं Pras (MS).
(d) पुण्याद° Pras (MS).
Āryā metre.

A man who strikes luck receives as a wife (a woman) with fine qualities: she is agreeable, pure, of noble family, healthy (and) of good disposition.

अनुकूला न वाग्दुष्टा see तथा धर्मार्थकामानां

1431

अनुकूला सदा तुष्टा दक्षा साध्वी विचक्षणा ।
एभिरेव गुणैर्युक्ता श्रीरिव स्त्री न संशयः ॥

(अ) Dakṣa-smṛti 4. 11 (in some other texts 4.12).
(आ) IS 313, Subh 5.
(a) ह्यवाग्दुष्टा or नवाग्दुष्टा Dakṣa (var.).
(b) प्रजावती or पतिव्रता [वि°] Dakṣa.
(c) एतावद्गुणसंयुक्ता Dakṣa, but in some texts as above.
(d) श्रीरेव Dakṣa.

A woman equipped with the following qualities is, no doubt, a personification of a goddess of good luck: always agreeable, content, skilful, chaste (and wise).

अनुकूले पुनस्तस्मिन् see सानुकूले पुनस्तस्मिन्

अनुकूले भवेत्तस्मिन् see गुणोऽपि दोषतां याति

1432

अनुकूले विधौ देयं यतः पूरयिता हरिः ।
प्रतिकूले विधौ देयं यतः सर्वं हरिष्यति ॥

(आ) SR 68. 1, SSB 337.3, SRK 63.1 (a Sphuṭa-śloka), IS 7636, SuM 6.1, Vidy 774 (a. Raghunāthopādhyāya).
(b) हि सः [हृ°] SuM, Vidy.
(c) विशेषेण [वि°] SuM.

When fate is favourable we should give gifts, for then Lord Viṣṇu will fill our coffers again. We should give freely when the fate is adverse, for then all is (bound to be) lost. (A. A. R.).

1433

अनुकूले सति धातरि
भवत्यनिष्टादपीष्टमविलम्बम् ।
पीत्वा विषमपि शंभुर्
मृत्युंजयतामवाप तत्कालम् ॥

(आ) SR 91.40, SSB 375.46, SRK 73.33 (a. Sphuṭa-śloka), IS 7636.
Gīti-āryā metre.

When fate is favourable, good comes out of evil quickly; though Lord Śiva drank the (terrible) poison (at the time of churning the milky Ocean), he attained the state of 'Conqueror of death' at the same time. (A. A. R.).

1434

अनुकृतगण्डशैलमदमण्डितगण्डतट-
भ्रमदलिमण्डलीनिविडगुङ्गुमघोषजुषः।
दलयति हेलयैव हरिरुग्रकरान्करिण-
स्त्रिजगति तेज एव गुरु नो विकृताकृतिता ॥

(आ) VS 606 (a. [Bhaṭṭa] Vāsudeva). (Cf. Kav 41).

(*b*) °घुङ्घुमघोष°VS (var.)·
Narkuṭa metre.

A lion easily [playfully] tears to pieces elephants with mighty trunks [hands], with broad temples resembling huge rocks thrown by an earthquake, adorned with flowing ichor and resorted to by swarms of bees that are buzzing with great noise. In the three worlds valour alone is superior, not huge and frightful appearance. (A. A. R.).

अनुक्षणमप्यूहति पण्डितो जनः see No. 6767

1435*

अनुक्षणमनुक्षणं क्षितिप रक्ष्यमाणा त्वया
प्रयाति विदिशो दश प्रबलकीर्तिरेकाकिनी ।
इयं नियतमर्थिषु प्रतिदिनं वितीर्णा रमा
जहाति न तवान्तिकं द्वितयमेतदत्यद्भुतम् ॥

(आ) SR 135. 25, SSB 448. 25.
Pṛthvī metre.

Every moment, O king, your great fame, like a lady all alone, though well guarded, goes to all the ten directions [fame spreads everywhere]: and this other lady Ramā [prosperity] never leaves your presence though given away to the needy persons every day: extremely wonderful are these two. (A.A.R.).

अनुगच्छन् मुनितनयां see No. 1492

1436

अनुगतपरितोषितानुजीवी
मधुरवचाश्चरितानुरक्तलोकः ।
सुनिपुणपरमाप्तसक्ततन्त्रो
भवति चिरं नृपतिः प्रदीप्तरश्मिः ॥

(अ) KN (KN (BI) 5. 92, KN (ĀnSS) 5. 91).
(*a*) स्वनु° KN (ĀnSS).
(*d*) नृपः सुचिरं [चि° नृ°] KN (BI).
Puṣpitāgrā metre.

The glory of that monarch blazes for a long time, whose dependents are fully obedient and satisfied; to whom the subjects are attached for his mellifluous speech and amiable character, and who prudently entrusts his nearest and dearest kinsmen with the task of governing his kingdom. (M. N. Dutt's translation).

1437

अनुगन्तुं सतां वर्त्म कृत्स्नं यदि न शक्यते ।
स्वल्पमप्यनुगन्तव्यं मार्गस्थो नावसीदति ॥

(आ) ŚP 1420, VS 2641, SRHt 187.1 (a Vyāsa) SSSN 179.1, SH 586, SR 153.1 (a.ŚP) SSB 480.1 IS 314, SSH 1.75, SRRU 858, SMa 1.26. Cf. No. 108.
(इ) SS (OJ) 317.
(*a*) अनुगन्तु SMa.
(*ab*) वर्त्मागन्तुं [व° कृ°] ŚP (MS).
(*b*) कृ° य° tr. SRHt, SSSN, SS (OJ).
(*d*) मार्गस्थोऽपि न सीदति SS (OJ).

Even though it be not possible to follow the whole road trodden by good men, let one go a short distance. While on the road one will not come to grief. (Raghu Vira's translation of SS (OJ).

1438

अनुगम्य श्मशानान्तं निवर्तन्तीह बान्धवाः ।
अग्नौ प्रक्षिप्य पुरुषं ज्ञातयः सुहृदस्तथा ॥

(अ) MBh (MBh (Bh) 12. 309, 73, MBh(R) 12. 321, 74, MBh (C) 12. 12117).
(आ) IS 315.
(इ) Cf Ślt (OJ) 10.
(*a*) श्मशानांते MBh (var.); विनाशान्ते MBh (C).
(*b*) निवर्तेत्तेद्य (°ते द्वि; °ते इ) MBh (var.); बांधवः MBh (var.).
(*c*) पुरुषा MBh (var.).

Relatives, kinsmen and friends follow one after (his death) to the burial ground, but turn back, as soon as they throw him into the flames.

1439*

अनुगृहाण शिशूनभिलङ्घिता
शबरवारिविहारवनस्थली ।
विसृज कातरतामिवमग्रतो
हरिणि कारुणिकस्य तपोवनम् ॥

(आ) Skm (Skm (B) 1871, Skm (POS) 4.47,1).
(*a*) शिशूनतिलीङ्घिता Skm (POS).
Drutavilambita metre.

Oh doe, bless your children (young fawns); the happy (sportive) forest region invaded by hunters is crossed; leave off worry, for here in front, is the penance grove of one who is full of compassion. (A. A. R.).

1440

अनुग्रहविधौ देव्या मातुश्च महदन्तरम् ।
माता गाढं निबध्नाति बन्धं देवी निकृन्तति ॥

(अ) Prab (Prab (TSS) 6. 11, Prab (NSP) 6.11).

There is however a great difference between the goddess and a mother, in regard to instruction. Our mother binds the knot of worldly affections, the goddess cuts it asunder. (J. Taylor's translation).

1441

अनुग्रहादेव दिवौकसां नरो
निरस्य मानुष्यकमेति दिव्यताम् ।
अयोविकारे स्वरितत्वमिष्यते
कुतोऽयसां सिद्धरसस्पृशामपि ॥

(अ) Naiṣ 9.42.
(c) अयोधिकारे Naiṣ (var.).
Vaṁśastha metre.

It is by the grace of the gods that a man attains divinity by shaking off his mortal nature; how can one wish to include iron which is treated with specially prepared mercury among objects made of iron? (K. K. Handiqui's translation).

1442*

अनुचरति शशाङ्कं राहुदोषेऽपि तारा
पतति न वनवृक्षे याति भूमिं लता च ।
त्यजति न च करेणुः पङ्कलग्नं गजेन्द्रं
व्रजतु चरतु धर्मं भर्तृनाथा हि नार्यः ॥

(अ) Prati 1.25 (in some editions 1.22).
(आ) Almm 23.
Mālinī metre.

Moonlight follows the moon even in eclipse. When the forest tree falls the creeper lies on the ground. The lord of elephants is not deserted by his mate though logged in the mire. Let her make her pilgrimage practising virtue, for husbands are as gods to women. (A. C. Woolner's translation).

1443

अनुचितकर्मारम्भः
स्वजनविरोधो बलीयसा स्पर्धा ।
प्रमदाजनविश्वासो
मृत्योर्द्वाराणि चत्वारि ॥

(अ) H (HJ 2. 150, HS *ad* 2. 142, HM 2. 151, HK 2. 149, HH 65. 25-6, HC 87. 7-8), Cr /150 (CNP II 164, CnT II 23.6, CnT III 56.11). Cf. JSAIL 24.123.
(आ) SR 169. 729 (a. H), SSB 503. 729, IS 316, SuB 10.9, SH 1100, PV 9.4, SRK 223. 20 (a. Sphuṭaśloka), Sama 1 अ 71.
(इ) Shd (T) 31.
(*a*) °कार्या° [°कर्मा] HS, HM, HH, Sama.
(*b*) स्वजनावरोधो Sama (*contra metrum*); बलीयसि IS, SRK.
(*c*) प्रमद° HH (*contra metrum*).
(*d*) मृत्यु° CNP II, SR, SSB, IS, SuB (var.), SRK.
Āryā metre.

Undertaking an improper business; opposition to one's own folk; rivalry with a stronger; (and) reliance on the fair sex, (are) four avenues to death. (F. Johnson's translation).

1444.

अनुचितफलाभिलाषी
नित्यं विधिना निवार्यते पुरुषः ।
द्राक्षाविपाकसमये
मुखपाको भवति काकानाम् ॥

(अ) MK (MK (S) 75, MK (G) 52).
(आ) Any 68.132.
(*b*) दैवेन...MKS (var.) (only); विधिनैव निवार्यते ह्यधमपुरुषः Any.
(*c*) द्राक्षाप्रपाकसमये MKS (var.).
(*d*) ... कान्तानां MKS (var.) (only); मुखरोगो Any.
Āryā metre.

A person is even prevented by fate from acting when he desires to secure an improper gain. At the time of the ripening of grapes the crows have *mukhapāka* [disease : swelling in the mouth]. (A. A. R.).

अनुचितमिदमक्रमश्च see No. 5933.

1445*

अनुचितमुचितं वा कर्म कोऽयं विभागो
भगवति परमास्तां भक्तियोगो द्रढीयान् ।
किरति विषमहीन्द्रः सान्द्रपीयूषमिन्दुर्
द्वयमपि स महेशो निर्विशेषं बिभर्ति ॥

(आ) PG 9 (a. Viṣṇupuri), SH 54 (a. Viṣṇupuri).
(*b*) भवति परममास्तां PG (var.).
Mālinī metre.

What is this division of action being proper and improper ? Let there be but deep devotion to the Lord. The serpent (on the body of Śiva) scatters poison, and the moon (on his head) abundance of nectar, but the great god bears them both without any difference. (A. A. R.).

1446*

अनुचितमेवाचरितं
पशुपतिना यद्विधेः शिरश्छिन्नम् ।
छिन्नो न चास्य हस्तो
येनायं दुर्लिपिं लिखति ॥

(आ) SSR 91.41, SSB 375.47, SRK 73.34 (a. Sphuṭaśloka), IS 7637.
Āryā metre.

Improper was the action of Lord Śiva that he cut off (only) the head of Brahmā [Fate]; his hand was not cut off, the hand by which he writes bad letters [adverse things on the fore-head of good people]. (A. A. R.).

1447

अनुचिते यदि कर्मणि युज्यते
शठधिया प्रभुणा सगुणो जनः ।
भवति नास्य गुणापचयस्ततः
पदगतस्य किरीटमणेरिव ॥

(अ) Cr 1151 (CRC 3. 53, CRB 3. 52, CRP 3.47, (CRBh I 3. 47 corrupt[1]), CPS 72, 54).
(a) विधिकर्मणि [य° क°] CRC; यु°...om. CRBh. I.
(b) श°...om CRBh I.
(c) नस्यगुणा° CRP.
1. In CRBh I 3. 47 This stanza reads; अनुचिते यदि कर्मणि प्रभुणा जनः कनक सृंगि (for शृङ्गि) संग्रहणोच्चितो यदि मणिस्त्रपुणि प्रतिबध्यते
Drutavilambita metre.

If a person of merit is employed in an unsuitable work by a master full of wickedness in his heart, there is no diminution of his merits thereby like the precious gem of the crown adorning the foot [sandals.] (A. A. R.).

1448-49*

अनुच्चनीचचलताम् अङ्गानां चलपावताम् ।
कटिकूर्परशीर्षांश- कर्णानां समरूपताम् ॥
रम्यां प्रतीकविश्रान्तिम् उरसश्च समुन्नतिम् ।
अभ्यासाभ्यर्हितं प्राहुः सौष्ठवं नृत्यवेदिनः ॥

(अ) VCsr III b 1—2.
(आ) Vasantarāja *ad* Mālavikāgnimitra (NSP) 2. 1 (p. 24. 17-19).
(a) °नीचश्च VC (var.); °चरताम् or शक्तिताम् VC (var.).
(b) काटयवेन समपादताम् VC (var.); समपादताम् (°ता, VC [var.]),Va°VC (var.); समता यथा or करपादयोः VC (var.).
(c) कल्प [कटि°]VC (var.); कुत्तौ [कू] VC (var.); °शीर्षास (°श; °शं; °च);° च्चि; °त्तं; णा) VC (var.), Va°.
(d) कण्ठानां Va°; कर्णाना (°र्ण°; °र्णयो;) VC(var.); सा मुखस्य च समरूपिताम् (°पता) VCsr.
(g) अभ्यासोपहितामाहुः Va°; अभ्यास or अस्याथ°or अदास° or अधसा° VC (var); असाभ्य VC (var.); °भ्यर्थिते(°तः; °र्थिकं; तर्हि तं; तर्हि तेः गर्हिते व्यर्थितेः दठिने) VC(var); कुयु° VC (var.); पाद [प्र°] VC (var.).
(h) -नाट्यं or नृत्त°VC (var.); °वेदिना Va°; वेदन (°दिनाम्) VC (var.).
(e) रम्या (°यात्) VC (var.); पथित or दवित VC (var.); विश्रान्तिर (श्रान्तिम् क्रान्तम्VC (var.).
(f) समुन्नतिः or समुच्चति VC (var.).

Those who know dancing say that (natural) grace which is more important than practice, consists in freedom of movement of the limbs , moving neither too high nor too low; in the symmetry of hips, elbows, features of the face, and ears, in charming repose of the countenance, and rhythmical expansion of the breast. (F. Edgerton's translation).

1450*

अनुच्छिष्टो देवैरपरिकलितो राहुवदनैः
कलङ्केनास्पृष्टो न खलु परिभूतो दिनकृता ।
कुहूभिर्नो लुप्तो न च युवतिवक्त्रेण विजितः
कलानाथः कोऽयं कनकलतिकायामुदयते ॥

(आ) PdT 135. PV 266 (a. Śaṅkara-miśra), SR 263. 200, SSB 80. 66, SuSS 613, SH 1658, RJ 684, Vidy 510.
(a) °रपि° PdT (var.); राहुदशैः PdT (var.); °दलितो PV (MS).
(b) °नाश्लिष्टो Vidy.
(c) कुहु° PdT (var.), PV. (MS); लिप्तो PV (MS). तुलितः [वि°] Vidy, SH.
(d) कार्ये Vidy, लतिकायामुदयन्ते (°दये) PV.
Śikhariṇī metre.

It (this novel moon) is not the leavings after consumption by the gods, uninjured by the fangs of Rāhu [the eclipsing serpent], untouched by black spot, undefeated by the maker of the day [the sun], undiminished by being consumed by the New moon day, and not vanquished by the face of damsels. Who is this moon (a master of arts) that rises on a golden creeper (of the body)? (A. A. R.),

1451*

अनुजगुरथ दिव्यं दुन्दुभिध्वानमाशाः
सुरकुसुमनिपातैर्व्योम्नि लक्ष्मीर्वितेने ।
प्रियमिव कथयिष्यन्नालिलिङ्ग स्फुरन्तीं
भुवमनिभृतवेलावीचिबाहुः पयोधिः ॥

(अ) Kir (Kir (NSP) 3. 60, Kir (D) 3. 60).
Mālinī metre.

Then the quarters reverberated with the sound of divine drums. Showers of heavenly flowers spread a beauty in the sky; and the ocean with the arms in the form of the rippling waves on the shore embraced the earth, throbbing with delight, as if to tell her an agreeable news. (S. V. Dixit's translation).

1452

अनुज्झितसुहृद्भावः सुहृदां दुर्हृदामपि ।
सम इत्येव भाष्योऽपि नम इत्यभिभाष्यते ॥

(आ) SNi 7.6.

Not giving up a friendly attitude towards friends and foes and assuming an attitude of equality is called '*Naya*' (policy). (A. A. R.).

1453

अनुत्कीर्णा यथा पङ्के पुत्रिका वाथ दारुणि ।
वर्णा यथा मषीकल्के तथा सर्गे स्थिताः परे ॥

(आ) ŚP 4241.

Others are firm in their resolve as things on solid ground [not scattered in mud], as a doll made of wood or as writing (letters) with firm ink. (A.A.R.)

1454*

अनुत्तमानुभावस्य परैरपिहितौजसः ।
अकार्यसुहृदोऽस्माकम् अपूर्वास्तव कीर्तयः ॥

(आ) Sar *ad* 1. 12 (13; p. 12), Amd 148. 368.

Extraordinary are your praises on us, you who are of great splendour, whose valour has not been eclipsed by the enemies and friendly to us for no cause [your fame is *akīrti* [infamy], without great splendour, with valour vanquished by the foes and attached to doing wrong things]. (A. A. R.).

अनुत्थानाद् भवेन्नाशः see No. 1455.

1455.

अनुत्थाने ध्रुवो नाशः प्राप्तस्यानागतस्य च ।
प्राप्यते फलमुत्थानाल् लभते चार्थसंपदम् ॥

(अ) K (K(K) 1. 19, 36, K (S) 39.16-7, K (V) 45, K (J) 24. 26-7, (K(G) 97. 17-8, K (P) 59. 27-8).
(आ) SSap 371 (a. K), SRHt 159.13 (a. MBh), SSSN 124.13 (a. MBh).
(*a*) अनुत्थानाद् भवेन्नाशः SRHt, SSSN.
(*b*) च om. K (V) printer's error.

In the absence of activity, there is certain destruction of what is obtained and of what is not received. By activity reward is obtained, and one also secures abundance of riches. (R. P. Kangle's translation).

1456.

अनु त्वा तात जीवन्तु सुहृदः साधुभिः सह ।
पर्जन्यमिव भूतानि स्वादुद्रुममिवाण्डजाः ॥

(अ) MBh, (MBh (Bh) 12.76, 36, MBh. (R) 12.75, 36, MBh. (C) 12. 2868).
(इ) SS (OJ) 235.
(*a*) त्वां MBh (var.); तं SS (OJ) साधु [ता°] MBh (var.); जीवन्ति MBh (var.), SS (OJ)
(*b*) बान्धवः सह साधुभिः MBh (var.); ज्ञातयः सह एन्धाव: SS (OJ).
(*d*) द्रुमं स्वादुमि° SS (OJ); स्वादु° or महा° [स्वादु°] (var.); द्विजा or [श्रं] डजः [(श्र) एड°] MBh (var.).

Let thy friends, together with all honest men, derive their support from thee, like all creatures from the deity of the clouds and like birds from a large tree with delicious fruits. (P.C. Roy's translation).

1457

अनुत्सूत्रपदन्यासा सद्वृत्तिः सन्निबन्धना ।
शब्दविद्येव नो भाति राजनीतिरपस्पशा ॥

(आ) Śiś 2. 112.

That statecraft, in which no spies are employed would never succeed, though no step is taken in it that is not in accordance with the maxims of politics, though it may give good salaries and grants of property (to the king's servants), just as the science of grammar [with the *paśpaśas* removed from it, would lose its importance, even though it may have the *nyāsa* bringing all words under the *sūtra-s*, the excellent *vṛitti*, and the learned *bhāṣya*]. (M.S. Bhandare's translation).

1458*

अनुदितसटावंसौ नातिस्फुटाः करजाङ्कुरा
दशनमुकुलोद्भेदः स्तोको मुखे मृदु गर्जितम् ।
मृगपतिशिशोर्नास्त्यद्यापि क्रिया स्वकुलोचिता
मदकृतमहागन्धस्यान्ध्यं व्यपोहति दन्तिनाम् ॥

(आ) Skm (Skm) (B)1814, Skm (POS) 4.37.4).
(*a*) °सटावसौ Skm (POS).
(*b*) °भेदस्तोको Skm (POS).
(*d*) °कृतयहो ग° Skm (POS).
Hariṇī metre.

The lion cub has not the manes grown on his shoulders, the claws are not very clearly seen, the sprouting of its bud-like teeth is but little, its roar is yet gentle and its activity is not yet in consonance with its species; yet it dispels the blindness of arrogance caused by rut of mighty elephants. (A. A. R.).

1459*

अनुदिनमतितीव्रं रोदिषीति त्वमुच्चैः
सखि किल कुरुषे त्वं वाच्यतां मे मुधैव ।
हृदयमिदमनङ्गाङ्गारसङ्गाद्विलीय
प्रसरति बहिरम्भः सुस्थिते नैतदश्रु ॥

(आ) VS 1117.
Mālinī metre.

"Friend, day by day, very miserably do you weep aloud"—this censure that you administer to me is in vain. It is this heart of mine that melts at the contact with the fire (burning coals) of love and oozes out in liquid form. O you, who are well settled [happy], they are not tears. (A. A. R.).

1460*

अनुदिनमधिकं ते कम्पते कायवल्ली
शिव शिव नयनान्तं नाश्रुधारा जहाति ।
कथय कथय कोऽयं यत्कृते कोमलाङ्गि
त्यजति न परिणद्धं पाण्डिमानं कपोलः॥

(आ) SR 286.10, SSB 120. 10.
Mālinī metre.

Day by day your creeper-like body trembles more and more; alas! Oh God! the flow of tears does not leave the corners of your eyes. Tell me, tell me, tender-bodied one, who is he (the lover) for whose sake these cheeks of yours do not abandon their paleness. (A. A. R.).

1461*

अनुदिनमनुकूलमाचरन्तं
विहितमतिः प्रतिकूलमाचरेत् कः ।
शमितगरलजातकण्ठदाहं
शितिकण्ठः शशिनं शिरःसु धत्ते ॥

(आ) SR 175. 943, SSB 512. 943, RJ 307.
Puṣpitāgrā metre (in *d* corrupt).

Which man of normal intelligence will do harm to one who does favourable (agreeable) action to him day after day? The blue-necked (Lord Śiva) places on his head the moon, who assuages with his nectarean rays the burning sensation [thirst] in his throat (caused by the poison he drank). (A. A. R.).

1462*

अनुदिनमनुरक्तः पद्मिनीचक्रवाले
नवपरिमलमाद्यच्चञ्चरीकानुकर्षी ।
कलितमधुरपद्मः कोऽपि गम्भीरवेदी
जयति मिहिरकन्याकूलवन्याकरीन्द्रः॥

(आ) PV 30 (a. Rūpaka).
(*a*) पद्मनी PV (MS).
(*d*) °वन्त्या° PV (MS).
Mālinī metre.

Deeply interested day after day in the groups of Padminī (lotus) [or: fair damsels] and attracting towards him bees intoxicated by the fresh fragrance of rut [or: garlands], enjoying the sweet Padma [the roots of lotus] or : [Lakṣmī) and penetrating deep into the forest [or: minds of men] there flourishes the lordly elephant [Kṛṣṇa) in the woods on the banks of the river Yamunā. (A. A. R.).

अनुदिनमनुशैलं तामनालोक्य see No. 1510

1463

अनुदिनमभ्यासदृढैः
 सोढुं दीर्घोऽपि शक्यते विरहः ।
प्रत्यासन्नसमागम–
 मुहूर्तविघ्नोऽपि दुर्विषहः ॥

(आ) VS 2045 (a. Mayūra), ŚP 3958, PdT 164, RJ 1031. (Cf. G. P. Quackenbos, *The Sanskrit Poems of Mayūra*, p. 238; Kav 68).

(c) °गम PdT.

(*d*) मुहूर्तार्धम [पि] सुदुःसतो विरहः PdT (*contra metrum*); °विघ्नस्तु दुर्विरहः ŚP.

Āryā metre.

Separation (of lovers), even though long, can be borne by those who are persevering at their studies day by day; (but) even a momentary hindrance to reunion that is close at hand is intolerable. (G. P. Quackenbos's translation).

1464*

अनुदेहमागतवतः प्रतिमां
 परिणायकस्य गुरुमुद्वहता ।
मुकुरेण वेपथुभृतोऽतिभरात्
 कथमप्यपाति न वधूकरतः ॥

(अ) Śiś 9. 73.

(आ) SR 310.5 (a. Śiś 7.13 (sic !), SSB 163. 7 (a. Māgha).

Pramitākṣarā metre.

By the newly wed young lady holding in her hand a mirror in which the majestic image of her lover closely following behind was reflected, the great weight of her lover was felt in the mirror (feeling shy) and she began to tremble; and somehow (the mirror) was not dropped from her hand. (A. A. R.).

1465

अनुद्घुष्टः शब्दैरथ च घटनातः स्फुटरसः
 पदानामर्थात्मा रमयति न तूत्तानितरसः ।
यथा दृश्यः किंचित्पवनचलचीनांशुकतया
 स्तनाभोगः स्त्रीणां हरति न तथोन्मुद्रिततनुः ॥

(आ) SKV 1705 (a. Vallaṇa), Skm (Skm (B) 2160. Skm (POS) 5.32, 5) (a. Dharmāśoka). SH 405 (a. Dharmaśoka), Amd 124 285, JS 41.36 (a. Dharmaśoka or Dharmaśloka). Cf. ABORI 31. 151.

(*a*) घूर्णः [घृ०]Skm (var.); घटनात्प्रस्फुटरसः Skm; घटनतश्च JS (but. ग घ in JS as above); स्फुटतर; JS, Amd, SH.

(*b*) पदार्थानामात्मा सुखयति SH; सुखयति [र०] JS; न तूत्तानित्तरसः JS (*contra metrum*).

(*c*) किंचिद्दृश्यः पवनचल० Skm; चीनांशुकः Skm (var); दृश्यः om. SkV, Skm. किञ्चित्किञ्चिच्च JS, SH.

(*d*) कुचाभोगः JS; SH, Amd; °द्रितवपुः Skm; °मख: Amd; मदयति [°ह]SH; सुखयति न तूद्घाटितमुरः JS, SH.

Śikhariṇī metre.

What delights is when the soul of what one says/ appears not in the words themselves / not in the way the words are put together; (this, rather than a flavour that is obvious if just as a woman's breast excites us/ when but a glimpse of it is seen/as her silken garment flutters in the wind; /this, rather than the breast laid bare. (D.H. H. Ingalls's translation).

अनुद्भूतमिदं लोके see No. 1484.
अनुद्वेगकरं वाक्यं see देवद्विजगुरुप्राज्ञा

1466*

अनुनयगुरोर्गोष्ठीबन्धो मुखासवसंपदां
 झपथविवरं विस्रब्धानां धियां प्रथमातिथिः ।
अविनयवचोवादस्थानं पुरंध्रिषु पप्रथे
 मदविलसितस्यैकाचार्यश्चिरं रतिविभ्रमः ॥

(आ) VS 2103.

Hariṇī metre.

There flourished for long, in the young ladies of the city, the amorous movements which constitute the meeting place for conciliation, the opportunity to prattle (sweet nothings) when attractive with mouthfuls of wine, the welcome guest to those who are at ease (full of confidence of mutual love), the place of meeting for talking nonsense (of the lovers) and the one teacher of the blandishments of intoxication (in love). (A. A. R.).

1467*

अनुनयति पतिं न लज्जमाना
 कथयति नापि सखीजनाय किंचित् ।
प्रसरति मलयानिले नवोढा
 वहति परंतु चिराय शून्यमन्तः ॥

(आ) SR 357.44, SSB2 42.4.
Puṣpitāgrā metre.

The newly married damsel, feeling shy, does not propitiate the husband (with her whispers) nor does she say anything to her companions. When the (pleasurable) Malaya breeze is blowing, she merely remains vacant-minded for long. (A. A. R.).

1468*

अनुनयमगृहीत्वा व्याजसुप्ता पराची
रुतमथ कृकवाकोस्तारमाकर्ण्य कल्ये ।
कथमपि परिवृत्ता निद्रयान्धा किल स्त्री
मुकुलितनयनैवाश्लिष्यति प्राणनाथम् ॥

(अ) Śiś 11.9.
(आ) VS 2175, SR 322. 2 (a. Śiś), SSB 183.2 (a. Māgha), Pad 62. 16 (a Māgha), RJ 1158.
(*b*) काले VS.
Mālinī metre.

Not accepting gracefully the conciliatory gesture of the lover, the damsel pretended to sleep turning her face away in bed; but at early dawn on hearing the sharp screeching of a lizard she somehow turned towards him and as if blinded by sleep, embraced the lover with eyes closed. (A. A. R.).

1469*

अनुनेतुं मानिन्या
दयितश्चरणे सरागचरणायाः ।
यावत् पतितः स तया
तत्क्षणमवधीरितः कस्मात् ॥

(आ) SR 185. 29, SSB 530. 29.
Āryā metre.

When the dear lover fell at the feet reddened (by red substance) to propitiate the jealous anger of the young lady, why was he that moment rejected (unceremoniously)[1]? (A. A. R.).

1. She was in her monthly courses.

अनुपनतमनोरथस्य see No. 1204.

1470

अनुपायेन कर्माणि विपरीतानि यानि च ।
क्रियमाणानि दुष्यन्ति हवींष्यप्रयतेष्विव ॥

(अ) R (R (Bar) 6. App I. No. 3 lines 203-6; R (B) 6.12.31, R (R) 6. 12, 31). Cf. देशकालविहीनानि.
(आ) IS 317.
(*a*) कर्याणि R (var).
(d) हविष्यं प्रयतेष्विह R (var.).

Thoughtless and indiscreet actions result in failure and are often fraught with danger even as the sacrificial offerings kept in polluted vessels. (T.S. Raghavacharya's translation).

1471

अनुपालयतामुदेष्यतीं
प्रभुशक्ति द्विषतामनीहया ।
अपयान्त्यचिरान्महीभुजां
जननिर्वादभयादिव श्रियः ॥

(अ) Kir (Kir (NSP) 2. 10, Kir (D) 2.10).
(आ) SR 151. 388, SSB 478.347 (a. Bhāravi)
Viyoginī metre.

The prosperity of those kings who neglect the rising regal power of enemies through lack of enthusiasm, soon leaves them as though through fear of public censure [arising from attachment to a feeble king]. (S. V. Dixit's translation)

1472

अनुपोष्य त्रिरात्राणि तीर्थान्यनभिगम्य च ।
अदत्त्वा काञ्चनं गाश्च दरिद्रो नाम जायते ॥

(अ) MBh (MBh (Bh) 3.80, 39, MBh (R) 3. 82, 18, MBh, (C) 3, 4060).
(इ) SS (OJ) 284.
(*a*) त्रिरात्र' तु MBh (var.); त्रिरात्रेषु SS (OJ).
(*b*) अनुपसेव्य or अनवगाह्य [अन०] MBh. (var.).
(*c*) गां [गाश्] MBh (var.).

Not fasting for three nights, not going on pilgrimage, not gifting gold and cows lead to a person's being born as a poor man. (Dr. Raghu Vira's translation in SS (OJ).

1473*

अनुप्रासिनि सन्दर्भे गोनन्दनसमः कुतः ।
यथार्थनामतैवास्य यद्वा वदति चारुताम् ॥

(आ) JS 46. 85 (a. Rājaśekhara), SSB 285.1. (Cf. Kav 86).

(*d*) यद्वाग् SSB.

Is there any one equal to the poet Gonandana (one who pleases by his speech) in contexts where alliterations are (effectively) used? Is that his real

name or is it assumed to proclaim his skill ? (A. A. R.).

1474

अनुबन्धं क्षयं हिंसाम् अनपेक्ष्य च पौरुषम् ।
मोहादारभ्यते कर्म यत्तत्तामसमुच्यते ॥

(अ) MBh (MBh (Bh) 6. 40,25, MBh (R) 6.42.25, MBh (C) 6. 1479; (BhG 18. 25).
(a) अनुबंध° MBh (var.).
(b) अनवेक्ष्य (°वीक्ष्य or °वेक्ष) or अनपेक्ष MBh (var.).

(c) आरभते MBh (var.).

Consequences, loss, injury (to others)/, and (one's own) human power disregarding,/owing to delusion, when action is undertaken,/ it is declared to be of darkness. (F. Edgerton's translation).

1475

अनुबन्धं च संप्रेक्ष्य विपाकांश्चैव कर्मणाम् ।
उत्थानमात्मनश्चैव धीरः कुर्वीत वा न वा ॥

(अ) MBh (MBh (Bh) 5. 34, 9, MBh (R) 5.33, 9, MBh (C) 5.1102), Cf. No. 1476.
(आ) SR 381. 182 (a. MBh), IS 318.
(a) अनुबंधान् MBh (var.).
(b) विपाकं MBh (var.), SR.
(c) आत्यवन् [आत्मनश्] MBh. (var.) आदौ [एव] MBh (var.).
(d) मानवः [वा न वा] MBh (var.).

He that is wise should either do an act or desist from it fully considering his own ability, the nature of the act, and the consequences also of success. (P. C. Roy's translation).

अनुबन्धं च संप्रेत्य see No. 1476.

1476

अनुबन्धानवेक्षेत सानुबन्धेषु कर्मसु ।
संप्रधार्य च कुर्वीत न वेगेन समाचरेत् ॥

(अ) MBh (MBh (Bh) 5.34, 8; MBh (R) 5.33, 8, MBh. (C) 5. 1101) Cf. No. 1475.
(आ) SR 381. 183 (a, MBh), IS 319.
(a) अपेक्षेत MBh (var.), SR; च संप्रेत्य [अवे०] MBh (var.).

(d) न चोद्वेगं [न वे०] MBh. (var.) सहसा न [न वे०] MBh (var.).

Before one engageth in an act, one should consider the competence of the agent, the nature of the act itself, and its purpose, for all acts are dependent on these. Considering these one should begin an act, and not take it on a sudden impulse. (P. C. Roy's translation).

1477*

अनुभवं वदनेन्दुरुपागमन्
नियतमेष यदस्य महात्मनः ।
क्षुभितमुत्कलिकातरलं मनः
पय इव स्तिमितस्य महोदधेः ।

(अ) Mālatīmādhava 3.10.
Drutavilambita metre.

Undoubtedly has this face-moon come within the experience of this highsouled one, inasmuch as (his) mind unsteady by longings is agitated like the waters of the serene great ocean being ruffled by waves. (R. D. Karmarkar's translation).

1478

अनुभवत ददत वित्तं
मान्यान् मानयत सज्जनान् भजत ।
अतिपरुषपवनविलुलित–
दीपशिखाचञ्चला लक्ष्मीः ॥

(अ) VC (VCsr 3. 7 and 18. 4).
(आ) SR 62. 15, (a. VC), IS 320, SRK 47. 38. (a. Induśeṣaprukha).
(a) दत्त VC (var.).
(b) मान्यं or मानय (°यः) or मानयत् VC (var.); सज्जनं (°ना) VC (var.); भवत VC (var.); भजतेति VC (var.).
(c) °पुरुष VC (var.) °पवनं VC (var.); °लुलिता (°तो; °तं) VO (var.).
(d) °शिखा° VC (var.), SR, SRK; ऽवतिचञ्चला (ऽवाति°) VCsr 18.4, SR, SRK; चला or वचला VC (var.); दीपशिखेऽव चपला VC (var.).
Āryā metre.

Enjoy and give away your wealth, pay respect to those that deserve it, and do favours to the virtuous. Fortune is unsteady, as the flame of a lamp flickering in a very strong breeze. (F. Edgerton's translation).

1479*

अनुभवत युवत्यो भाग्यवत्यो नितान्तं
कुसुमवलयवेलासङ्गखेलासुखानि ।

मम तु मधुकराणां वाटपाटच्चराणां
सपदि पतति धाटी पुष्पवाटीनिवेशे ॥
(आ) SR 334. 118, SSB 202. 15.
Mālinī metre.

Oh ! fortunate young ladies, enjoy now to your heart's content the happiness of sports at the time of your gathering together for picking and stringing flowers. As for me I have my duty in the flower-garden of attacking [driving off] the bees, the thieves of the garden. (A.A.R.).

अनुभवति हि मूर्ध्ना see स्वसुखनिरभिलाषः

1480*

अनुभवन्नवदोलमृतूत्सवं
पटुरपि प्रियकण्ठजिघृक्षया ।
अनयदासनरज्जुपरिग्रहे
भुजलतां जलतामबलाजनः ॥
(आ) SR 332. 56, SSB 199. 61.
Drutavilambita metre.

Enjoying the fresh festival of the swing (in spring) one young lady, though quite at home on the swing, made her creeper-like hand as if helpless in grasping the seat made of ropes due to her desire to cling to the neck of her lover (who at once rushed to her rescue). (A. A. R.).

1481*

अनुभाववता गुरु स्थिरत्वाद्
अविसंवादि धनुर्धनंजयेन ।
स्वबलव्यसनेऽपि पीड्यमानं
गुणवन्मित्रमिवानतिं प्रपेदे ॥
(अ) Kir (Kir (NSP) 13. 15, Kir (R) 13. 15).
(a) स्थिरत्वात् Kir (R).
Aupacchandasika metre.

The huge, non-brittle owing to solidity, and strung bow, being drawn by resolute Arjuna even in his emaciation, attained pliancy like an honourable, firm, qualified friend, though requested during his loss of wealth. (S. and K. Ray's translation).

अनुभावैः कटाक्षा see रत्याख्यास्थायि°

1482*

अनुभूतचरेषु वीर्धिकाणाम्
उपकण्ठेषु गतागतैकतानाः ।
मधुपाः कथयन्ति पद्मिनीनां
सलिलैरन्तरितानि कोरकाणि ॥
(आ) Pad 81. 26.
Aupacchandasika metre.

The bees buzzing here and there in the immediate vicinity of the familiar lakes clearly indicate that the buds of lotuses [or ; charming women] are all concealed by the (sudden rise of) waters in lotus ponds. (A. A. R.).

1483*

अनुभूतभवव्यवस्थितिर्
जनताकानरताभिलाषिणी ।
तदवैमि सुखेन संसृतौ
कलितानङ्गतयैव निस्तृतिः ॥
(आ) Ras 97.
(b) Version A: जनता का न रताऽभिलाषिणी.
Version B: जनता का नरताऽभिलाषिणी.
(d) Version A : कलितानङ्गतयैव.
Version B: कलिता आनङ्गतयैव.
Viyoginī metre.

Having experienced the state of affairs in the world which persons are not desirous of enjoyments ? I therefore know that to be happy in worldly life one must have recourse to the pleasures of love. [Which persons desire to be born as human beings ? Hence know that the release from the bonds of *Saṁsāra* can be had only by avoiding love affairs]. (A. A. R.).

1484

अनुभूतमिदं लोके यद्बध्वा बलवत्तरैः ।
ईश्वरैर्दुर्बलः कृष्यः क्रतौ पशुरिवाबलः ॥
(अ) R (R (Bar.) Ayodhyākāṇḍa, App I. No.18, lines 45-6, R (G) 2. 61. 24).
(आ) IS 240.
(a) न ह्यद्भुतम् or प्रत्यद्भुतम् or अनुद्भुतम् or अनुद्भूतम् or नैतच्चित्रम् [अनु°] R (var.) अनद्भुत° IS.
(b) उक्तं or बुद्धया [बध्वा] R (var.).
(c) क्लिश्यः or कृष्येत् or क्रुध्येत् [कृष्य] R (var).

This is well experienced in the world ; that the weak are bound and dragged about by the powerful persons in authority as an animal victim in a sacrifice. (A. A. R.).

1485*

अनुमतमिवानेतुं जोषं तमीतमसां कुलं
दिशि दिशि दृशो विन्यस्यन्त्यः श्रियाङ्कुरिताञ्जनाः।
मदनहुतभुग्धूमच्छायैः पटैरसितैर्वृताः
प्रययुररसद्भूषैरङ्गैः प्रियानभिसारिकाः ॥

(अ) Kapphiṇābhyudaya of Bhaṭṭa Śivasvāmin 14.13.
(आ) SkV 836 (a. Bhaṭṭa Śivasvāmin).
(ā) पोषं [जो°] Kapphi°.
(c) मथन SkV (var.).
Hariṇī metre.

Scattering everywhere their glances/ which beauty makes to sprout with kohl,/ as if to win approving silence/ from all the darkness of night,/ and clad in garments dark as was the hue / of smoke that rose from Kāma's fire,/ the wantons set forth on their paths/ with silent ornaments to meet their lovers. (D. H. H. Ingalls's translation).

1486*

अनुमतिसरसं विमुच्य चूतं
नवनवमञ्जुलमञ्जरीपरीतम्।
अपि पिकदयिते कथं मतिस्ते
घटयति निष्फलपिप्पलेऽवलेपम् ॥

(आ) Any 65.113.
Puṣpitāgrā metre.

O sweet heart of the Cuckoo, how is it that you have set your heart on the worthless *pippala*- tree ignoring the mango tree full of agreeable juice and flourishing with charming fresh sprouts? (A.A.R.).

1487*

अनुममार न मार कथं नु सा
रतिरतिप्रथितापि पतिव्रता।
इयदनाथवधूवधपातकी
दयितयापि तयासि किमुज्झितः ॥

(अ) Naiṣ 4.79.
(आ) SR 282. 128, (a. Naiṣ), SSB 113. 12, RJ996.
(b) रतिरिति प्रथितातिपतिव्रता Naiṣ (var.).
(c) अयमनाथ° SR. SSB.
Drutavilambita metre.

Cupid, why did not Rati die with thee, though she was renowned as a devoted wife? Thou art such a sinner on account of thy killing helpless women that wast thou forsaken even by thy love? (K. K. Handiqui's translation).

1488

अनुमरणे व्यवसायं
स्त्रीधर्मे कः करोति सविवेकः।
संसारमुक्त्युपायं
दण्डग्रहणं व्रतं हित्वा ॥

(अ) Kuṭṭ (Kuṭṭ (BI) 491, Kuṭṭ (KM) 480).
Āryā metre.

Only a mad man follows into death/the girl who seemed more dear to him than breath,/ whose passing puts his soul into confusion;/ since, though in women such an end is meet, / man has the fortitude to clear his feet/ of every grief, for grieving is illusion. (E. Powys Mathers's translation).

1489*

अनुययौ विविधोपलकुण्डल-
द्युतिवितानकसंवलितांशुकम्।
धृतधनुर्वलयस्य पयोमुचः
शबलिमा बलिमानमुषो वपुः ॥

(अ) Śiś 6.27.
(आ) SR 341.33, (a. Śiś), SSB 213. 29 (a. Māgha).
Drutavilambita metre.

The variety of colours associated with a cloud on account of series of rain-bows resembled the body of Viṣṇu [the destroyer of the pride of Bali], which has a natural dark colour variegated with his yellow dress reflecting the different stones of his ear-pendants. (A.A.R.).

1490

अनुयातानेकजनः
परपुरुषैरुह्यतेऽस्य निजदेहः।
अधिकारस्थः पुरुषः
शव इव न शृणोति वीक्षते कुमतिः ॥

(आ) SR 151. 375, SSB 477. 334, SRK 247.49 (a. Sphuṭaśloka), IS 7638, SSSN 130.5.
(a) अनुयातोऽनेकजनैः SSSN.
(b) परपुरुषधृतः सुवर्णशकलयुतः SSSN.
(c) शवइव (पु०) SSSN.
(d) न वदति [श० इ० न०] SSSN; नेक्षते कंचित् SSSN.
Gīti-āryā metre.

A person in authority looks on [stares[with a perverted mind and does not listen like a corpse, both of whom are followed by a large gathering of people; their body is borne [nourished] by others. (A. A. R.).

1491

अनुयाति न भर्तारं यदि दैवात् कथंचन ।
तथापि शीलं संरक्ष्यं शीलभङ्गात् पतत्यधः ॥

(आ) Dampatiś 59, SR 381.185, IS 321.

If a woman by special coincidence of fate cannot follow her husband in death, then, nevertheless, she should maintain good conduct, because if she did not conduct herself well, she would go to hell.

1492*

अनुयास्यन् मुनितनयां
सहसा विनयेन वारितप्रसरः ।
स्थानादनुच्चलन्नपि
गत्वेव पुनः प्रतिनिवृत्तः॥

(अ) Śāk 1. 28 (in some editons 1. 29), (Cf A. Scharpé's Kālidāsa-Lexicon I. I; p. 21).
(आ) Almm 24, Sar 5. 143 (p. 615).
(*a*) अनुगच्छन् Sar.
(*c*) स्वस्थानादचलन्नपि Śāk (var.), Sar.
(*d*) गत्वैव Śāk (var.).
Āryā metre.

When I would fain have stayed the maid/ a sense of due decorum checked my bold design;/ though I have stirred not, yet my mien betrays/ my eagerness to follow on her steps. (Sir Monier Monier-William's translation).

अनुयुक्ता हि साचिव्ये see No. 1393·

1493

अनुयुक्तो दस्युवधे रणे कुर्यात् पराक्रमम्
नास्य कृत्यमतः किंचिद् अन्यद् दस्युनिबर्हणात् ॥

(आ) SRHt 177.72 (a. MBh), SSSN 80.57.
(c) किञ्चिद् SRHt.

Enjoined to exterminate the marauding hordes a person should show his valour in battling with them. There is no greater (more honourable) duty to him than the annihilation of the thieving gangs. (A. A. R.).

1494

अनुरक्तजनविरक्ता
नम्रोत्सिक्ता विरक्तरागिण्यः ।
वञ्चकवचनासक्ता
नार्यः सद्भावशङ्किन्यः ॥

(अ) Kal 3. 9.
Āryā metre.

Women who are indifferent to those who are in love, haughty with those who are meek, passionately attached to those who are disinterested and addicted to false words are ever suspicious of the good nature of others. (A. A. R.).

1495

अनुरक्तेन हृष्टेन तुष्टेन जगतीपतिः।
अल्पेनापि स्वसैन्येन भूमिं जयति भूमिपः॥

(अ) MBh (MBh (Bh) 12.129, 11, MBh (R) 12.131, 11, MBh (C) 12.4789).
(आ) SRHt 177. 66 (a Bhāravi, but not found in Kir), SSSN 88.55.
(*a*) तनु MBh (var.); तुष्टेन or पुष्टेन or चेष्टेन or धृष्टेन or प्रष्टेन or as above MBh.
(*ab*) पृष्टेन हृष्टेन MBh पुष्टेन or पृष्टेन or भवेन or हितेन MBh (var.); °पते MBh (but some texts as above).
(*d*) मही [भू•] MBh (but some texts as above); पार्थिव: MBh (but some texts as above).

The lord of the earth [king] and protector of the country wins the earth even with his own small army, when it is contented, happy and devoted. (A.A.R.).

1495A

अनुरञ्जय राजानं
मा जानन् जातु कोपये: प्रकृतीः ।
एतद्द्वयानुराग-
स्थिरया तिष्ठ प्रतिष्ठयाश्लिष्टः ॥

(आ) SMH 6.15.
(*b*) कोपय SMH (var.) (*contra metrum*); प्रकृतीन् SMH (var.).
(*c*) एतद्व° SMH (var.).
(*d*) प्रतिष्ठा° SMH (var.) (*contra metrum*).
Gīti-āryā metre (imperfect in *c*).

Please the king; and let not the king anger the people knowingly [deliberately]. Remain embraced by stability with the firmness of the twofold [mutual] esteem. (A. A. R.).

1496

अनुरञ्जिता अपि गुणैर्
न नमन्ति प्रकृतयो विना दण्डात् ।
अङ्कगतापि न वीणा
कलमधुरमताडिता क्वणति ॥

(आ) VS 2852 (a. Ravigupta), Cf. ABORI 48; p. 147; No. 4).
Āryā metre.

Though propitiated by his good qualities, the people do not bow (to the king) without (the fear of) punishment. A lute, though in the lap (of the person) does not produce sweet melodious sounds unless (the strings are) struck. (A. A. R.).

1497
See 1495A

1498*

अनुरागं जनो याति परोक्षे गुणकीर्तनम् ।
न बिभ्यति च सत्त्वानि सिद्धेर्लक्षणमुत्तमम् ॥

(आ) ŚP 4506.

The best chracteristics of *Siddhi* [possession of yogic powers] are that the people are attached to him (in his presence) and speak highly of his virtues in his absence, and living beings do not fear him. (A.A.R.).

अनुरागः प्रतिपत्तिर् see तेजः सत्त्वं बुद्धिर्

1499*

अनुरागवती संध्या दिवसस्तत्पुरःसरः ।
अहो दैवगतिश्चित्रा तथापि न समागमः ॥

(आ) Sāh *ad* 10. 757 (p. 344), Dhv 50. 4-5, Amd 98, 225 and 224. 603, Kpt 9.382 (p. 526), KāP 302, KH 278, AlK 245, Sar *ad* 3. 18/44, p. 332, SRHt, 252, 1 (a. Kālidāsa), Skm (Skm (B) 1205, Skm (POS) 2. 146,5), Kuv *ad* 35. 83, (p. 108) (a. Dhv), SR 91.35 (a. Dhv), SSB 375. 39, (a. Dhv), IS 322, RJ 1055.
(*c*) दैवगतिः कीदृक् Dhv.

Fair evening glows [with passion of redness] and day is ever before her, still, —o wonderful is the decree of fate—they are never united. (Translation in Bibl. Ind 9).

1500*

अनुरागवन्तमपि लोचनयोर्
दधतं वपुः सुखमतापकरम् ।
निरकासयद्रविमपेतवसुं
वियदालयादपरदिग्गणिका ॥

(अ) Śiś 9.10 (in some editions 9.11).
(आ) ŚP 3585 (a. Māgha), VS 1923 (a. Māgha), SR 294. 38 (a. Śiś) SSB 135. 40, (a. Māgha), SRK 137. 2 (a. Māgha), IS 7639, JS 248.3 (a. Māgha).
(*b*) वपुस्सुख° JS.
Pramitākṣarā metre.

The harlot of the western direction banished the lover of the sun as he was devoid of the wealth of rays though full of *rāga* [love; redness] and though he possessed a body that was pleasing to the eyes and free from all *tāpa* [trouble; heat]. (A. A. R.).

1501*

अनुरागवर्तिना तव
विरहेणोग्रेण सा गृहीताङ्गी ।
त्रिपुररिपुणेव गौरी
वरतनुरर्धावशिष्टेव ॥

(अ) ĀrS 2. 23.
(आ) SR 288. 16, SSB 123. 20.
Āryā metre.

She has her limbs taken away (much reduced) by the severe pain of separation from you whom she loves; she is like (the goddess) Gaurī who was left with half her body by the enemy of Tripura [Lord Śiva]. (A. A. R.).

1502*

अनुरागादभिसरतो
लङ्घितजलधेः कलाधिनाथस्य ।
रजनीमुखचुम्बनतः
शिथिलितमलकं कलङ्कमाकलये ॥

(आ) PV 586 (a. (?) Kavikankaṇa).
Gīti-āryā metre.

I ween the black spot on the moon which is the (dark) hair of the (lady) night loosened when he kissed her face, having crossed [disturbed] the sea by his approach due to love. (A. A. R.).

1503*

अनुरागो वृथा स्त्रीषु स्त्रीषु गर्वो वृथा तथा ।
प्रियोऽहं सर्वदा ह्यास्या ममैषा सर्वदाप्रिया ॥

(अ) Śts (Śts (B) 332, Śts (S) 197. 10-198.1).
(आ) IS 323 (a. Śts, Bombay MS 116.).
(a) स्त्रीणां IS.
(b) भाषणं च वृथा वृथा IS; वर्गो [ग°] Śts (var.). वृथेति च Śts (var.).
(c) अप्रियामपि मन्यते IS; प्रीया [ह्य°] Śts (var.).
(d) प्रियां मूढजनाः (मूट°) खलु IS.

Attachment of love is wasted on women if he believed that he was ever dear to them; so also is an overbearing attitude that they are ever indifferent to him. (A. A. R.).[1]

1. In the Bombay MS this verse reads according to O. Boehtlingk's translation : *Unnütz ist die Zuneigung der Weiber und a Unnütz auch ihr Reden, da thörichte Männer auch diejenige für ihre geliebte halten die sienicht liebf.*

1504*

अनुरूपमिदं कूप छद्मच्छन्नस्य किं न ते ।
सन्मार्गविभ्रमान्मार्ग- पातोऽयं यन्निपातितः ॥

(आ) SMH 11.59.
(c) मार्गः SMH, (var.).
(d) पातोय SMH (var.).

What is not befitting you, o well, screened as you are by deception and situated as you are on the roadway which deflects from the good path (high way). (A. A. R.).

1505

अनुरूपेण संसर्गं प्राप्य सर्वोऽपि मोदते ।
दिनं तेजोनिधिर्यद्वद् रात्रिं दोषाकरस् तथा ॥

(आ) SSB 366.1.

Every one rejoices having secured befitting company : just as the sun with day and the moon with the night. (A. A. R.).

1506*

अनुलेपनानि कुसुमान्यबलाः
कृतमन्यवः पतिषु दीपशिखाः ।
समयेन तेन चिरसुप्तमनो-
भवबोधनं सममबोधिषत ॥

(अ) Śiś 9. 24.
(आ) SR 297. 20 (a Śiś), SSB 141. 23 (a Māgha).
(b) दीपदशाः Śiś (var.).
Pramitākṣarā metre.

The sandal paste, flower garland, young women in anger with their lovers and flames of lamps— all these indicated to that time [night fall] that love which had been dormant till now was now wide awake. (A. A. R.).

अनुलोमेन बलिनं see No. 1507.

1507

अनुलोमेन बलिनं प्रतिलोमेन दुर्जनम् ।
आत्मतुल्यबलं शत्रुं विनयेन बलेन वा ॥

(अ) Cr 59 (CV 7. 10, Cv 6.2, CnT II 8.6, CnT III 6.2, CnT VI, 92, CPS 176.1).
(आ) IS 324, Sama 1 अ 97.
(a) अनुलोमेन CV (var.).
(b) प्रतिलोमेन CV (var.); दुर्बलम् Cv. CV (var.), CPS., Sama.
(c) समतुल्य° (°न्तु°) Cv (var.); °तुल्यबले Cv (var.); शत्रु (°त्रुः °त्रो CV (var.), Cv (var.).
(d) नयेन च बलेन Cv (var.); च [वा] Cv (but CvH as above).

Meet a man stronger (than you are) in a friendly way, a wicked with hostility, a foe who is as strong as you are either with modesty or with force.

1508*

अनुवनं वनराजिवधूमुखे
बहलरागजवाधरचारुणि ।
विकचबाणदलावलयोऽधिकं
रुरुचिरे रुचिरेक्षणविभ्रमाः ॥

(अ) Śiś 6.46.
(आ) SR 344. 34 (a. Śiś) SSB 220. 41 (a. Māgha).
(b) °चारुणी SR, SSB.
Drutavilambita metre.

In every forest, on the faces of brides in the form of rows of trees that were charming with their red lips in the form of the numerous *java*-flowers, there flashed their very charming glances in the form of the series of *bāṇa*-flowers in full bloom. (A. A. R.).

1509*

अनुवनमनुयान्तं बाष्पवारि त्यजन्तं
मुदितकमलवामक्षाममालोक्य रामम् ।
दिनमपि रविरोचिस्तापमन्तः प्रपेदे
रजनिरपि च ताराबाष्पबिन्दून् बभार ॥

(आ) PV 793 (a. Bhānukara), Pad 84.7 (a. Bhānukara).
Mālinī metre.

Observing Śrī Rāma wandering from forest to forest, shedding copious tears and emaciated like a faded garland of full blown lotus flowers, the day too, with the splendour of the sun, felt torment [heat] inside and the night bore tear-drops in the form of stars. (A. A. R.).

1510*

अनुवनमनुशैलं तामनालोक्य सीतां
प्रतिदिनमतिदीनं वीक्ष्य रामं विरामम् ।
गिरिरशनिमयोऽयं यस्तदा न द्विधाभूत्
क्षितिरपि न विदीर्णा सापि सर्वंसहैव ।

(आ) Skm (Skm (B) 233, Skm (POS) 1. 47.3, Skm (BI) 1.47,3) (a. Śobhāka; probably Śobhāṅka). Cf. AB 457.
(a) अनुदिनम् Skm (POS), Skm (BI) but AB as above).
Mālinī metre.

Having seen Śrī Rāma forlorn day by day without his bride Sītā for whom he searched in every forest and mountain, the fact that the mountain did not break in twain clearly proved that it was made of hard rocks and that the earth did not break up showed that it was all enduring (by nature). (A. A. R.).

1511*

अनुवादयिता वाद्यं
नृत्यसि यत्त्वयि सुरेश्वरः साक्षात् ।
पक्षश्च तेऽजवन्द्यस्
तदसि कलापिन् परं धन्यः ॥

(आ) SSB 317. 6.
Āryā metre.

Extremely fortunate are you, O peacock, inasmuch as you dance with the accompaniment (of drum) furnished by the lord of Gods [Indra's thunder]; and your feathers are worshipped [worn on the head] by Śrī Kṛṣṇa. (A. A. R.).

1512

अनुवेलं निहन्यन्ते यस्य सिन्धोरिवोद्यमाः ।
तं प्रमथ्य श्रियं कोऽपि विपक्षो भूभृदुद्धरेत् ॥

(आ) SSK 2. 2, KSSKP 2. 2.

An enemy king (like the Mountain Mandara) should become prosperous (get Lakṣmī) after destroying (churning) him whose efforts are frustrated every time (like those of the ocean) (A.A.R.).

1513

अनुशयवत्येवोक्ता
प्रोष्यत्पतिका न भेदतो बहुभिः ।
परदेशादागच्छत्-
पतिकापि यथा प्रमुदितैव ॥

(आ) SMH 10. 39.
Āryā metre.

It has been said by many people that a wife whose husband is away (on a journey) is not different from one who is full of sorrow (like a widow). But the wife whose husband returns from abroad is quite happy. (A. A. R.).

1514

अनुशासद्धि धर्मेण व्यवहारेण संस्थया ।
न्यायेन च चतुर्थेन चतुरन्तां महीं जयेत् ॥

(आ) K (K (K) 3. 1, 43, K (S) 150. 14-5, K (V) 123, K. (J) 89. 1-2, K (G) 10.1-2, K (P) 248. 5-6).

... a king, giving decisions in accordance with law, transaction, settled custom and edict as the fourth, would conquer the earth up to its four ends. (R. P. Kangle's translation).

1515*

अनुशीलितकुञ्जवाटिकायां
जघनालंकृतपीतशाटिकायाम् ।
मुरलीकलकूजिते रतायां
मम चेतोऽस्तु कदम्बदेवतायाम् ॥

(आ) PG 88 (a. Govinda).
(b) जघनालम्बित° PG (var.).
(c) मुरलीकृतकूजिते PG (var.); °कलकूजितरतायां (°तैर्नतायां) PG (var.).
Aupacchandasika metre.

May my mind be (absorbed) in that deity of the Kadamba trees [Śrī Kṛṣṇa], who ever sports in gardens and bowers (on Yamunā's banks), whose waist is adorned with the yellow garment and who delights in the sweet notes of the flute. (A.A.R.).

1516

अनुशोचनमस्तविचारमना
विगतस्य मृतस्य च यः कुरुते ।
स गते सलिले तनुते वरणं
भुजगस्य गतस्य गतिं क्षिपति ॥

(अ) AS 729.
(d) गतिर्द्विपति AS(var.); गतिः AS(var); मही AS (var.).
Bhujaṅgaprayāta metre.

That unthinking person who regrets past deeds and dead persons, constructs a dam across a river when the water has all flowed away and pursues the path of a snake that has disappeared. (A. A. R.).

1517

अनुष्ठानेन रहितां पाठमात्रेण केवलम् ।
रञ्जयत्येव या लोकं किं तया शुकविद्यया ॥

(अ) Dar 3. 31.
(a) रहिता Dar (KM).
(c) लोकान् Dar (var.).

What can a parrot know since it lacks activity and amuses the public with (only) bare recitations.

1518

अनुष्ठितं तु यद् देवैर् ऋषिभिर्यदनुष्ठितम् ।
नानुष्ठेयं मनुष्यैस्तु तदुक्तं कर्म आचरेत् ॥

(आ) Sama 2 न 70.

Certain (questionable) deeds which some gods and sages practised are not to be done [initiated] by men. They should practise what has been prescribed by them. (A. A. R.).

1519

अनुष्ठितेषु कार्येषु यो गुह्यं न प्रकाशयेत् ।
स तत्र लभते सिद्धिं जलमध्ये कपिर्यथा ॥

(अ) PTu 50 and 21 (p. 87).

He is successful in his undertaking who does not disclose what is confidential when the work is in progress; as the monkey in the midst of water [on the back of a crocodile]. (A. A. R.).

1520

अनुसरति करिकपोलं
भ्रमरः श्रवणेन ताड्यमानोऽपि ।
गणयति न तिरस्कारं
दानान्धविलोचनो नीचः ॥

(आ) ŚP 828, PdT 217, SR 73. 22. (a. ŚP), SSB 344. 22, SRK 185. 11 and 249. 72 (a. Induśeṣaprukha.), IS 325, Any 81. 44.
(a) कपीलं (°ल) [करि°] PdT (contra metrum).
(b) श्रवणयुगेन PdT (but B in PdT as above) (contra metrum).
(c) तिरस्कार B in PdT (contra metrum).
Āryā metre.

A bee persists in settling upon the temples of an elephant though beaten by his ears. A low person with his eyes blinded by *dāna* [gifts : rut] does not care if insulted. (A. A. R.) .

1521*

अनुसर सरस्तीरं वैरं किमत्र महात्मना
कतिपयपयःपानं मानिन् समाचर चातक ।
प्रलयपवनैरस्तं नीतः पुरातनवारिदो
यवयमवयं कीलाजालं विमुञ्चति नूतनः ॥

(आ) JS 85.10, Any 74. 180.
Hariṇī metre.

O proud *cātaka*-bird, move on to the bank of a lake; what enmity is there with the high souled ? Take in a few mouthfuls of drink. The old cloud is set at rest by the storm of deluge and the new one releases mercilessly but minute particles. (A. A. R..).

अनुसूयः कृतप्रज्ञः see No. 1292.

अनुहरतः खलसुजनव् see No. 1425.

1522

अनूढा मन्दिरे यस्य रजः प्राप्नोति कन्यका ।
पतन्ति पितरस् तस्य स्वर्गस्था अपि तैर्गुणैः ॥

(अ) P(Pts 4,67, PM 4,47). Cf. पितृवेश्मनि या क°. Cf. JSAIL 20. 27.
(आ) IS 326.

A daughter who reaches her puberty in her father's home and remains unmarried is a suffcient reason for her father to fall from heaven into hell.

1523*

अनूनवेगावयमद्वितीयश्
छायातुरङ्गाविव लज्जमानः ।

खुरोद्धतैर्वीर तुरङ्गमस्ते
रजोभिरह्नां पतिमावृणोति ॥

(आ) JS 360. 2 (a. Prajñānanda), SR 123. 3, SSB 432. 3.
(b) छाया° SR, SSB; °तुरंगादपि SR, SSB.
Upajāti metre (Upendravajrā and Indravajrā).

Your horse, O hero, is incomparable on account of his great speed and, as if ashamed of the horses of Chāyā [Sun's wife] covers the lord of the day [Sun] by columns of dust raised by his hoofs. (A. A. R.).

1523A

अनृजुत्वमसद्भावं कार्पण्यं चलचित्तता ।
पुंसां मित्रेषु ये दोषास् ते वेश्यासु गुणाः स्मृताः ॥

(अ) Vitarzṭta (in BhŚ p. 206) 58.

Not being straightforward, absence of goodness, levity, ficklemindedness—these which are faults in men's friends are considered to be merits for prostitutes. (A. A. R.).

अनुगन्तुं सतां वर्त्म see No. 1437.

1524

अनृतं च समुत्कर्षे राजगामि च पैशुनम् ।
गुरोश्चालीकनिर्बन्धः समानि ब्रह्महत्यया ॥

(अ) Mn 11.56 (in some other texts 11. 54 or 11.55), MBh (MBh (Br) 5. 40, 3, MBh (C) 5.39.3, MBh (C) 5. 1534.). (Cf. Vi 36 and 37.1-3, G 21.10, Y 3. 228).
(आ) SRHt, 189. 28 (a. Mn), SSSN 180.23, IS 329, Pr 362.
(इ) MBh (Ju) p. 238 *cf. gh.*
(a) अनृतं स्वयमुत्कर्षे (°र्षं) Mn (var.) (Nandana); अनृते MBh; व [च] MBh (var.); सुखतर्केण or समुत्कर्ष (°षो) [च स°] MBh (var.).
(b) वाक्गामि च or राजगामिनि [रा° च] MBh (var.).
(c) चत्वारि संप्रवर्धन्ते MBh (Ju); गुरौ MBh (var.).
(d) तत्समं or समो हि [स°] MBh (var.). समं तद् MBh (Ju).

Falsely attributing to oneself high birth, fraudulent behaviour towards the king and falsely accusing one's teacher, (are offences) equal to slaying a Brāhmaṇa. (G. Bühler's translation).[1]

1. G. Bühler translates wrongly "giving information to the king (regarding crime)".

1525

अनृतं चाटुवादश्च धनयोगो महानयम् ।
सत्यं वैदुष्यमित्येष योगो दारिद्र्यकारकः ॥

(अ) Kalivi 32.

Falsehood and flattery bring great wealth to a person; truth and proficiency in learning combine to cause poverty. (A. A. R.).

अनृतं चैव मृत्युश्च see No. 2524.

1526

अनृतं सत्यमित्याहुः सत्यं चापि तथानृतम् ।
इति यास्ताः कथं वीर संरक्ष्याः पुरुषैरिह ॥

(अ) MBh (MBh (Bh) 13. 40, 8, MBh (R) 13. 39. 9, MBh(C) 13. 2240-1); P(Pts. 1. 186, PtsK. 1. 200).
(आ) SR 348. 21 (a. MBh), SSB 227.21, IS 327.
(b) चाथ [चा°] MBh (var.).
(c) धीरैः [वी°] Pts, PtsK, SR, SSB.
(d) संरक्षाः MBh (R).

They [i. e. women] make a lie appear as truth, and a truth appear as a lie. They who can do this,—I ask, O hero—how can they be guarded[1] by persons of the opposite sex? (P. C. Roy's translation).

1. My change. P. C. Roy has "ruled"

1527

अनृतं साहसं माया मूर्खत्वमतिलुब्धता ।
अशौचत्वं निर्दयत्वं स्त्रीणां दोषाः स्वभावजाः ॥

(अ) Cr 60, (CV 2.1, Cv 2.1, CRC 1. 51, CNP II 165 CNG, 49, CNT IV 157, CNM 154, CNMN 120, CnT II 2.9, CnT III 2.1, CnT VI 22, CnT V-129, CnT, VII 14, CPS, 24.63), P (PP 1. 143, Pts 1. 195), H, (HJ 1, 210, HM 1. 194, HK 1. 196, HH 34, 26-7), Vet 3.6, MK 125, BhŚ 368. (Cf. JSAIL 24. 71).
(आ) SR 348. 1 (a. C), SSB 226. 1, SRK 113.1 (a. Sphuṭaśloka), IS 328, Subh 219, Sama 1. 90, and 1. 43, SH 1223.
(a) अनृतं साहसं धैर्यं Vet (var.) असत्यं [अनृतं] H.
(b) मात्सर्यं नातिलु° (°चाति°) H, Sama 1.43; अतिलोभता CNG, CPS, SR, SSB, SRK, Sama; अतिलोभतः BhŚ; अतिदुष्टता SH, प्रतिलो° CV (var.); °त्वं वञ्चनं तथा CRC च कृतघ्नता [अति°] Cv (var).
(c) निर्गुणत्वमशौचत्वं निर्घृणत्वं H; अशौचं निर्दयत्वं च (अशो° °शोकं) CN, P BhŚ, Vet, SR, SSB; SH; निर्दयत्वमहंकारः Cv (var.); अशुचित्वं

निर्दयत्व IS; अ° नि° tr. Vet (var.); अशुचित्वं SRK; अहंकारं IS; निघृणत्वं Cv (var.).
(*d*) स्वाभाविका गुणाः CRC.

Falseness, hastiness, deceit, senselessness, covetousness and cruelty are the inborn faults of women.

अनृतं स्वयमुत्कर्षः see No. 1524.

1528

अनृतपटुता क्रौर्ये चित्तं सतामवमानिता
मतिरविनये धर्मे शाठ्यं गुरुष्वपि वञ्चनम्।
ललितमधुरा वाक्प्रत्यक्षे परोक्षविभाषिणी
कलियुगमहाराजस्यैताः स्फुरन्ति विभूतयः॥

(अ) Vet 5.3 (cf. Vet. p. 131).
(*a*) अनृतबहुता (°ना) Vet (var.); चैर्ये or कार्ये or क्रोधो or क्रो or द्रोहे [क्रौ°] Vet (var.); चित्ते Vet (var.); अवमानता (अप°) Vet (var.); अपमानो Vet (var.).
(*b*) शाब्यं or साध्यं Vet (var.); शाठ्यं धर्त्तं (°र्मे) or सठ्यं मित्रे Vet (var.); गुरोरपि Vet (var.); वंचना (°ता; न्वा) Vet (var.).
(*c*) वागप्र° Vet, (var.) (*contra metrum*); समक्षे or परोक्षे Vet (var.); विभीषणा or विसिषाणां or विषभाषिणी or विघातिनी Vet (var.).
(*d*) कलियुगे Vet (var.); महाराज एना: Vet (var.).
Hariṇī metre.

There flourish the series of wealth of the great king of the *kaliyuga* in the form of cleverness in falsehood, the mind full of cruelty, the disrespect shown to the good, inclination to immodest behaviour, deception in religious performances, cheating respectable elders, speech that is sweet in one's presence and abuses behind one's back. (A. A. R.).

अनृतबहुता क्रौर्ये see No. 1528.

1529*

अनृतमनृतमेतद्यत्सुधासूतिरिन्दुर्
नियतमयमनार्यो निर्गतः कालकूटात्।
हृदयदहनदक्षा दारुणा चान्यथेयं
वद सखि मधुरत्वे मोहशक्तिः कुतोऽस्य॥

(आ) VS 1116.
Mālinī metre.

False, false it is that the moon produces nectar; surely that wicked one has come out of the dreadful (*kālakūṭa*) poison; how else can there be this cruelty of his, capable of burning the heart? Tell me friend, whence is his delusive power of sweetness? (A. A. R.).

अनृते च (व) समुत्कर्षे see No 1524.

1530

अनृते धर्मभग्ने च न शुश्रूषति चाप्रिये।
न प्रियं न हितं वाच्यं सद्भिरेवेति निन्दिताः॥

(अ) Harivaṁśa-purāṇa, Viṣṇuparvan 71.7. (Cf. "Pūrāṇa" 3. 1, p. 63).

Nothing pleasing or beneficial should be said by the good to those who are false, fallen from *dharma*, those who do not serve or listen and the inimical—for this they are censured. (A. A. R.).

1531

अनेकगतिचित्रितं विविधजातिभेदाकुलं
समेत्य तनुमद्गणः प्रचुरचित्रचेष्टोद्यतः।
पुरार्जितविचित्रकर्मफलभुग्विचित्रां तनुं
प्रगृह्य नटवत् सदा भ्रमति जन्मरङ्गाङ्गणे॥

(अ) AS 252.
(*a*) विविधि° AS (var.).
(*b*) तनुमद्गुणः AS (var.); प्रचुरचित्तचेष्टोद्यतः AS (var.).
(*c*) °विचित्रं° AS (var.).
Pṛthvī metre.

People move on constantly on the stage of worldly life like actors, with various kinds of gaits, taking up the role of different classes of society, engaged in various kinds of colourful activities and possessing bodies that must experience the results of actions done previously. (A. A. R.).

1532

अनेकचित्तमन्त्रश्च द्वेष्यो भवति मन्त्रिणाम्।
अनवस्थितचित्तत्वात् कार्ये तैः समुपेक्ष्यते॥

(अ) KN (KN (ĀnSS) 9.35, KN (BI 9.34), H (HJ 4.45, HS 4.41, HM 4.41, HK 4.46, HP 4.44, HN 4.44, HH 107.5-6, HC 143.5-6) Cf. बालो वृद्धो.
(आ) SR 831.186 (a. KN), IS 330.
(*a*) मन्त्रस्तु KN (BI), HS, HM, HP.
(*b*) भेद्यो [द्वे°] HM; मन्त्रिणा HM.
(*d*) कार्येत; (°त IS) HM, IS; स उपेक्ष्यते HJ, HS, (but MSs as above), HM HP, HH, SR.

He [i. e. the king], who in his counsels is of many minds, becomes odious to (his) counsellors; through the unsteadiness of (his) mind, he is neglected by them in an emergency. (F. Johnson's translation).

1533

अनेकजन्मसंभूतं पापं पुंसां प्रणश्यति ।
स्नानमात्रेण गङ्गायां सद्यः पुण्यस्य भाजनम् ॥

(अ) Sama 1.32.

The sins of man, accumulated [produced] in a number of births, are destroyed by a mere bath in the Ganges; and he becomes an abode [repository] of holy merit. (A.A. R.).

1534

अनेकजीवघातोत्थं म्लेच्छोच्छिष्टं मलाविलम् ।
मलाक्तपात्रनिक्षिप्तं किं शौचं लिहतो मधु ॥

(अ) AS 553.
(c) °पात्रं नि° AS (var.).
(d) °लिहते AS (var.).

What purity is there in those who lick honey which is produced by the destruction of numerous living creatures, which is brought by an outcaste after his own use, filled with dirt and contained in a vessel smeared with dirt. (A. A. R.).

1535

अनेकदोषदुष्टस्य कायस्यैको महान् गुणः ।
यो यथा वर्तयत्येनं तं तथैवानुवर्तते ॥

(अ) SRHt 193.66 (a. MBh but does not occur in MBh (Bh)).
(d) [अ]नुवर्त्तते SRHt.

There is one great good quality possessed by the body though corrupt by many evil practices; it follows him in the way in which it is treated. (A. A. R.).

1536.

अनेकदोषदुष्टस्य मधुनोऽपास्तदोषताम् ।
यो ब्रूते तद्रसासक्तः सोऽसत्याम्बुधिरस्तधीः ॥

(अ) AS 564.
(b) मधुनोपास्त° AS (var.).
(c) यो om. AS (var.) तद्रसयोशक्तः AS. (var.). °शक्तः AS (var.).
(d) सोऽसत्यां बुद्धिरस्तधीः AS. (var.)

He who, addicted to the tasting of honey, speaks of its faultlessness when it is so full of evil qualities is verily an ocean of untruth and devoid of intelligence. (A. A. R.).

अनेकदोषदुष्टोऽपि कायः see कुर्वन्नपि व्यलीकानि

1537

अनेकधेति प्रगुणेन चेतसा
विविच्य मिथ्यात्वमलं सदूषणम् ।
विमुच्य जैनेन्द्रमतं सुखावहं
भजन्ति भव्या भवदुःखभीरवः ॥

(अ) AS 151
(b) विवेच्य AS (var.).
Vaṁśastha metre.

Good people afraid of the miseries of worldly life take up to the religion of Jina which leads to happiness after having abandoned the philosophy of *mithyātva* (illusoriness of the world) which is full of defects and after having fully used their discrimination a number of times with an attentive mind. (A. A. R.).

1538

अनेकपर्यायगुणैरुपेतं
विलोक्यते येन समस्ततत्त्वम् ।
तदिन्द्रियानिन्द्रियभेदभिन्नं
ज्ञानं जिनेन्द्रैर्गदितं हिताय ॥

(अ) AS 180.
Upajāti metre (Upendravajrā and Indravajrā).

True knowledge has been expounded by the lord Jina for the welfare of the world which discriminates between sensory pleasures and its opposite and by which all the true values have been perceived and which possesses numerous merits. (A. A. R.).

1539

अनेकभवसंचिता इह हि कर्मणा निर्मिताः
प्रियाप्रियवियोगसंगमविपत्तिसंपत्तयः ।
भवन्ति सकलास्त्विमा गतिषु सर्वदा देहिनां
जरामरणवीचिके जननसागरे मज्जताम् ॥

(अ) AS 255.
(a) कर्मणां AS (var.).
(b) °संपतयोः AS (var.)
Pṛthvī metre.

To embodied beings occur in all stages of life in the form of the ocean of worldly life, with waves in the form of old age and death, all kinds of misery and happiness in their separation and union with their loved ones, all of which are ordained by the results of their own actions accumulated in numerous births. (A. A. R.).

1540

अनेकमलसंभवे कृमिकुलैः सदा संकुले
विचित्रबहुवेदने बुधविनिन्दिते दुःसहे ।
भ्रमत्त्ययमनारतं व्यसनसंकटे देहवान्
पुरार्जितवशो भवे भवति भामिनीगर्भके ॥

(अ) AS 243.
(*a*) अनेमूत्र° AS (var.) ; संकुलैः AS (var.).
Pṛthvī metre.

A person [embodied being] comes to worldly life as a result of his actions of former lives in the womb of a woman which is full of many kinds of dirt, filled with all kinds of bacteria, full of strange pains (of child birth), unbearable and censured by the wise; and he wanders incessantly in various kinds of miserable experiences. (A. A. R.).

1541

अनेकमुखपापात्मा छद्मसंदर्शिताश्रमः ।
कर्बुरप्रकृतिः कश्चित् कापेयकलहोचितः ॥

(आ) SNi 37.

A multifaced sinner, falsely showing the stage of life, and multicoloured [unreliable] by nature is fit only to be quarrelling like monkeys. (A. A. R.)

1541A.

अनेकयुद्धविजयी संधानं यस्य गच्छति ।
तत्प्रतापेन तस्याशु वशं गच्छन्ति विद्विषः ॥

(अ) KN (KN(ĀnSS 0.53, KN(BI) 9.52), P(PP 3.8, Pts 3.11, PtsK 8.10), H (HJ 4.33, HS 4.29 HM 4.29 HK 4.34, HP 4. 32, HN 4. 32, HH 106—4, HC 141. 19—20. Cf. सत्यार्यो धार्मिको ऽनार्य.
(आ) IS 331.
(*c*) तत्प्रभावेन PP. Pts, PtsK.
(*d*) शत्रवः [वि] KN(BI); वशं यान्त्यरयः परे PP. वशमायान्त्यरातयः Pts; वशं गच्छन्त्यरातयः PtsK; वशमायान्ति शत्रवः H (but HS, HP, HN as above).

He with whom a king victorious in many battles concludes peace, is sure to bring his foes under his sway in no time even through prowess of his new ally. (M. N. Dutt's translation).

1542

अनेकराज्यान्तरितम् अतिक्षिप्तं न युध्यते ।
अन्तर्गतामित्रशल्यम् अन्तःशल्यं हि न क्षमम् ॥

(अ) KN (KN (ĀnSS) 14.81, KN (BI) 13.81).

An army scattered over different kingdoms and away from home, will not fight (heartily); and one with the thorns [spies] set by the enemy within it, becomes incapacitated for active service. (M. N. Dutt's translation).

1543

See 1541 A

1544

अनेकवर्णपदतां वाग्विद्युदिव बिभ्रती ।
असम्भ्रान्तेषु सदा सार- सक्तेषु स्यात् स्फुरद्गुणा॥

(आ) SSK 3.16, KSSKP 3.16.

Speech ever shines with merits in him who has a good command of words as lightning of colours and who is ever deliberate [not hasty] and attached to the essence (without dissipating his energy on worthless things). (A. A. R.).

1545*

अनेकविद्वज्जनरत्नपूर्णं
वेदोदकन्यायतरङ्गरम्यम् ।
अलङ्घनीयं गुरुतीर्थमेकं
सभासमुद्रं शिरसा नमामि ॥

(आ) SR 101.7, SSB 390.9.
Upajāti metre (Upendravajrā and Indravajrā).

I bow with my head to this ocean of the assembly, filled with gems in the form of a large number of learned men, charming with the water of the Vedas and waves of Nyāya, difficult to cross [to defeat] and full of holy places in the form of elders (A. A. R.).

1546

अनेकशास्त्रं बहु वेदितव्यम्
अल्पश्च कालो बहवश्च विघ्नाः ।

यत् सारभूतं तदुपासितव्यं
हंसो यथा क्षीरमिवाम्बुमध्यात् ॥
(आ) SR 173. 878, SSB 509. 878 Cf. Nos. 1216 and 1220
Upajāti metre (Upendravajrā and Indravajrā).

Many are the *śāstra-s* that are to be learnt, but short is time and many the obstacles. One should therefore resort to (study) those that form the essence, just as the *haṁsa* takes up the milk from a mixture of milk and water. (A. A. R.).

अनेकसंशयच्छेदि see No. 1547.

1547

अनेकसंशयोच्छेदि परोक्षार्थस्य दर्शकम् ।
सर्वस्य लोचनं शास्त्रं यस्य नास्त्यन्ध एव सः ॥
(अ) H (HJ Pr 10, HS Pr 9, HM Pr 10, HK Pr 10, HPPr 10, HN Pr 9, HH 2.10—1, HC 4.10—1), Cr 1152 (CNŚC 96, CNŚL 96, CNŚ 95, CNŚL 6, CNŚPK 77, CPS 367.44).
(आ) SR 29.2 (a. H), SSB 48.4 (a. P), IS332, Bahudarśana 29, SMa 2. 14, Sama 1.16.
(a) °संशयच्छेदि Balmd.
(b) दर्शनम् C texts (but not Cr), IS.
(c) शानं [शा°] CNŚC, CNŚl, CNŚL, CNŚPK,

The resolver of many doubts, the exhibiter of invisible objects, the eye of all—(is) learning. He, of whom it is not, verily (is) blind. (F. Johnson's translation).

1548**

अनेकसुषिरं कान्तं वादि स्त्रीमुखपङ्कजम् ।
पश्य कान्ते वनस्यान्ते नेत्रश्रुतिमनोरमम् ॥
(आ) JS 353.32.
(b) श्रीमुखप° JS (var.).

See in the forest, dear one, something pleasing to the eyes and the ears, full of holes and charming and noisy like the lotus mouth of a woman [bee-hive ?][1] (A. A. R.).

1 *Valmīka*-puzzle.

1549**

अनेकसुषिरं वाद्यं कान्तं च ऋषिसंज्ञितम् ।
चक्रिणा च सदाराध्यं यो जानाति स पण्डितः ॥
(आ) SR 184.5, SSB 529. 5, SRK 152.18 (Sphuṭa-śloka), IS 7640.

A musical instrument having many holes, charming and bearing the name of a sage and ever favoured by Cakrin [Kṛṣṇa : snakes). He who knows this is clever (learned). [valmīka : anthill].[1] (A. A. R.).

1 *Valmīka*-puzzle.

1550*

अनेके फणिनः सन्ति भेकभक्षणतत्पराः ।
एक एव हि शेषोऽयं धरणीधरणक्षमः ॥
(अ) BhPr (BhPr (NSP) 300, BhPr. (B) 300) (a. Śivaśarman).
(आ) SR 235.164, SuB 13. 14, SSB 632.1.
(a) अहयो बहवः सन्ति SuB.

There are many snakes intent (solely) on eating frogs; just this one serpent (is) capable of bearing the earth. (L. H. Gray's translation).[1]

1 Praise of the king under the guise of a serpent.

1551*

अनेकैर्नायकगुणैः सहितः सखि मे पतिः ।
स एव यदि जारः स्यात् सफलं जीवितं भवेत् ॥
(आ) VS 2387 (Epigram). Cf. A. Weber's *Indische Studien* 16.210.
(d) मम [भवेत्] VS.

My husband, o friend, has all the virtues of a stage hero; now if only he were my lover, my happiness would be perfect. (A. B. Keith's translation in *A History of Sanskrit Literature*, p. 208-9).

1552*

अनेन कल्याणि मृणालकोमलं
व्रतेन गात्रं ग्लपयस्यकारणम् ।
प्रसादमाकाङ्क्षति यस्तवोत्सुकः
स किं त्वया दासजनः प्रसाद्यते ॥
(अ) Vik 3.13 (Cf. Scharpé's Kālidāsa-Lexicon I, 2, p. 91).
(आ) Almm 25.
Vaṁśastha metre.

O virtuous one, with this vow in vain do you weary you body, tender as a lotus-stalk; why is your slave to be thus conciliated who himself is pining with desire for your favour ? (E. B. Cowell's translation).

1553

अनेन कस्यापि कुलाङ्कुरेण
स्पृष्टस्य गात्रेषु सुखं ममैवम् ।
कां निर्वृतिं चेतसि तस्य कुर्याद्
यस्यायमङ्गात् कृतिनः प्ररूढः ॥

(अ) Śāk 7.19. (Cf A. Scharpé's Kālidāsa-Lexicon I, 1. p. 98). (Cf, JAOS 82.1; p. 43).
(आ) Sar 5.39 (p. 585).
(b) स्पृष्टेषु Śāk (var.).
(d) अङ्कात् Śāk (var.), Sar (var.); प्रसूतः [प्र०] Śāk (var).

Upajāti metre (Upendravajrā and Indravajrā).

When such joy is mine in the touch on my limbs of a scion of some other house, what gladness must not be his, from whose loins, happy man, this child is sprung? (A. B. Keith's translation in his *Sanskrit Drama*, p. 162).

1554

अनेन किं न पर्याप्तं मांसस्य परिवर्जनम् ।
यत्पाटितं तृणेनापि स्वमङ्गं परिदूयते ॥

(आ) VS 2983.

Is not this one point enough to avoid (eating) meat, that if one is injured even by a grass blade, he suffers pain (A.A.R.)

1555*

अनेन कुम्भद्वयसंनिवेश-
संलक्ष्यमाणेन कुचद्वयेन ।
उन्मज्जता यौवनवारणेन
वापीव तन्वङ्गि तरङ्गितासि ॥

(आ) SkV 413 (a. Bhāgura), Kav 175 (a. Bhāgura).

Upajāti metre (Indravajrā and Upendravajrā).

Your breasts, Oh slender maid,/resemble an elephant's cranial lobes, /You are, as it were, a pool/shaken by the elephant, Youth, who plunges therein. (D. H. H. Ingalls's translation).

1556*

अनेन तनुमध्यया मुखरनूपुराराविणा
नवाम्बुरुहकोमलेन चरणेन संभावितः ।
अशोक यदि सद्य एव कुसुमैर्न संपत्स्यसे
वृथा वहसि दोहदं ललितकामिसाधारणम् ॥

(अ) Māl 3.17 (Cf. A. Scharpé's Kālidāsa-Lexicon I.2. p. 34).
(c) मुकुलैर् [कु०] Mal (var.).
(d) मुधा [वृ०] Mal (var.)

Pṛthvī metre.

Oh Aśoka, if after having been honoured by the slender-waisted one with this foot of hers, soft as a young lotus, loud-tinkling with noisy anklets, you are not immediately endowed with flowers, in vain do you nurse a desire shared by sportive lovers. (C. H. Tawney's translation).

1557**

अनेन तव पुत्रस्य प्रसुप्तस्य वनान्तरे ।
शिखामासाद्य हस्तेन खड्गेन निहतं शिरः ॥

(आ) Sama 1 अ 48.

When, in the forest region, your son was asleep, he was held by hair by the enemy and with a sword was his head cut off. (A. A. R.).

1558*

अनेन त्वं स्वरूपेण पुष्पबाणैश्च पञ्चभिः ।
मोहयन् पुरुषान् स्त्रीश्च कुरु सृष्टिं सनातनीम् ॥

(अ) Śiva-purāṇa, Rudrasaṁhitā 2. 2, 37 (in PAn 141).

May you accomplish the work of ever lasting creation by causing delusion [love] to man and woman, with this your form [charm] and with the aid of the five arrows of flowers. (A. A. R.).

1559*

अनेन धर्मः सविशेषमद्य मे
त्रिवर्गसारः प्रतिभाति भाविनि ।
त्वया मनोनिर्विषयार्थकामया
यदेक एव प्रतिगृह्य सेव्यते ॥

(अ) Kum (Kum (SA) 5. 38, Kum (NSP) 5.38). (Cf. A Scharpé's Kālidāsa- Lexicon 1. 3; p. 70).
(a) सविशेषमद्यमे Kum (var.).
(b) भामिनि [भा०] Kum (var.).
(b) यदेकः एव or यदेव(:) एकः Kum (var.).

Vaṁśastha metre.

O thou of pure intention, on account of this thy conduct, *dharma* strikes me pre-eminently as the best of the group of three (*dharma*, *artha* and *kāma*), since this only has been selected and followed by thee, with a mind from which all

thought of *artha* and *kāma* has been cast out. (M. R. Kale's translation).

1560

अनेन पुरुषो देहान् उपादत्ते विमुञ्चति ।
हर्षं शोकं भयं दुःखं सुखं चानेन विन्दति ॥

(अ) Bh Pu 4. 29, 75.

By this subtle body a person takes and renounces the gross form and attains to sorrow, joy, happiness, grief and fear. (J. M. Sanyal's translation).

1561

अनेन भवति श्रेष्ठो मुच्यन्ते च सभासदः ।
कर्तारमेनो गच्छेच्च निन्द्यो यत्र हि निन्द्यते ॥

(अ) MBh (MBh (Bh) *ad* 5.35, 23 [209* l.7-8]: in some MBh texts 5. 35, 41).
(*a*) अनेना MBh (Bh).
(*b*) मुच्यते MBh (var.); ऽपि [च] MBh (var.)
(*d*) निन्दार्हो यत्र निंद्यते MBh (var.).

Where the censurable are condemned, the president of the assembly becomes sinless as well as the audience, and the sin reverts to the sinner himself. (V. P. N. Menon's translation).

1562

अनेन मर्त्यदेहेन यल्लोकद्वयशर्मदम् ।
विचिन्त्य तदनुष्ठेयं हेयं कर्म ततोऽन्यथा ॥

(आ) ŚP 648, SR 154.41 (a. ŚP), SSB 481. 41, IS 333.
(*a*) मर्त्यं ददते ŚP (MS).
(*d*) हे°क° tr. SR, SSB.

A person should do that activity with his human body which will lead to happiness in both the worlds [of here and hereafter]; and he should avoid action which is contrary to it. (A. A. R.).

1563*

अनेन यूना सह पार्थिवेन
रम्भोरु कच्चिन् मनसो रुचिस्ते
सिप्रातरङ्गानिलकम्पितासु
विहर्तुमुद्यानपरंपरासु ॥

(अ) Ragh 6. 35. (Cf A. Scharpè's Kālidāsa Lexicon; I. 4; p. 94).
(आ) Sar 4. 186 (p. 518).
Upajāti metre (Upendravajrā and Indravajrā)

O you with thighs like the interior of a plantain tree ! I hope there is a desire in your mind to sport with this youthful king in the rows of garden shaken by the breezes from the ripples of the Siprā. (R. D. Karmarkar's translation).

1564**

अनेन योगराजेन धूपिताम्बरभूषणः ।
धूपिताङ्गस्त्रिभुवनं मनुजः कुरुते वशम् ॥

(आ) ŚP 3208.

By this best of particular medical preparation, with his clothes and ornaments incensed and with his limbs rendered fragrant by the smoke of this medicine, a man brings the three worlds under his control. (A. A. R.).

1565

अनेन योगेन विवृद्धतेजा
निजां परस्मै पदवीमयच्छन् ।
समाचराचारमुपात्तशस्त्रो
जपोपवासाभिषवैर्मुनीनाम् ॥

(अ) Kir (Kir (NSP) 3. 28, Kir (D) 3.28).
(*a*) समृद्धतेजाः Kir (var.).
(*d*) जपोववासा° Kir (D).
Upendravajrā metre.

Possessed of greater lustre by this contemplative meditation, practise the life of ascetics by muttering prayers, fasts and baths, taking your weapons with you and not permitting any one to approach you. (S. V. Dixit's translation)[1].

1. Words of the sage.

1566*

अनेन रम्भोरु भवन्मुखेन
तुषारभानोस्तुलया धृतस्य ।
ऊनस्य नूनं परिपूरणाय
ताराः स्फुरन्ति प्रतिमानखण्डाः ॥

(अ) Murāri's Anargharāghava 7.81 (7.87).
(आ) SkV 443, Kav 191, Prasanna 110 b, ŚP 3321, JS 269. 11 (a. Murāri), SR 262. 180 (a. ŚP), SSB 79. 62, SRK 278.3 (a. ŚP), SH 1680 (and in Kav), IS 7641, RJ 689.
(*a*) तवानेन Prasanna, ŚP, SH, JS, SR, SSB, SRK, IS.
(*b*) तुषारभानोः कलयां चितस्य Prasanna; धृतस्य [जि°] Anar,° Kav, ŚP, Kavi, तुषारभावो Kau; पीयूषभानोस् ŚP, JS, SR, SSB, SRK, IS; SR. SB, SRK, IS, SH.

(*c*) जनस्य SH.
(*d*) तारा SR; स्फुटन्ति Kav.
Upajāti metre (Upendravajrā and Indravajrā).

Your face, fair lady, / has sipped the scales against the moon, /to fill whose cold deficiency/ the stars come forth as counter weights. (D. H. H. Ingalls's translation).

1567*

अनेन वीतरागेण बुद्धेनेवाधरेण ते ।
दूति निर्व्याजमाख्याता सर्ववस्तुषु शून्यता ॥

(आ) SkV 843, Prasanna 156*a*, VS 1427, JS 166.1.

By your lower lip without passion [or: without rouge] like to the Buddha, o messenger, you inform me quite clearly of the vacuity [or : worthlessness] of all things. (D. H. H. Ingalls's translation).

1568

अनेन सर्वार्थिकृतार्थिता कृता
हृतार्थिनौ कामगवीसुरद्रुमौ ।
मिथःपयःसेचनपल्लवाशनैः
प्रदाय दानव्यसनं समाप्नुतम्॥

(अ) G in VCjr *ad* 17.1.
(आ) SR 104. 114, SSB 395. 124, Pad 15.35, (a. Śrīharṣa) , RJ 144.
(*a*) सर्वार्थीकृतार्थता (°ताकृता SSB) Vcjr, SR, SSB.
(*b*) हृतार्थितौ.
(*c*) मिथःपयःसे VC; °पल्वाशने SR, SSB, Pad,; पल्लासनै°: Vcjr; °पल्लवासनैः VC (var.)
(*d*) समाप्नुतः SR, SSB.
Vaṁśastha metre.

By him prosperity is made a mendicant and hence the wish-granting cow (*kāmadhenu*) and the heavenly tree (*kalpavṛkṣa*) have been deprived of supplicants. May you two [the cow and the tree] satisfy the craving for giving gifts by the mutual exchange of 'watering with milk' [by the cow] and the 'offer of tender leaves' [by the tree]. (A. A. R.).

1569*

अनेन सार्धं तव यौवनेन
कोटिं परामच्छिद्युरोऽध्यरोहत् ।
प्रेमापि तन्वि त्वयि वासवस्य
गुणोऽपि चापे सुमनःशरस्य ॥

(अ) Naiṣ 8.61.
Upajāti metre (Upendravajrā and Indravajrā).

Slender maid, simultaneously with this thy youth, Indra's abiding love for thee, reached its climax; and at the same time the tough string of Cupid's bow mounted the other end of the bow. (K. K. Hindiqui's translation).

1570 *

अनेन सार्धं विहराम्बुराशेस्
तीरेषु तालीवनमर्मरेषु ।
द्वीपान्तरानीतलवङ्गपुष्पैर्
अपाकृतस्वेदलवा मरुद्भिः ॥

(अ) Ragh 6.57. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 4; p. 97).
(आ) ARJ 99. 9-10, And 233. 15, (*ab* only), Ratnāpaṇa (BSS 65) 400, (*a* only).
(*b*) तटेषु [ती°] Ragh (var.).
Upajāti metre (Upendravajrā and Indravajrā).

Sport with him on the shores of the sea, which are possessed of the rustling noise of the groves of palm-trees, you whose drops of perspiration would be removed by the breezes bringing clove-flowers from other islands. (R. D. Karmarkar's translation).

1571

अनेन सिध्यति ह्येतन्- ममाप्येष पराक्रमः ।
एवं ज्ञात्वा चरेद्यस्तु सफलास्तस्य बुद्धयः ॥

(अ) P (PP 1.324).

This much of effort brings success;/ I have the power; I can:/so think, then act, and reap the fruit/ of your judicious plan. (A. W. Ryder's translation).

1572**

अनेनैव प्रकारेण त्रयो ग्रीवाश्रिताः शुभाः।
ललाटे युगलावर्तौ चन्द्रार्कौ शुभकारकौ ॥

(आ) ŚP 1652 (a. Nakula)[1].

1. According to AP from Nakula's Aśvaśāstra, but not found in the 1952 edition (Tanjore Saraswathi Mahal Series, 56).

In this manner the three lines existing on the neck [of the horse] are auspicious; and indicative of welfare are the twin signs, resembling the moon and the sun on the fore-head. (A. A. R.).

1573

अनैश्वर्ये तृषा भार्या पथि क्षेत्रे त्रिधा कृषिः ।
लम्बकः साक्षिणश्चैव पञ्चानर्था असंकृताः ॥

(अ) Cr 2107 (CNPN 95, CM 197 [partly corrected according to suggestions of E. Monseur, but still not clear]) (corrupt).
(a) अनैवैर्ये CNPN (MS).
(b) पथक्षेत्रे CM; कृषि CNPN (MS).
(c) नम्रकः [ल°] CNPN (MS).

Five things are useless [dangerous] unless properly conditioned—desire in poverty, a wife during a journey, cultivation in inferior soil, a hanger-on and witnesses. (A. A. R.),

1574**

अनौचित्यादृते नान्यद् रसभङ्गस्य कारणम् ।
प्रसिद्धौचित्यबन्धस्तु रसस्योपनिषत् परा ॥

(आ) Amd 182. 481, Dhvanikṛt, udy. 3, Dhv (HSS) 3. p. 302. 9-10.

There is no cause other than impropriety in bringing about unsuitability (absence of relish) in sentiments. The presence of the established propriety is the great secret of the development of *rasa-s* (sentiments). (A. A. R.).

1575

अनौचित्येन कन्यासु पुरस्त्रीषु च या रतिः ।
स कामो हि क्षितीन्द्राणाम् अरिषड्वर्गपूर्वजः ॥

(आ) SRHt 74. 4 (a. MBh, but does not occur in MBh (Bh).

The desire (*kāma*) of kings to have improper enjoyment with unmarried girls and women of the city [wives of others] is the elder brother [greatest] of the group of the six internal enemies (*kāma*, *krodha*, etc). (A. A. R.).

1576

अन्तःकटुरपि लघुरपि
सद्वृत्तं यः पुमान् न संत्यजति ।
स भवति सद्यो वन्द्यः
सर्षप इव सर्वलोकस्य ॥

(आ) ŚP 478, SR 48.122 (a. ŚP), SSB 305. 124, IS 334, SRK 249. 73, (a Induśeṣaprukha).
(b) यद्वृत्तं [स०] ŚP (MS).
(c) सद्भ्यो ŚP (MS),
Āryā metre.

He who does not abandon *sadvṛtta* [good conduct : round shape], though he be pungent within and small, is immediately respected by all people as mustard [which is an universal favourite) (A. A. R.).

1577

अन्तःकटु सदा प्रेम मानुषं परिलक्ष्यते ।
हताशान् न करोत्यस्मान् दैवप्रेमैव केवलम् ॥

(आ) SSMā 23. 6-7.

The love of human beings (*prema*) is seen to be bitter in its course; only love of god does not make us disillusioned. (A. A. R.).

1578

अन्तःकपालविवरे जिह्वामाकुञ्च्य चार्पयेत् ।
भ्रूमध्यदृष्टिरमृतं पिबेत् खेचरमुद्रया ॥

(आ) ŚP 4410.

(The aspirant) should offer [touch with] the tongue, bending it in the cavity, at the roof of the mouth; and with the *khecara mudrā* he should concentrate his sight between the eye-brows and drink [experience] *amṛta* (immortality). (A. A. R.).

1579

अन्तःकरणतत्त्वस्य दम्पत्योः स्नेहसंश्रयात् ।
आनन्दग्रन्थिरेकोऽयम् अपत्यमिति कथ्यते ॥

(अ) Uttara 3.17.
(आ) SR 59.5 (a. Uttara), SSB 372.7, SRK 119. 4 (a. Uttara), IS 4642, SSap 553, SRRV 702 (a. Uttara), JS 4225, 3 (a. Bhavabhūti), Sama 2. आ 32.
(a) करणतत्त्वस्य JS.
(d) पठ्यते [क०] Uttara (var.); Sama; बुध्यते SRRU.

An offspring is really the one knot of the hearts of the parents, since in it is centered their affection (C. N. Joshi's translation).

1580

अन्तःकरणविकारं
गुरुपरिजनसंकटेऽपि कुलटानाम् ।
जानन्ति तदभियुक्ता
भ्रूभङ्गापाङ्गमधुरदृष्टेन ॥

(अ) Kuṭṭ (Kuṭṭ (BI) 506, Kuṭṭ (KM) 495).
(b) कुलजानाम् [कु°] proposed by J. J. Meyer.
(c) बुध्यन्ति Kuṭṭ (var.).
Gīti-āryā metre.

The exaltation in the heart of a light woman can be surely guessed by the one who makes it, in spite of the reserve imposed by slaves and respectable persons. It is read in contracted brows and in looks escaping from the side of the eyes. (E. Powys Mathers's translation).

1581

अन्तःकरणशून्योऽपि तृणपूलकपूरुषः ।
सत्कृतः क्षेत्रपतिना समर्थो मृगवारणे ॥

(आ) JS 407.41

A scare crow [a bundle of hay resembling a human being] placed in the field by the owner of the land, though devoid of sentience, is capable in warding off animals. (A. A. R.)

1582

अन्तः किंचित् किंचिन्
मुक्तानामहह विभ्रमं वहसि ।
दूराद्दर्शयसि पुनः
क्षारोद्गारं जडाधीशः ॥

(आ) Any 95.23.
Āryā metre.

Underneath you bear the shine of pearls a little, not very clearly; but from afar, you the lord of waters [also dulness] exhibit the ejection of salt. (A. A. R.).

1583

अन्तः कुटिलतां बिभ्रच् छङ्खः स खलु निष्ठुरः ।
हुंकरोति यदा ध्मातस् तदैव बहु गण्यताम् ॥

(आ) ŚP 1116, JS 100.1, SR 218.74 (a. ŚP), SSB 602.1, IS 335, Any 77.11.
(b) सलु [स ख°]ŚP (MS); सखल ŚP (MS).
(c) हुंकारो यदा ŚP (MS).
(d) तदेव ŚP, Any; गुरयताम् ŚP (MS); गरायते JS (var.), SR, SSB.

A conch is inside curved; outside coarse; only when it sounds when blown into, one gets the right respect towards it.

1584*

अन्तःकूजदुदारकण्ठमसकृन्मुञ्चेति लोलेक्षणं
प्रायः स्मेरकपोलमूलममृतप्रस्यन्दि बिम्बाधरम् ।
आधूताङ्गुलिपल्लवाग्रमलमित्यानर्तितभ्रूलतं
पीतं येन मुखं त्वदीयमबले सोऽहं हि धन्यो युवा ॥

(आ) SR 314.75, SSB 169.77.
Śārdūlavikrīḍita metre.

Young lady, I am the fortunate young man (who have had the privilege) of drinking [kissing] your face, the eyes of which are rolling in ecstasy, with the throat cooing inwardly the frequent utterance of "Please leave off." the *bimba*-fruit like lips dripping with nectar and the root of the cheeks aglow with smiles, the tendril-like finger-tips shaken in token of "enough" and the creeperlike eyebrows dancing. (A. A. R.)

1584A*

अन्तः केचन केचनापि हि दले केचित् तथा पल्लवे
मूले केचन केचन त्वचि फले पुष्पे च केऽपि द्रुमाः ।
सौरभ्यं नितरां बिभर्त्यविकलः श्रीखण्डखण्डीकृतः
सर्वाङ्गे सुरभिर्न कोऽपि ददृशे मुक्त्वा भवन्तं क्वचित्॥

(आ) Any 115.66.
Śārdūlavikrīḍita metre.

Some trees put forth fragrance inwardly, some on leaves, others in tendrils still others in the roots, some on the barks, and others in fruits or flowers. O sandal tree, you bear intense fragrance without any division in a mass. No one excepting you is seen anywhere, who is fragrant all over the person. (A. A. R.).

1585*

अन्तःकोपकषायितेऽपि हृदये साधोरसच्चेष्टितैर्
भद्राण्येव बहिः क्रियासु वचनान्याविर्भवन्त्यर्थतः ।
मध्येऽत्यन्तकरालवाडवशिखाशोषेऽपि वारांनिधेः
कल्लोलाः प्रकटीभवन्ति सततं मुक्ताफलोद्गारिणः ॥

(आ) JS 55.27, SHSB.
(a) सच्चे° SH.
(b) °वशिखिज्वालेऽपि SH.
(d) °लवगोद्गिरः SH.
Śārdūlavikrīḍita metre.

Though inwardly in the heart he is put out by anger at the actions of the wicked, the good man exhibits beneficial words alone in his outward activities. The waves of the sea always give out pearls only, though deep within it [the sea] is dried up by the flames of the extremely terrific submarine fire. (A. A. R.).

1586

See 1584A.

1587

अन्तःक्रूराः सौम्यमुखा अगाधहृदयाः स्त्रियः ।
अन्तर्विषा बहिःसौम्या भक्ष्या विषकृता इव ॥

(आ) SR 348.7, SSB 226.7, SRK 115.15 (a. Kalpataru), IS 7643.
(d) भक्ता IS.

Women who are deep are cruel in their hearts but with smiling faces, they are like foods made of poison, with poison inside but outwardly pleasing. (A.A.R).

1588*

अन्तःक्रोधोज्जिहानज्वलनभवशिखाकारजिह्वावलीढ-
प्रौढब्रह्माण्डभाण्डः पृथुभुवनगुहागर्भगम्भीरनादः ।
पुष्यत्पारीन्द्रमूर्तिर्मुरजिदवतु वः सुप्रभामण्डलीभिः
कुर्वन्निर्धूमधूमध्वजनिचितमिव व्योम रोमच्छटानाम् ॥

(आ) SR 19.57, SSB 32.18.
(d) °जविचितम् SSB.
Sragdharā metre.

May the conqueror of the demon Mura [Lord Viṣṇu] in his form of a proud lion protect you—(the lion) proudly swallowing as it were the entire universe with his tongue resembling the flaming hair of Śiva whose fire of anger in the heart was rising high, with his terrific roar resounding in the interior of the huge cave of the earth, and the encircling lustre of whose manes made the sky full of comets without the accompanying smoke. (A. A. R.).

1589*

अन्तःखेदमिवोद्वहन् यदनिशं रत्नाकरो घूर्णते
यच्च ध्यानमिवास्थितो न कनकक्षोणीधरः स्पन्दते ।
जाने दानविलासवानरभसं शौर्यं च ते शुश्रुवान्
एको मन्थविघट्टनास्तवपरष्टङ्काहतीः शङ्कते ॥

(आ) SkV 1458 (a. Vākkūṭa).
(b) यद्यद्ध्यानमिव SkV (var.).
Śārdūlavikrīḍita metre.

That the gem-filled ocean ever roars/ as if with inner grief /and the Golden Mountain moves not,/as if it were in trance:/ I see, oh majesty most graceful in your gifts, / is for the cause that, having heard/ your generosity and strength,/ one fears the churning stick again/ the other fears the axe. (D. H. H. Ingalls's translation).

1590

अन्तःपुरचरैः सार्धं यो न मन्त्रं समाचरेत् ।
न कलत्रैर्नरेन्द्रस्य स भवेद् राजवल्लभः ॥

(अ) P (PP 1.40, Pts. 1.55, PtsK 1,61, PM 1.31).
(आ) SR 148. 263 (a. P), SSB 472, 169, IS 336.
(a) अन्तःपुरवरैः (°रस्वरैः or °रचरैः) PP (var.).
(b) न म° tr. Pts, SR, SSB.

One who never hearkens to /queenly whisperings, / in the women's quarters dumb /is beloved of kings. (A. W. Ryder's translation).

1591

अन्तःपुरधनाध्यक्षैर् वैरिदूतैर्निराकृतैः ।
संसर्गं न व्रजेद् राजन् विना पार्थिवशासनात् ॥

(अ) Matsya-purāṇa 216. 9.
(आ) SR 150.328, SSB 474. 234, SB 2.237.
(a) पुरजना° Matsya.
(b) वैरिभूते निराकृते SR, SSB.
(c) व्रजेत्प्राज्ञो ŚB व्रजेल्लोके SR, SSB.

A person should not, O king, associate himself closely with the treasurer of the harem and those envoys of the enemy who have been expelled, without the express permission of the ruling king. (A. A. R.).

1592*

अन्तःपुराणां विहितव्यवस्थः
पदे पदेऽहं स्खलितानि रक्षन् ।
जरातुरः संप्रति दण्डनीत्या
सर्वं नृपस्यानुकरोमि वृत्तम् ॥

(अ) Nāgā 4.1, Priy 3.4.
(आ) SR 139. 3, SSB 454.3.
(c) संप्रति SR., SSB.
Upajāti metre (Indravajrā and Upendravajrā).

Maintaining the order of the zenana, guarding against stumbling at every step by the guidance of a staff/ I, who am now enfeebled by age,/ imitate the whole conduct of a king,/ [who maintains the order of his towns within/ and guards (them) against slips continually by the administration of justice]. (G. K. Nariman's, A V. William Jackson's and Ch. J. Ogden's translation).

1593*

अन्तःपुरीयसि रणेषु सुतीयसि त्वं
पौरं जनं तव सदा रमणीयते श्रीः ।
दृष्टः प्रियाभिरमृतद्युतिदर्शमिन्द्र-
संचारमत्र भुवि संचरसि क्षितीश ॥

(आ) Sāh (Sāh (BI) *ad* 10. 653, Sāh (C) *ad* 10,24), SR 105. 145 (a. Sāh), SSB 397. 157 (a. Sāh).

Vasantatilakā metre.

In the battle field thou actest as if thou wert on thy *Zenana*, and thou treatest the people of thy city as if they were thy sons; Fortune behaves as a wife towards thee, and looked upon by thy beloved ladies as the nectar-beamed moon, thou walkest upon the earth, o monarch, like the Royal God [Indra] himself. (Translation in Bibl. Ind. 9).

1594

अन्तःपुरे पितृतुल्यं मातृतुल्यं महानसे ।
गोषु चात्मसमं दद्यात् स्वयमेव कृषिं व्रजेत् ॥

(अ) Cr 1153 (CNŚ 97, CNŚL 27, CNŚPK 78, CPS 367.46).

A king should give (impartially) gifts to the inmates of his harem, like a father (gives to his chidren), like a mother (who is feeding children) in the kitchen and like oneself with regard to cows; he should also personally supervise cultivation.

1595

अन्तःप्रकाशमिच्छन्तः सदसच्च विवेचितुम् ।
स्नेहं सूक्तिप्रदीपेऽस्मिन् वर्धयन्तु सुबुद्धयः ॥

(आ) SMH 2.1.

Let the intelligent people who are desirous of inward light (of understanding) to discriminate between good and bad, increase the *sneha* [affection or oil] in the light of these excellent sayings. (A. A. R.).

1596

अन्तःप्रतप्तमरुसैकतदह्यमान-
मूलस्य चम्पकतरोः क्व विकासचिन्ता ।
प्रायो भवत्यनुचितस्थितिदेशभाजां
श्रेयः स्वजीवपरिपालनमात्रमेव ॥

(आ) ŚP 1002 (a. Dharmavardhana)[1], VS 802, SR 176, 972 (a. ŚP), SSB 514. 972 (a. Dharmavardhana), IS 337, SRK 206.1 (a. ŚP), Any 118. 84.

(*b*) म्लानस्य VS (var.); विकाश° ŚP (MS), Any.
(*c*) °स्थितदे° Any; °भाजं VS (var.).

1. in two MSs of ŚP (a. Nāgendra).

Vasantatilakā metre.

Where is the scope of the flowering of the *campaka*-bush which is being burnt by the well heated sands of the desert? Generally, in the case of those who are situated in unsuitable places, it is a blessing if they are able to sustain life (A. A. R.).

1597*

अन्तः प्रविश्य युवचिह्नमुरोऽबलानां
येन क्रमेण बत लोडयते मनीषिन् ।
आश्रित्य तं हि नियमं तत उन्नयेते
एतौ कुचौ सपदि हन्ति विदीर्णमध्यात् ॥

(आ) SSB 255. 37.

Vasantatilakā metre.

O wise man, that order in which the breasts of women, the sign of youth agitate the mind, in the same order are they elevated. But he strikes at these two which are split in the middle. (A.A.R.).

1598*

अन्तःशरीरपरिशोषमुदग्रयन्तः
कीटक्षतस्रुतिभिरस्रमिवोद्वमन्तः ।
छायावियोगमलिना व्यसने निमग्ना
वृक्षाः श्मशानमुपगन्तुमिव प्रवृत्ताः ॥

(अ) Mudr (Mudr (BSS) 6.13, Mudr (V) 6.13).
(*a*) °मुदीर° or °मुदार° or °मुपाश्र° Mudr (var.).
(*b*) कीटक्षतिं स्रु° Mudr (BSS); शुचमिवातिगुरु वहन्तः Mudr (var.).
(*c*) मलिनैर्व्यसनैर्निमग्नाः Mudr (var.).

Vasantatilakā metre.

Trees, openly exhibiting the drying up in the interior of their bodies, shedding tears, as it were, through exudation from the bores made by insects, withered through loss of shade and plunged in sadness, are, as it were, preparing for their own burial. (R. S. Walimbe's translation).

1599

अन्तःसंतोषचित्तानां संपदस्ति पदे पदे ।
अन्तर्मलिनचित्तानां सुखं स्वप्नेऽपि दुर्लभम् ॥

(आ) NBh 75.
(*a*) अन्तस्सन्तोष° NBh.

To those who have contentment in their minds, prosperity comes at every step; but to those whose minds are evil, happiness is difficult even in a dream. (A. A. R.).

1600*

अन्तःसंतोषवाष्पैः स्थगयति न दृशस्ताभिराकर्णयिष्यन्न्
अङ्गेनानस्तिरोमा रचयति पुलकश्रेणिमानन्दकन्दाम् ।
न क्षोणीभङ्गभीरुः कलयति च शिरःकम्पनं तन्न विद्मः
शृण्वन्नैस्तस्य कीर्तीः कथमुरगपतिः प्रीतिमाविष्करोति ॥

(अ) Naiṣ 12.39.
(आ) Skm (Skm (B) 1626; Skm (POS) 3. 52.1) (a. Harṣa)[1], JS 338. 24 (a. Harṣa)[2]., VS 2603 (a. Naiṣ), SR 138. 81 (a. Naiṣ) SSB 452. 83, (a. Naiṣ).
(अ) दृशस्ता° JS, SR. SSR.
(ab) स्थगयति नयनं (नपनं) न श्रुतिभ्र शभीरुर्नाङ्गेना° Skm.
(b) अस्तिलोमा रचयति Naiṣ (var.), VS.
(c) क्षौणी° Skm.
(d) शृण्वंस्त्वत् कीर्तिपूरान्कथ° VS.
Sragdharā metre.

[1] Kavipaṇḍitaśrīharṣa.
[2] Khaṇḍanakāraśrīharṣa.

We know not how Ananta, the lord of serpents, menifests joy while listening to his fame; for with tears of inward joy he doth not cover his eyes, being about to hear with them; being hairless, he exhibits no joy-rooted series of thrills on his limbs; nor does he wave his head, fearing the (possible) destruction of earth. (K. K. Handiqui's translation).

1601

अन्तःसमुत्थविरहानलतीव्रताप-
संतापिताङ्ग करिपुङ्गव मुञ्च शोकम् ।
धात्रा स्वहस्तलिखितानि ललाटपट्टे
को वाक्षराणि परिमार्जयितुं समर्थः ॥

(आ) VS 626. Any 32. 59. ASS 14.2.
(b) करिपुंगव Any.
Vasantatilakā metre.

O best of elephants who are tormented by this intense heat of the fire of separation rising in the heart, leave off sorrow. Who is capable of wiping out the letters (the writing) on the forehead written by the hand of fate himself? (A.A.R.).

1602*

अन्तः समेत्यापि बहिः प्रयाति
स्पृष्टा विधत्ते त्ववगूहनानि ।
दत्त्वाधरं रोदिति शुष्कमेव
सैवं विलासैस्तपसाप्यलभ्या ॥

(आ) PV 300 (a. Mādhava).
(c) रोदति PV (MS).
Indravajrā metre.

Though come together inside, she comes out, when touched she gives embraces. When the lips are pressed she pretends, to cry out. Thus she is difficult to get even by penance on account of her playful activities.[1] (Flute ?) (A.A.R.).

[1] puzzle.

1603

अन्तःसारविहीनानां सहायः किं करिष्यति ।
मलयेऽपि स्थितो वेणुर् वेणुरेव न चन्दनः ॥

(अ) Cr 1154(CNW 69). Cf. No. 1604 and याता: पाटीरस IS 350
(आ) SR 39.7, SSB 292.7, IS 349, SRK 35.15 (a. Prasaṅgaratnāvalī), SRS. 356.
(a) सारविहीनस्य SR, SSB, IS, SRS; अ:तसा° SRK (Printing error).

What could a companion help those who lack inner content? A bamboo, even if it stands on the Malaya mountain will remain bamboo and will not change into sandal-wood.

1604

अन्तःसारविहीनानाम् उपदेशो न जायते ।
मलयाचलसंसर्गान् न वेणुश्चन्दनायते ॥

(अ) Cr 61 (CV 10.8, CPS 267.11). See No. 1603.
(आ) IS 350, Sama 1 अ 100.SH 369.
(a) अन्त CV (var.)
(b) अपुदेशो IS (printing error). (i) बुधाद्बोधो SH.
(c) °सर्गात् or °सर्गेति CV (var).

Those that are empty-minded cannot be benefited by instruction: will a bamboo be turned into a sandal-wood tree by being planted on the Malaya mountain? (K. Raghunathji's translation).

1605

अन्तःसारैरकुटिलैस् सुस्निग्धैः सुपरीक्षितैः ।
मन्त्रिभिर्धार्यते राज्यं सुस्तम्भैरिव मन्दिरम् ॥

(अ) P (PT 3. 28, P Tem 3.22, PP. 1. 96, Pts 1. 126, PtsK. 1. 142)., Cf Ru 136
(आ) ŚP 1352, SuM 23.4, SR 142. 27 (a. P), SSB 461. 10, IS 351, ŚbB 2.69, SH 1357.
(a) °कुतिलैः ŚbB.
(b) सद्वृत्तैः ŚbB; अच्छिद्रैः [सु°] PT; PTem; अच्छिद्रैस् (°द्रैः) PTem; निच्छिद्रैः PtsK, सुनिरूपितैः PT, PTem.
(c) सहायैर् [म°] PT., PTem
(d) उत्तम्भैर् [सु°] PT; उत्तमैर् PTem (var.)

Polished, fully tested,/ sturdy too, and straight/ are the pillars proper/'[1] to a house—or State. (A. W. Ryder's translation).

[1] The ministers.

1606*

अन्तःसारोऽपि निर्याति नूनमर्थितया सह ।
अन्यथा तदवस्थस्य महिमा केन देहिनाम् ॥

(आ) SRHt 223.10 (a. Sundarapāṇḍya), SSSN 176.10
(d) गच्छति [दे°] SSSN (var.).

Even the internal self-respect oozes out along with begging; or to people in that situation (of begging) who ever shows respect? (A.A.R.).

1607*

अन्तःस्थसुरतारम्भा- भिलाषमपि गोपयत् ।
अन्योन्यं मिथुनं वेत्ति नेत्रे दृष्ट्वैव चञ्चले ॥

(आ) VS 2044 (a. Kayyaṭa).

The pair (of lovers) may conceal the inward urge for coming together in enjoyment; but they know each other's desire on observing the glancing (disturbed) eyes. (A.A.R.).

अन्तःस्थेन विरुद्धेन see No. 1608.

1608

अन्तःस्थेनाविरुद्धेन सुवृत्तेनातिचारुणा ।
अन्तर्भिन्नेन संप्राप्तं मौक्तिकेनापि बन्धनम् ॥

(अ) P (PP 4. 63, Pts 4. 112 and 3. 140, PtsK 4.78).
(आ) SR 246. 20, SSB 651, 1, IS 165.
(a) अत्यच्छेनाविरुद्धेन Pts, SR, SSB; अन्तः स्थेन वि० PtsK; अतस्थेना० PP (var.).
(c) अन्तर्भेदेन PP.
(d) ०केन निबन्धनम् Pts. 4. 112 (only) SR, SSB बध्येते PP (var).

Even a pearl, so smoothly hard and round,/is fastened by a thread and safely bound,/ after a way to pierce its heart is found. (A.V.Ryder's translation of PP)[1].

1 This verse has a double meaning and may refer to a man who seeks salvation (मौक्तिक).

1609*

अन्तःस्वीकृतजाह्नवीजलमतिस्वच्छन्दरत्नांकुर-
श्रेणीशोणभुजङ्गनायकफणाचक्रोल्लसत्पल्लवम् ।
भूयादभ्युदयाय मोक्षनगरप्रस्थानभाजामितः
प्रत्यूहप्रशमैकपूर्णकलशप्रायं शिरो धूर्जटेः ॥

(आ) Skm [Skm (B) 45, Skm (POS) 1. 9, 5, Skm (BI) 1. 9. 5] (a Jalacandra).
(b) °चन्द्रौल्ल° Skm (POS), Skm (B I).
(d) माजमितः Skm (b).
Śārdūlavikrīḍita metre.

May the head of Lord Śiva contribute to the prosperity of those who set out to the city of absolution, the head resembling Pūrṇa Kumbha (auspicious vessel filled with water) warding off all obstacles, with the water of the Ganges filling inside, the tender (mango) leaves of which are resplendent in the form of the hoods of the lordly serpents emiting a series of rays from extremely pure gems. (A.A.R.).

1610

अन्तकः पर्यवस्थाता जन्मिनः संततापदः ।
इति त्याज्ये भवे भव्यो मुक्तावुत्तिष्ठते जनः ॥

(अ) Kir [Kir (NSP) 11.13, Kir (R) 11.13]
(आ) SR 372.165, SSB 270.51.
(c) भवे भव्यो Kir (R).
(d) मुक्तावुत्तिष्ठते Kir (R).

Death is the eliminator of a creature who is to meet constant perils; hence in this world which is to be forsaken, a good man tries for emancipation. (S. and K. Ray's translation)

1611

अन्तकः शमनो मृत्युः पातालं वडवामुखम् ।
क्षुरधारा विषं सर्पो वह्निरित्येकतः स्त्रियः ॥

(अ) MBh [MBh (Bh) 13. 38, 29; MBh (R) 13.38, 29, MBh (C) 13. 2230] [cf.] MBh (Bh.) 13.40, 4.
(आ) SRHt 79.9 (a. Mn, but not found there), IS 338, SSSN 67.12.
(इ) SS (OJ) 432, NM (T) 4. 14.
(a) पवनो or परमो [श०] MBh (var.), SRHt., SSSN.
(b) वडवानलः SRHt.

(c) क्षुरधाराभिसंसर्गो MBh. (var).

Devastating wind, death, nether-world, oceanic fire, razor's edge, poison, snake and fire on one hand and pursuit of women on the other.[1] [Raghu Vira's translation of SS (oj)].

[1]. are in equilibrium.

1612*

अन्तकाय ददता त्वया प्रिया-
कायकाञ्चनलताप्रतिग्रहम् ।
दीयते बत मदीयजीवनं
दक्षिणानिल कुतो न दक्षिणा ॥

(आ) Vidy, 396 (a. Mm. Jagannātha).
Rathoddhatā metre.

While you give the golden-creeper like body of my beloved to the god of death as a gift, O southern breeze, alas, why is my life also not given away as *dakṣiṇā* (donation accompanying the gift)? (K.P. Aithal's translation).

1613

अन्तकाले च मामेव स्मरन्मुक्त्वा कलेवरम् ।
यः प्रयाति स मद्भावं याति नास्त्यत्र संशयः ॥

(अ) MBh [MBh (Bh) 6.30, BhG 8.5].
(आ) Sama 2 अ 34.
(c) या or यत् or यं MBh. (var.).
(d) यांति MBh (var.).

And at the hour of death, on Me alone/meditating, leaving the body/who so dies to My estate he/goes; there is no doubt of that. (F.Edgerton's translation).

1614

अन्तकाले हि भूतानि मुह्यन्तीति पुराश्रुतिः ।
[राज्ञैवं कुर्वता लोके प्रत्यक्षा सा श्रुतिः कृता] ॥

(अ) R [R (Bar) 2. 98 51, R (R) 2. 106, 13-4), R (G) 2. 113; 7)].
(a) अन्त्यकाले R (var.).
(b) परिश्रुतं R (var.).

"Creatures, as their end approaches, lose their sense", this ancient adage...... (M.N. Dutt's translation).

1615

अन्तकोऽपि हि जन्तूनाम् अन्तकालमपेक्षते ।
न कालनियमः कश्चिद् उत्तमर्णस्य विद्यते ॥

(अ) Nilakaṇṭha Dīkṣita's Kalividambana (KM V) 51.
(आ) SRK 253. 25 (a Kalividambana), IS 7644.

Even the God of death waits for the time of death (to demand the life of) persons; but there is no time-limit whatever for the creditor (to demand back the debt owed to him). (A.A.R.).

अन्त (अन्त्य) प्राप्ति सुखामाहुर् see No. 1665.

1616*

अन्तरं कियदाख्यान्ति सन्तो रघुकिरातयोः ।
अन्तरं तावदाख्यान्ति सन्तो रघुकिरातयोः ॥

(आ) JS 44. 56 SH 442; (cf. Kav 86)
(c) यव [ता°] SH.

How much difference do the wise speak of as existing between the Raghu (Raghuvaṁśa of Kālidāsa) and Kirāta (the Kirātārjunīya of Bhāravi)? The wise give the answer that of these two, the difference is as existing between Raghu (a prince) and Kirāta (a hunter). (A.A.R.).

1617*

अन्तरङ्गमनङ्गस्य शृङ्गारकुलदैवतम् ।
अङ्गीकरोति तन्वङ्गी सा विलासमयं वयः ॥

(आ) SR 254.2, SSB 64. 4.

The slender lady enjoys (makes her own) that age full of graceful movements, the intimate friend of the god of love and the family deity of *śṛṅgāra* (A. A. R.)

1618**

अन्तरङ्गा हि ये राज्ञः परस्वादायिनः शठाः ।
भृत्या भवन्ति प्रायेण तेभ्यो रक्षेदिमाः प्रजाः ॥

(आ) SRHt 130.3 [a. Kāmandaka, but not found in KN (BI)], SSSN 2.53 (a. Kāmandaki)[1]

These subjects should be protected against those dishonest men who mostly become the servants (officers) of the king and who take away the wealth of others (illegally) and who are intimate with the king (A.A.R.).

1 Cf. SRHt 130. 1-6.

1619*

अन्तरायतिमिरोपशान्तये
शान्तपावनमचिन्त्यवैभवम् ।
तं नरं वपुषि कुञ्जरं मुखे
मन्महे किमपि तुन्दिलं महः ॥

(अ) Mallinātha, inroduction (verse 2) to his commentary on Ragh., Kum. and Naiṣ.
(आ) SR 2. 16, SSB 3. 16 (a. Mallinātha).

(c) तन्नरं SR.
Rathoddhatā metre.

For destroying the darkness of obstacles, we think of (meditation) that great effulgence (the god with the protuberant belly) who is human-shaped in the body but elephant-faced, who purifies the quietgoing devotees and whose greatness is immeasurable. (A.A.R.).

अन्तरेभ्यः परान् रक्षेत् See No. 4876.

1620

अन्तर्गतमलो दुष्टस् तीर्थस्नानशतैरपि ।
न शुध्यति यथा भाण्डं सुराया दाहितं च सत् ॥

(अ) Cr. 62 (CV 11. 7, CPS 292.8).
(आ) IS 339, Sama 1. अ 88.
(a) दुष्टः CV (var.).
(b) अपी CV (var.).
(c) अशुद्धन्ति CV (var.); शुद्धयति CV (var.) Sama; शुद्धयति IS; तथा [य°] CV (var.).
(d) सुरया CV (var.); यत् [सत्] CV (var); तत् [सत्] CV (var.), Sama.

A villain who is dirty in his heart will not become clean, even if he bathes hundreds of times in a *tīrtha*; similarly a pot with spirituous liquor, even if it would be burnt, (would not become clean).

1621

अन्तर्गता मदनवह्निशिखावली या
सा बाध्यते किमिह चन्दनपङ्कलेपैः ।
यत्कुम्भकारपचनोपरि पङ्कलेपस्
तापाय केवलमसौ न च तापशान्त्यै ॥

(अ) Śṛṅg 19 (in other editions 16).
(आ) SR 284.20 (a. Śṛṅg), SSB 117. 22, IS 340, Vidy 609.
(b) नो [सा] Śṛṅg (var); बाधते Śṛṅg (var), SR, SSB; किमिति°(मपि) [कि°] Śṛṅg (var.) चन्दनचर्चितेन [च°] Śṛṅg (var), SR, SSB, Vidy.
(c) यः [यत्] Śṛṅg (var.) Vidy °पयसोपरि °पयग्नोपरि Śṛṅg (var).
(d) तु (च] Śṛṅg (var), Vidy
Vasantatilakā metre.

Does the application of sandal paste in any way alleviate the flames of love-fever burning within? The outercoating of clay in the potter's baking fire only results in greater heat to the baking pots and not in lessening it. (A.A.R.).

1622

अन्तर्गतैर्गुणैः किं
द्वित्रा अपि यत्र साक्षिणो विरलाः ।
स गुणो गीतेर्यद्वसौ
वनेचरं हरिणमपि हरति ॥

(अ) Āryāsaptaśatī 2. 17 (KM I. p. 30).
(आ) SR 82. 39, SSB 357.46, VP 2. 32.
Āryā metre.

What is the use of inward qualities where even two or three spectators are scarce? That is the quality (good point) of music in that it attracts even the deer that roams in the forest. (A. A. R.).

1623

अन्तर्गतो यदि हरिस्तपसा ततः किं
नान्तर्गतो यदि हरिस्तपसा ततः किम् ।
अन्तर्बहिर्यदि हरिस्तपसा ततः किं
नान्तर्बहिर्यदि हरिस्तपसा ततः किम् ॥

(आ) SuM 1. 9.
Vasantatilakā metre.

Of what use is penance if Lord Viṣṇu is in the heart? Equally useless is penance if the Lord Viṣṇu is not visualised in the mind. Again, if the lord is present both inwardly and outwardly of the person, then also penance is useless, and if the lord is absent in and out, of what use is penance. (A. A. R.).

1624*

अन्तर्गाढं चिह्नहीनं विशालं
मध्ये स्थूलं स्थूलधारातितीक्ष्णम् ।
रक्षोवक्षश्छेदनार्थं महान्तं
कृत्वा खड्गं देवराजोतिहृष्टः ॥

(आ) ŚP 4644.
Śālinī metre.

Closely pressed (strong), without marks [streaks of weakness], broad, thick in the middle, with broad and very sharp edges and big in size—having made such a sword for cleaving the chest of the demons, the king of gods (Indra) became immensely glad. (A. A. R.).

अन्तर्गूढभुजंगमं see No. 1647.

1625*

अन्तर्गूढानर्थान्
अव्यञ्जयतः प्रसादरहितस्य ।

संदर्भस्य नदस्य च
न रसः प्रीत्यै रसज्ञानाम् ।।

(अ) ĀrS 1.44.
(आ) SR 31. 25, SSB 50. 25.
Āryā metre.

The *rasa* (sentiment or water) of a literary work or river is not pleasing to the *rasajña*-s (connoisseurs) if the ideas are not disclosed (or if the hidden dangers are not visible) and if devoid of *prasāda* (clearness).

1626

अन्तर्गृहं नयति वर्धितरोमहर्षं
स्पर्शेन सीत्करणगर्भमुखीः करोति ।
किंचाधरव्रणवतीः कुरुते पुरन्ध्रीः
किं वल्लभः किमुत हैमन एष वातः ।।

(आ) JS 234.19 (a. Sūktisahasra).
Vasantatilakā metre.

He takes the city ladies inside the house, with their hairs standing on ends, makes them emit a stifled cry by his touch and makes their lips wounded—is that a lover or the winter wind? (A.A.R.).

1627*

अन्तर्गृहे कृष्णमवेक्ष्य चौरं
बद्ध्वा कवाटं जननीं गतैका ।
उलूखले दामनिबद्धमेनं
तत्रापि दृष्ट्वा स्तिमिता बभूव ।।

(अ) Kṛṣṇakarṇāmṛta 2. 51
Upajāti metre (Indravajrā and Upendrvajrā).

The Gopi caught Kṛṣṇa while thieving one day;/ straight, bolting the door, to His mother she went;/ there tied to the mortar for long He lay;/which seeing, in speechless wonder she bent! (M. K. Acharya's translation).

1628*

अन्तर्जलावारितमूर्ति यातो
बालापरिष्वङ्गसुखाय पत्युः ।
विघ्नाय वैमल्यमपां बभूव
व्यर्थः प्रसादो हि जलाशयानाम् ।।

(अ) Jāna 3. 38 (in some texts *ba/cd*).
(आ) JS 245.6 (a. Kumāradāsa).
(*a*) यतुर (°तु:) Jāna°(var.) घाता [य°] Jāna (var.).
(*b*) रामपरि° Jāna°(var.);°सुखस्य लब्धेर् Jāna°(var.); हेतोर् [प°] Jāna° (var.).
(*c*) नैर्मल्यं [वै०] Jāne° (var.).
(*d*) वृथा [व्य°] or मुधा Jana (var.); प्रयासो Jāna (var.); ऽपि जडाश° Jāna (var.), JS.
Indravajrā metre.

For the clearness of water in lakes becomes a useless appendage (to lovers). For the expressions of kindness [kind regards] in case of the stupid becomes useless. (G. R. Nandargikar's translation).

1629*

अन्तर्दधानापि कठोरभावं
स्वच्छद्युतिः सा निजमाधुरीभिः ।
भुक्ता रसं स्वादुविदां तनोति
गुणोपगूढा सितशर्करेव ।।

(आ) PV 416 (a. Mādhava).
(*c*) तनोतिर् PV (MS).
(*d*) गुणो PV (MS).
Upajāti metre (Indravajrā and Upendravajrā).

Though possessing hardness within, she has pure brilliance by her sweetness; when enjoyed she gives great pleasure to those who possess taste: she is full of (embraced by) merits like white sugar candy. (A. A. R.).

1630

अन्तर्दुष्टः क्षमायुक्तः सर्वानर्थकरः किल ।
शकुनिः शकटारश्च दृष्टान्तावत्र भूपते ।।

(अ) H (HJ 2.101. HS 2.97, HM 2. 101, HK 2.100, HP 2. 91 and 2. 136, HN 2.90 and 2.135, HH 56. 2-3, HC, 73. 18-9 and 86, 12-3).
(आ) SR 381. 188 (a. H), IS 341, Sama 1 अ 65.
(*a*) अन्तर्दुष्टक्षमा° H (var.); समायुक्तः H (var.) सदायुक्तः H (var.), SR.
(*d*) भूपते: H (var.).

One inwardly corrupt, endued with patience, (will) assuredly (be) a perpetrator of every evil; Śakuni[1] and Sakaṭāra[2] are the two illustrations in point, O king! (F. Johnson's translation)

[1] Conusellor of Duryodhana.
[2] Minister of King Nanda.

1631

अन्तर्धृतगुणैरेव परेषां स्थीयते हृदि ।
अर्थं समर्थयन्त्येनं समग्रं कुसुमस्रजः ।।

(आ) SSB 356.13.

It is only by his inward virtues that a person gets a place in the hearts of others

and gets all prosperity like a flower garland which remains round the necks of others by being strung together by a thread. (A. A. R.).

1632

अन्तर्नाडीनियमितमरुल्लङ्घितब्रह्मरन्ध्रं
स्वान्ते शान्तिप्रणयिनि समुन्मीलदानन्दसान्द्रम् ।
प्रत्यग्ज्योतिर्जयति यमिनः स्पष्टललाटनेत्र-
व्याजव्यक्तीकृतमिव जगद्व्यापि चन्द्रार्धमौलेः ॥

(आ) SR 9. 139, SSB 15.2.

Mandākrāntā metre.

Ever victorious is the effulgence, directed inwards, of the Cresent-crested lord (Śiva), the Self-subdued, which pervades the whole universe under the guise of the brilliant eye situated on the forehead, which fills the *brahmarandhra* (the aperture in the crown of the head) by the action of the air that is restrained in the the *nāḍī-s* (nervous system) and which discloses ineffable bliss in the interior attached to intense peace. (A. A. R.).

1633

अन्तर्निदह्यमानेन शक्तिहीनेन शत्रुषु ।
संततिः क्रियते येन निन्द्यं धिक्तस्य जीवितम् ॥

(अ) Bhāratamañjarī 2.274 (in some editions 2.276).

Fie on the disgraceful life of the man who bows down to his enemies, though he is being inwardly consumed on account of his powerlessness (to overthrow them). (M. S. Bhandare's translation).

1634*

अन्तर्निबद्धगुरुमन्यु परंपराभिर्
इच्छोचितं किमपि वक्तुमशक्नुवत्याः ।
अव्यक्तहुंकृतिचलत्कुचमण्डलायास्
तस्याः स्मरामि मुहुरर्धविलोकितानि ॥

(आ) SkV 786, Kav 479

(*a*) अन्तर्निविद्ध° SkV (var.). °मन्युप° Kav (var.);

(*d*) मुद्ग° Kav (var.); °रर्ध° missing Kav; °किलो° Kav (var.).

Vasantatilakā metre.

I remember how from heavy grief[1] of heart/she could not speak a word of what she wished; /how her round breasts shook with silent sobs/ and how she glanced at me repeatedly from half-closed eyes. (D. H. H. Ingalls's translation).

[1] due to separation from her lover.

1635

अन्तर्बलान्यहममुष्य मृगाधिपस्य
वाचा निगद्य कथमद्य लघूकरोमि ।
जानन्ति किं न करजक्षतकुम्भिकुम्भा-
दामुक्तमौक्तिकमयानि दिगन्तराणि ॥

(आ) Pad 101, 58, SR 230. 27, SSB 622.30, Ava 183.515 Any 26.17

(*b*) निवेद्य [नि°] Pad, SR, SSB; लघु' क° Amy

(*c*) किं तु Pad, SR, SSB; °कुम्भ Pad, SR, SSB.

(*d*) निर्मुक्त Pad, SR, Ava, SSB; वनान्तराणि Ava, Pad, SR, SSB.

Vasantatilakā metre.

How am I to belittle the inward strength of this lion by mentioning it by (the utterly inadequate) speech? But the forest regions know, strewn as they are with the pearls from the broad temples of elephants rent asunder by his mighty claws. (A. A. R.).

अन्तर्भग्नकरेणवः कलभक° see No. 1639.

1636

अन्तर्भावनिगूढेयं वाक्ते प्रकृतिपेशला ।
विकाराद्यनभिज्ञेया विषदिग्धेव वारुणी ॥

(अ) P (PT 3. 84, PTem 3.73, PRE 3.72). Cf. Ru 155.

(इ) Old Syriac 6. 53.

(*a*) अन्तर्भावविगूढेयं (°ढ्देयं) P (var.)

(*c*) विकारादना° P (var.); °ञाय PT, PTem; °ज्ञाया PTem (var.).

This speech of yours is like wine mixed with poison, in that its inner nature is concealed; its primary character is delightful, but what will come out of it is not easy to guess therefrom. (F. Edgerton's translation).

1637

अन्तर्भूतो निवसति
जडे जडः शिशिरमहसि हरिण इव ।
अजडे शशीव तपने
स तु प्रविष्टोऽपि निःसरति ॥

(अ) Āryāsaptaśatī 2. 66 (KM 1; p. 49).

(आ) SR 40. 28, SSR 293.28

Āryā metre.

It (knowledge) having entered a dull person remains therein like the dull deer within the Cool-rayed one (moon). But in the case of the intelligent, having entered, it comes out like the moon from the sun (during the *Amāvasyā*). (A. A. R.).

1638*

अन्तर्भूय प्रभोः प्राप्यो विशेषः सर्वथा बुधैः ।
को हि नाम न कुर्वीत केवलोदरपूरणम् ॥

(अ) KSS [KSS(AKM) 10. 60, 334; KSS (NSP) 1.60, 33--4)].
(आ) IS 342.
(*b*) सर्वदा KSS (NSP).
(*c*) नु [न] KSS (AKM).

Certainly wise ministers must penetrate and observe the peculiarities of their master's character. For who would confine his attention to filling his belly? (C. H. Tawney's translation).

1639

अन्तर्मग्नकरेणवः कलभकव्यारुग्णकन्दाङ्कुरैः
सामोदाः परितः प्रमत्तमहिषश्वासोल्लसद्वीचयः ।
संमोदं जनयन्ति शैलसरितः सुच्छायकच्छस्थली-
सीमानो जलसेकशीतलशिलानिद्राणरोहिद्‌गणाः ॥

(आ) Skm [Skm (B) 2048, Skm (POS) 5.10,3] (a. Jalacandra)
(*a*) अन्तर्भग्नकरेणव: Skm (POS)
(*d*) °निद्रालुरोहि° Skm (POS); °लोहित्कुला; Skm (var.)
Śārdūlavikrīḍita metre.

The natural spots, full of shade, bordering the mountain streams give great delight, with female elephants immersed in the rivers, the elephant cubs munching the fresh sprouts of plants spreading fragrance, the waves of rivers bubbling with the heavy breathings of intoxicated wild buffaloes, and with herds of deer dozing comfortably on rocks rendered cool by sprays of water (from the streams). (A. A. R.).

1640*

अन्तर्मन्युविभिन्नदीर्घरसितप्रोद्भूतकण्ठव्यथैर्
आक्रुष्टास्तटिनीषु कोकमिथुनैर्यावन्निशीथं मिथः ।
शीतोज्जागरजम्बुकौघमुखरग्रामोपकण्ठस्थलाः
कृच्छ्रेणोपरमन्ति पान्थगृहिणीचिन्तायता रात्रयः ॥

(अ) Skm [Skm) (B) 1331, Skm (POS)2.172. 1] (a. Abhinanda). (cf. Kav 20).
(*a*) °दीर्घ° Skm (B).
Śārdūlavikrīḍita metre.

The wife of the traveller somehow (with difficulty) spends the nights, rendered long by anxiety, with throat chocked by deep sighs breaking out of the sorrow within (the heart), that were cursed by pairs of *cakravāka* birds in the rivers calling out to each other throughout the period and the regions in the vicinity of the village resounding with the howls of groups of jackals excited by the cold (of the nights). (A. A. R.)

1641

अन्तर्मलिनदेहेन बहिराह्लादकारिणा ।
महाकालफलेनेव कः खलेन न वञ्चितः ॥

(आ) SkV 1260, Kt. 8, KtR 8, SR 55. 62 (a. Kt.), SSB 316.64, IS 343, SRK 30. 98. (a. Induśeṣaprakha)
(*b*) बलिराल्हाद° SRK.
(*d*) के [कः] SR, SSB, SRK; वञ्चिताः SR, SSB, SRK, IS.

Pleasing outside but black within:—/ who is not fooled by the villain /as by *kimpāka* fruit? (D. H. H. Ingalls's translation).

1642

अन्तर्मलिनसंसर्गाच् छ्रुतवानपि दुष्यति ।
यच्चक्षुःसंनिकर्षेण कर्णोऽभूत् कुटिलाश्रयः ॥

(आ) PV 765 (a. Kṛṣṇa-paṇḍita), SR 87.2, SSB 368.12.
(*a*) °संसर्गी PV (MS).
(*b*) श्रुत° PV.
(*c*) सन्निकर्षेण PV.
(*d*) कुटिलाशयः PV (var.).

Even a man of learning becomes corrupt by association with the evil-minded, just as the ear becomes a resting place for crookedness by the proximity of the eyes. (A. A. R.).

1643

अन्तर्मलीमसे वक्रे चले कर्णान्तसर्पिणि ।
तस्या नेत्रयुगे दृष्टे दुर्जने च कुतः सुखम् ॥

(आ) VS 1207 and 1497 [in 1974 a. (Bhaṭṭavṛddhi].

(c) तस्याः VS 1497 (var.).

Where is happiness (peace of mind) when one has seen her pair of eyes and the wicked, that are black inside, curved (crooked), inconstant and reaching up to the ears (carrying tales)? (A.A.R.).

1644*

अन्तर्मारसार्द्रा
गुरुगुणबद्धानुकूलतां धत्ते ।
निष्ठुरबाह्याकारा
दृतिरिव पतिसंनिधौ नव्या ॥

(आ) PV 304 (a. Kavīndra).
Āryā metre.

The sweetheart is like a leathern bag holding water, fresh and pleasing to the lover (owner), melting with love in her heart (wet with water inside), attached by good qualities (tied with big ropes) and rough in external appearance. (A. A. R.).

1645*

अन्तर्मोहनमौलिघूर्णनचलन्मन्दारविभ्रंशनः
स्तम्भाकर्षणदृप्तिहर्षणमहामन्त्रः कुरङ्गीदृशाम् ।
दृप्यद्दानवदूयमानदिविषद्दुर्वारदुःखापदां
भ्रंशः कंसरिपोर्विलोपयतु वोऽश्रेयांसि वंशीरवः ॥

(अ) GG *ad* 8.8 (57).
(आ) SR 25. 179 (a. GG), SSB 42.96.
(a) °विस्रंसनैस् GG (var.).
(b) स्तब्धाक° SR, SSB; °दृष्टि° SR,SSB
(d) °पोलयतु GG; °व्यपोहयतु वाऽश्रे° GG SR, SSB.
Śārdūlavikrīdita metre.

May those ravishing strains of the flute of the foe of Kaṁsa augment all your weal !—those notes that chase away the adversities of the Devas, who are for ever harassed by the molestations of the Dānavas, drunk with power;—those strains, again, that ravished the hearts of the gazelle-eyed damsels, causing them to nod their heads in enraptured approbation, whilst the *mandāra* flowers that adorned their heads raised down in profusion! Those strains that, like a potent incantation, often made the cowherdesses stand petrified with ecstasy attracted them powerfully like a lodestone, inebriated them with a heady bliss, and thrilled their very beings with a supreme joy ! (S. Lakshminarasimha Sastri's translation).

1646

अन्तर्ये सततं लुठन्त्यगणितास्तानेव पाथोधरैर्
आसारानपततस्तरङ्गवलयैरालिङ्ग्य गृह्णन्नसौ ।
व्यक्तं मौक्तिकरत्नतां जलकणान्संप्रापयत्यम्बुधिः
प्रायोऽन्येन कृतादरो लघुरपि प्राप्तोऽर्च्यते स्वामिभिः।

(अ) RT [RT (S) 3. 202, RT (TR) 3. 202, RT ((V) 3.202].
(आ) VS 889 (a. Kahlaṇa for Kalhaṇa) SR 381.189 (a. RT), IS 344.
(a) लुठन्ति ग° RT (TR).
(b) °पतितास्त° RT (TR); आसीन् [आ°] RT (var.).
(c) प्राप्तोर्च्यते RT (var.).
Śārdūlavikrīḍita metre.

Those very drops of water which, while floating about in the sea, are ever unheeded, are when drawn up by the clouds and falling down (as raindrops), received by the sea in the embrace of wave circles and, indeed, turned into pearls. Thus a person of small consequence, if he has been well treated by somebody else, is on his arrival, as a rule, honoured by the great. (M. A. Stein's translation).

1647

अन्तर्लीनभुजंगमं गृहमिवान्तःस्थोग्रसिंहं वनं
ग्राहाकीर्णमिवाभिरामकमलच्छायासनाथं सरः ।
कालेनार्यजनापवादपिशुनैः क्षुद्रैरनार्यैः श्रितं
दुःखेन प्रविगाह्यते सचकितं राज्ञां मनः सामयम् ॥

(अ) P (PT 1. 135, PTem 1. 122, PP 1. 356, Pts 1.375, PtsK 1. 420, PRE 1. 129); cf. Ru 72. 75, Cf. चिन्तासक्तनिम°
(आ) IS 345.
(इ) Old syriac 1. 84
(a) अन्तर्गूढभुजंगमं PP, PRE; इव व्यालाकुलं वा वनं PP,P ts. PtsK, PRE;
(c) नित्यं (नाना° Pts, PtsK) दुष्टजनैरसत्यवचनैः (°ना Pts. PP, Pts, PRE; सक्तैरनार्यैर्वृतं (वृ°) Pts; अनार्यो-कृतं PP, PrE अनार्यैर्वृतम् PtsK.
(d) दुःखेनेह विगाह्यते (°न) PP, Pts, PRE; °प्रतिगम्यते प्रचकितैः Pts. सुचकितैः PP, Pts PRE. प्रचकितैराज्ञां Pts K; गूढं वार्धिवत् [म°सा°] PtsK; सेवकैः [सा°] PP, PRE.

Śārdūlavikrīḍita metre.

'Tis a house with serpents crawling,

wood with beasts of prey appalling,/ lotus-pond where blossoms smile / o'er the burking crocodile,/ spot that sneaking rogues deface with repeated slanders base—/timid servant never learns/whither kingly purpose turns. (A. W. Ryder's translation of PP)[1]

1 Identical with PRE; PT and PTem text is translated by J. Hertel as follows : Wie in ein Haus, in dessen Innerem sich eine Schlange verbirgt, wie in einem Wald, in dem sich ein entsetzlicher Loewe befindet, wie in einem herzlichen wimmelnden See, so taucht man nur schwer und mit Schrecken in die truegische Seele der Koenige, in die mit der Zeit Unedle und Gemeine sich gedralengt haben, Verleumder, die gegen edle Menschen ueble Nachrede fuehren.

1648*

अन्तर्लीनस्य दुःखाग्नेर् अद्योद्दामं ज्वलिष्यतः ।
उत्पीड इव धूमस्य मोहः प्रागावृणोति माम् ॥

(अ) Uttara 3. 9.
(आ) Almm 27.
(*b*) अथोद्दामं Uttara (var.).

Stupor for first envelopes me (i. e. my senses) like a column of smoke arising from the fire of grief smouldering within, which will today blaze forth without restrain. (C. N. Joshi's translation).

1649

अन्तर्वसति मार्जारी शुनी वा राजवेश्मनि ।
बहिर्बद्धोऽपि मातङ्गस् ततः किं लघुतां गतः ॥

(आ) Ava 141.162 SR 231. 59, SSB 624. 5 See No. 1653.

A female cat or a bitch may have residence inside a royal mansion; even though the royal elephant is tied outside (the palace) does he, on that account, attain insignificance? (become slighted?) (A. A. R.).

1650*

अन्तर्वहसि कषायं
बाह्याकारेण मधुरतां यासि ।
सहकार मायिविटपिन्
युक्तं लोकैर्बहिर्नीतः ॥

(आ) Any 122. 116.
Āryā metre,

You bear astringent taste (passion) inwardly but are sweet in external appearance. O mango tree, the deceitful one, it is but proper that you are kept outside by the people. (A.A.R.).

1651*

अन्तर्बहिस्त्रिजगतीरसभावविद्वान्
यो नर्तयत्यखिलदेहभृतां कुलानि ।
क्षेमं ददातु भगवान् परमादिदेवः
शृङ्गारनाटकमहाकविरात्मजन्मा ॥

(आ) Skm [Skm (B) 462, Skm (POS) 1. 93, 2, Skm (BI) 1. 93,2) (a. Bhavānanda).
Vasantatilakā metre.

May the revered first (supreme) lord, the great poet of love-drama, the self-born Cupid, grant you welfare—he, who knows the feelings and sentiments, in and out, of the three worlds and who causes to dance to his tune all the embodied beings. (A.A.R.).

1652

अन्तर्वाणिं मन्यमानः खलोऽयं
पौरोभाग्यं सूक्तिमुक्तासु धत्ते ।
सर्वानन्दिन्यङ्गके कामिनीनाम्
ईर्मं मार्गत्येष वै बम्भरालिः ॥

(आ) SR 59. 210, SSB 322. 218, SRK 30.99 (a. Sphuṭaśloka), IS 7645.
Śālinī metre.

This wicked person considering himself very learned purposely picks holes (carpingly) in pearls of excellent sayings. In the bodies of loving women which give delight to all, a fly searches for a (possible) wound therein (A. A. R.).

1653

अन्तर्विशति मार्जारी शुनी वा राजवेश्मनि ।
बहिःस्थस्य गजेन्द्रस्य किमर्थः परिहीयते ॥

(आ) SSg 144, VP 10.31. See No. 1649.
(*a*) अंनर्विशति SSg; अन्तर्विशतु VP.

A female cat and a bitch enter inside (have residence) a royal palace. Is the (intrinsic) respect of the lordly elephant anyway affected by his remaining outside ? (A. A. R.).

अन्तर्विषमता ह्येता see No. 1654

1654

अन्तर्विषमया ह्येता बहिश्चैव मनोरमाः ।
गुञ्जाफलसमाकारा योषितः केन निर्मिताः ॥

(अ) P (PP 1. 150, Pts 1. 196 and 4. 87, PtsK 1. 211 and 4. 59), Vet. 9.12, BhŚ 369, SkP, Nāgarakh. 158. 61.

(आ) SR 348.22, IS 346, Subh, 22 and 294.

(a) °मया: Vet. (a. P), SSB 227. 22, °मता BhŚ; कामं [ह्ये°] Vet.

(b) बहिर्वृत्त्या Pts. 4. 87, Vet. बहिर्भागे SkP, बहिरेव BhŚ; मनोहराः BhŚ; मनोरमा Vet.

(c) गुञ्जाफलनिभाकारा (°भाः सत्यं Vet.) गुञ्ज° Vet. Pts.K. 1. 211; °माकाराः PtsK. 4. 59.

(d) स्वभावादेव योषितः Pts 4. 87, PtsK 4.59, Vet. परिकीर्तिताः [के° नि°] PtsK 1.211; सर्वदैव हि [के° नि°] SkP.

This *guñja*-fruit (oh, what was God about?)[1] is poisonous within, and sweet without. (A. W. Ryder's translation).

[1]who created women and *guñja*-fruit; they both are poisonous inside and beautiful outside.

1655*

अन्तर्विष्णोस्त्रिलोकी निवसति फणिनामीश्वरे सोऽपि शेते
सिन्धोः सोऽप्येकदेशे तमपि चुलुकयां कुम्भयोनिश्चकार ।
धत्ते खद्योतलीलामयमपि नभसि श्रीनृसिंहक्षितीन्द्र
त्वत्कीर्तेः कर्णनीलोत्पलमिदमपि च प्रेक्षणीयं विभाति ॥

(आ) Kuv *ad* 49. 108 (p. 127), SR 16.55 (a Kuv), SSB 114. 15, SRK 124.2 (Kuv), IS 7646.

(b) चुलकयां IS.

Sragdharā metre.

The three worlds reside inside Lord Viṣṇu and he sleeps on the lord of serpents (*Ādiśeṣa*); he too rests on one part of the sea which the sage Agastya drank up as a drop. Agastya too bears the shine of a glow-worm in the sky, O king Nṛsiṁha, which is but a charming lily-of-the-ear of your fame. (A. A. R.).

1656*

अन्तर्हिते शशिनि सैव कुमुद्वती मे
दृष्टिं न नन्दयति संस्मरणीयशोभा ।
इष्टप्रवासजनितान्यबलाजनेन
दुःखानि नूनमतिमात्रदुरुद्वहानि ॥

(अ) Śāk 4. 3 (in some editions 4. 2) (cf. A. Scharpe's Kālidāsa-Lexicon I 1; p. 50).

(आ) SR 323.12 (Śāk), and 362.25, SSB 183.12, and 250.24, RJ 1331 IS 347.

(a) अस्तंगते [अ°] SR 362, SSB 250, RJ; कुमुद्वतीयं Śāk (var,). SR, SSB.

(b) °शोभाम् Śāk (var.).

(c) °लाजनस्य Śāk (var.); SR 362, SSB 250, RJ.

(d) °सुदुःसहानि Śāk (var.), SR 362, SSB 250, RJ; °दुरुत्सहानि Śāk (var.).

Vasantatilakā metre.

While the round Moon withdraws his looming disc/beneath the western sky, the full-blown flower/of the night-loving lotus sheds her leaves/in sorrow for this loss, bequeathing nought/but the sweet memory of her loveliness/to my bereaved sight;/e'en as the bride/disconsolately mourns her absent lord,/and yields her heart a prey to anxious grief. (Sir Monier Monier-Williams's translation).

1657*

अन्तश्छिद्राणि भूयांसि कण्टका बहवो बहिः ।
कथं कमलनालस्य मा भूवन् भङ्गुरा गुणाः ॥

(अ) Bhallaṭaśataka 23 (KM IV, p. 173)

(आ) Sāh *ad* 10.706 (p. 314. 18-9), AR 138.3-4, ARR 118. 10—1, ARJ 138. 1-2. Kuv *ad* 27.66 (p. 83), ŚP 1142, VS 921 (a. Bhallaṭa), JS 105 (a. Bhallaṭa), SR 243. 208 (a. ŚP), SSB 647.4 (a. Bhallaṭa), IS 348, SRK 199.10 (a. ŚP), SSH, 2. 56, SRHt. 43. 47 (a. Bhallaṭa), SSSN 191.42 (a. Bhallaṭa), Any 124.135.

(c) कमलनाकस्य SRHt.

(d) नाभुवन् (भू° SR, SSB, SRK, SSH) [मा भूवन्] VS. (var.) SR, SSB, SRK, SSH.

Why should not the fibres [or : reputation] of the lotus-stalk be fragile [or: short-lived], that has so many holes [or : failings] within and so many thorns [or : foes] without.[2] (Translation in Bibliotheca Indica 9)

1658*

अन्तश्छिद्रैरियमधिगता दुस्त्यजा दुष्टवंशैर्
अत्यासक्तिर्निजकुलशुभोदर्कलाभाय न स्यात् ।
किं तु ग्रीष्मश्वसनजनितान्योन्यसंघर्षवह्नि-
ज्वालामालाजटिलवपुषामात्मनां नाशनाय ॥

(अ) Kavi-Kaumudī 1.70.

Mandākrāntā metre.

Hollowness within has led to venal intimacy/between the bamboos, and bodes no good;/but lo, they clash in summer heat and burn themselves to death (K. Krishnamoorthy's translation).

1659*

अन्तस्तव स ज्वलनो
भीमा मकराश्च सर्वतो विकटाः ।
अथ बत विषमयमङ्गं
तदिति निषेव्यः कथं भवेर्जलधे ॥

(श्रा) SSB 598.13 (a Saṅgrahītuḥ).
Gtiāryā metre.

There is that submarine fire inside of you and all around there are frightful sharks. Then, O wonder, how can you, O sea, be resorted to as you are full of *viṣa* [water or poison] (A. A. R.)

1660*

अन्तस्तारं तरलिततलाः स्तोकमुत्पीडभाजः
पक्ष्माग्रेषु ग्रथितपृषतः कीर्णधाराः क्रमेण ।
चित्तातङ्कं निजगरिमतः सम्यगासूत्रयन्तो
निर्यान्त्यस्याः कुवलयदृशो बाष्पवारां प्रवाहाः ॥

(श्र) Viddhaś 3. 24.
(श्रा) SkV 746 (a. Rājaśekhara), Kav 459 (a. Rājaśekhara), SR 276. 39, SSB 103.41.
(*a*) तरलिततरलाः Viddhaś; तरलतरलाः Viddhaś (var.), SR. SSB.
(*b*) कार्शधाराः Viddhaś (var.).
(*c*) निजगरिमड: Kav (var.).
(*d*) निर्वान्त्यस्य: SkV (var.).
Mandākrāntā metre.

Her tears first shimmer on the surface of her eye,/from which on being forced up gently/they form in drops upon her lash,/ thence they descend in scattered showers, which by their heaviness/ occasion suffering within her breast.[1] (D. H. H. Ingalls's translation).

1. Upon parting with her lover.

1661

अन्तस्तिमिरनाशाय शाब्दबोधो निरर्थकः ।
न नश्यति तमो नाम कृतया दीपवार्तया ॥

(श्रा) Sama 2 न 47, SSg 33.
(*a*) श्रंतस्ति SSg.

A knowledge of words (grammar: scriptures) is of no use in destroying internal darkness (ignorance of Reality). Darkness is, indeed, not destroyed, by speaking about a lamp (light). (A.A.R.).

1662

अन्तस्तृष्णोपतप्तानां दावदाहमयं जगत् ।
भवत्यखिलजन्तूनां यदन्तस्तद्बहिः स्थितम् ॥

(श्र) Yogavāsiṣṭha 5. 56, 34.
(श्रा) SSap 451.

To those who are tormented by intense desire (greed) in their minds the world consists of a forest of conflagration. To all creatures, what is inside them (in their minds) is manifested outside. (A.A.R.).

अन्तस्थः पूजयेन् मान्यान् see No. 3837.

1663

अन्तिकान्तिकगतेन्दुविसृष्टे
जिह्मतां जहति दीधितिजाले ।
निःसृतस्तिमिरभारनिरोधाद्
उच्छ्वसन्निव रराज दिगन्तः ॥

(श्र) Kir [Kir (NSP), 9. 21, Kir (V) 9. 21].
(श्रा) SR 300. 38 (a Gobhaṭṭa), SSB 145. 40 (a. Gobhaṭṭa).
(*b*) त्यजति [ज°] Kir (var.).
Svāgatā metre.

The quarters shone bright as if breathing freely after having been released from the obstruction of darkness when the moon's rays left off their crookedness due to close proximity (A. A. R.)

1664*

अन्तेनार्जुनतां दधाति नयनं मध्ये तथा कृष्णतां
द्वैरूप्यं दधतामुना विरचितः कर्णेन ते विग्रहः ।
तत्कर्णार्जुनकृष्णविग्रहवती साक्षात् कुरुक्षेत्रतां
यातासि त्वदवाप्तिरेव तरुणि श्रेयः परं गण्यते ॥

(श्रा) JS 270. 17.
Śārdulavikrīḍita metre.

Your eyes possess Arjunatā (whiteness) at the ends and Kṛṣṇatā (blackness) in the middle and due to this duality of appearance (double nature) they quarrel with (reach up to your) Karṇa (ears). you have become the field (of my desire) possessing a body with such ears and black-and-white eyes (you have really become the Kurukṣetra battlefield with Kṛṣṇa, Arjuna and Karṇa). Young lady, the highest happiness that I can count is the acquisition of yourself. (A.A.R.).

अन्तेवाससि रोद्धुमक्षमतया see No. 4544.

1665

अन्तेषु रेमिरे धीरा नते मध्येषु रेमिरे ।
अन्तप्राप्तिं सुखामाहुर् दुःखमन्तरमन्तयोः ॥

(श्र) MBh [MBh (Bh) 5.88, 96 (in some texts

cd/ab) and 12. 168, 25; MBh (R) 5. 89, 99 and 12. 174. 36; MBh (C) 5. 3227 and 12. 6491—2).
(आ) SR 381. 191 (a. MBh), IS 352.
(*a*) अन्त्येषु MBh 12. 168 25, SR; वीरा or स्मृद्धा [धी°] MBh. (var.).
(*b*) नैव or न च [न ते] MBh (var.).
(*c*) अन्तः प्राप्ति अंतं प्राप्य MBh. (var.); अन्त्य° MBh 12.168, 5, SR; °प्राप्ति or °प्रत्तं MBh (var.); सुखं (°खां) प्राहुर् (चा°) [सु°] MBh. (var.), SR,
(*d*) दुःखमंतरमध्ययोः MBh (var.); एतयोः [अन्त°] MBh (var.); अन्त्ययोः MBh (var.), SR.

The wise always delight in extremes.[1] They find no pleasure betwixt; they regard the extreme[2] to be happiness, while that which lies between is regarded by them as misery. (P. C. Roy's translation).

[1] It would be better: the wise like the last, i. e. the death.
[2] it would be better "the last."

1666*

अन्ते सन्तोषदं विष्णुं स्मरेत् हन्तारमापदाम् ।
शरतल्पगतो भीष्मः सस्मार गरुडध्वजम् ॥

(अ) Cārucaryā of Kṣemendra (in RP) 99.
(*b*) °रेद्धन्ता° Cāru° (RP)

At the last hours of one's life one should contemplate about Viṣṇu, the remover of all difficulties. Bhīṣma on his death-bed of arrows contemplated about Viṣṇu (and attained salvation).

1667

अन्तो नाश्चर्यजातस्य जगतो दृश्यते क्वचित् ।
क्षुद्राहंभावसीमाया यावतीं मुक्तिमाप्नुमः ।
आश्चर्याणि हि तावन्ति प्रकाशानि भवन्ति नः ॥

(आ) SSMā 17.7-9.

There is not seen anywhere an end to the numerous wonders of the world. These wonders are manifested to us only till we get liberation from the border of the worthless ego (the sense of 'I'). (A. A. R.).

1668

अन्तो नास्ति पिपासायाः संतोषः परमं सुखम् ।
तस्मात् संतोषमेवेह धनं पश्यन्ति पण्डिताः ॥

(अ) MBh [MBh (Bh) 3.2, 44 *cd/ef* and 12. 317,21; MBh (R) 3. 2, 45 and MBh (R) 12. 330, 21].
(*a*) अतो MBh (var.); विवित्सायाः MBh. (var.).
(*b*) तुष्टिस्तु [सं°] MBh 12. 317, 21; तुष्टिश्च or तृप्तिश्च MBh 12. 317, 21 (var.).
(*c*) नामात् [त°] MBh (var.).
(*d*) परं or वरं or सुखं [ध°] MBh (var.) शंसति or पश्यति [पश्य°] MBh (var.); पण्डितः MBh (var.).

Thirst[1] is unquenchable. Contentment is the highest happiness. Hence persons of wisdom regard contentment to be the most precious wealth. (P. C. Roy's translation).

[1] O. Böhtlingk translates पिपासायाः—greed.

1669

अन्त्यजोऽपि नरः पूज्यो यस्यास्ति विपुलं धनम् ।
अपि ब्रह्मकुले जातो निर्धनः परिभूयते ॥

(आ) SMa 1. 43.

Even a person born of the lowest class is honoured if he has plenty of wealth. A person devoid of wealth is slighted though he may be born of the family of Brahmans (A. A. R.).

1670

अन्त्यजोऽपि यदा साक्षी विवादे संप्रजायते ।
न तत्र युज्यते दिव्यं किं पुनर्वनदेवताः ॥

(अ) P (PP 1. 392, Pts 1. 404, PtsK 1.452); cf. JSAIL 20.10.
(आ) IS 354.
(*c*) पूज्यते [यु°] PP (var.) विद्यते; [यु°] Pts.
(*d*) यत्र दे° Pts, PtsK; वनदेवता PtsK, PP (var.).

To meanest witnesses, ordeals/should never be preferred;/ of course, much less, if you possess/ a forest Goddess' word. (A. W. Ryder's translation).

1671

अन्त्यावस्थागतोऽपि
महान् स्वगुणाञ्जहाति न शुद्धतया ।
न श्वेतभावमुज्झति
शङ्खः शिखिभुक्तमुक्तोऽपि ॥

(अ) P (Pts. 4. 110, PtsK 4.76) cf. ABORI 48.147; No. 5.
(आ) VS 243 (a. Ravigupta), SR 48.142 (a. P),[1] SSB 306. 144 (a. Ravigupta), IS 355, Pr. 362.
(इ) Rav (T) 132.
(*a*) अन्त्यावस्थोऽपि महान् (बुधः VS, SR, SSB), (धो PP) PP, PtsK, VS, SR, SSB (better)
(*b*) स्वामिगुणान्न जहाति तु शु° Pts.K; स्वगुणं न जहाति जाति शु° VS, SR, SSB (better); न गुणान् विजहाति जातिशुद्धयासौ PP.
(*d*) °भुक्ति Pts.K

[1] but follows the Ravigupta text
Āryā metre.

A great man does not leave off the purity of his good qualities though reduced to the last extremity (of death). A conch does not abandon its whiteness though it is released after being swallowed by *śikhī* (peacock). (A. A. R.)

अन्त्येषु रेमिरे धीरा See No. 1665.

1672*

अन्त्रप्रोतबृहत्कपालनलकक्रूरक्वणत्कङ्कण-
प्रायप्रेङ्खितभूरिभूषणरवैराघोषयन्त्यम्बरम् ।
पीतच्छर्दितरक्तकर्दमघनप्राग्भारघोरोल्लसद्
व्यालोलस्तनभारभैरववपुर्दर्पोद्धतं धावति ॥

(अ) Mahāviracita 1.35.
(आ) Kpr. 7.298 (p. 414) (a. Bhavabhūti),[1] SRK 293.2 (a. Rasikajīvana), RJ 1363, amd 171.453, JS 328.3, SR 366.5 (a. Mahāvīracarita), SSB 259.9.
(a) °नर° [°नल°] Amd (var.); आन्त्र° Mahāvi° (var.)
(b) प्राप° [प्राय°] Amd (var.) प्रायः प्रे° JS; °भूषय° [°घोषय°] SRK.
(c) पीतोच्छ° Mahāvi° कद्र्द° Amd; °प्राधार° Amd (var.); °ल्ललद् Amd °ल्लल SRK
(d) व्यालो° SRK; °वपु द° Amd (var.); °द्धरं Amd (var.), JS.
Śārdūlavikrīdita metre.

See how proudly she advances, filling the atmosphere with the jingling of her dangling ornaments consisting of scales and thigh-bones knitted together in the entrails,—and her body looking terrible owing to the moving breasts appearing in her front covered with the mud-like blood which she had first drunk and then vomited (G. Jhā's translation).[1]

[1]Quoted as an example of faults which become excellences.

1673*

अन्त्राकल्पचलत्पयोधरभरव्याविद्धमेघच्छटा-
सृक्वस्थामिषगृध्नुगृध्रगरुदास्फालोच्चलन्मूर्धजा ।
व्यादायाननमट्टहासविकटं दूरेण तारापथात्
त्रस्यत्सिद्धपुरंध्रिवृन्दरभसोन्मुक्तादुपक्रामति ॥

(आ) SR 365.10, SSB 258.10, SRK 292.3 (a. Jānakīpariṇaya).
(b) °गृध्र° SR.
Śārdūlavikrīdita metre.

The demoness approaches afar from the sky, which region was quickly vacated by the *Siddha* ladies (demigods) in fright, with the rows of swinging clouds thrust aside by the weight of her swinging breasts, resembling entrails, with her hair dishevelled by being struck by the wings of vultures greedy to eat the (remnants of) meat sticking to the corners of her mouth, and frightful with her loud laughter and gaping mouth. (A. A. R.).

1674*

अन्त्रैः कल्पितमङ्गलप्रतिसराः स्त्रीहस्तरक्तोत्पल-
व्यक्तोत्तंसभृतः पिनह्य सहसा हृत्पुण्डरीकस्रजः ।
एताः शोणितपङ्ककुङ्कुमजुषः संभूय कान्तैः पिबन्त्य्
अस्थिस्नेहसुराः कपालचषकैः प्रीताः पिशाचाङ्गनाः॥

(अ) Mālatī 5.18. Cf. चिताग्नेराकृष्टं नल°
(आ) Sar. 1(3.10-14 and 731. 16-19, KH 142.16-18. AlK 416. 26-417-2, ŚP 4076, SkV 1532, (a. Bhavabhūti), JS 328.4 (a. Bhavabhūti), ŚbB 2. 228 (as quoted in SkV), SR 366.3, SSB 259.7, RJ 1362.
(a) स्त्रीरक्तरक्तोत्पल—Alk.
(b) पिनद्धशिसा Sar 103 (var.); शिरसा [स°] Sar 731, AlK, SSB, SR; महसा SkV (var.).
(d) °सुरां KH; चांगुणाः SkV (var.).
Śārdūlavikrīdita metre.

The she-ghouls[1] have made bracelets from intestines/and red lotus ornaments of women's hands;/have woven necklaces of human hearts/and rouged themselves with blood in place of saffron./ So decked they join their lovers with delight/ and drink the marrow wine from skull cups. (D. H. H. Ingalls's translation).

[1] Ghosts.

1675*

अन्त्रैः स्वैरपि संयताग्रचरणो मूर्च्छाविरामक्षणे
स्वाधीनव्रणिताङ्गशस्त्रनिचितो रोमोद्गमं वर्मयन्।
भग्नानुद्वलयन्निजान् परभटान् संतर्जयन् निष्ठुरं
धन्यो धाम जयश्रियः पृथुरणस्तम्भे पताकायते ॥

(आ) *ad* Daśarūpaka. 2. 10 (p. 94. 15-95.2), ŚP 3973 (a. Dhanika), SR 361.35 (Wrongly a. Mālatī 5. 18), SSB 248. 35 (a Dhanika).
(a) मूर्च्छा° ŚP.
(b) वर्णयन् SR, SSB.
(c) °यन्जितान् परभटानाधर्षयन्निष्ठुरं ŚP.
Śārdūlavikrīdita metre.

That fortunate man, the abode of the goddess of victory in battle shines like a

banner on a post in the big fight—the man, wounded, with feet fettered by his own entrails, and during the short interval when free from swooning, he raises the weapon with that wounded limb still in his command and covered with armour in the form of hairs standing on ends and shielding his companions who are being struck down and harshly threatening the enemy soldiers. (A.A.R.).

1676

अन्दूमुद्धूय बद्धां निजमपि सहसा सूतमुन्मथ्य सद्यो
निर्यातस्त्रस्तवाजिव्रजकृतनिनदाकर्णनक्रुद्धचेताः ।
संरम्भारम्भभग्नद्रुमविटपशतैः प्रोथयन्नापनस्थान्
आयाति व्यालनागस्त्वरितमिह जनाः सावधाना
भवन्तु ॥

(आ) PV 121 (a. Rāmacandrāgamin).
(a) अन्दुमुद्धूय PV (MS) (*contra metrum*).
(b) निर्यातः PV (MS).
(d) व्यालनागः PV (MS).
Sragdharā metre.

The vicious elephant is rushing headlong having shaken off his chains that fettered him and crushing his mahout all of a sudden, full of fury on hearing the frantic neighs of horses running pell-mell and attacking those (other keepers) who tried to catch him with hundreds of branches of trees broken off furiously. Let the people be careful. (A. A. R.)

अन्धं च कुब्जकं चैव see No. 1683.
अन्धं च बधिरं कुब्जं See No. 1683.
अन्धं तम इवेदम् see No. 4138.

1677*

अन्धं तमश्चेदयि बाधते त्वां
सरोजनेत्रं जगदेकसूत्रम् ।
सुधाचरित्रं परमं पवित्रं
कुरुष्व मित्रं वसुदेवपुत्रम् ॥

(आ) SRK 6.6 (a. Viṭhobā Aṇṇā), IS 7647.
(d) कुरु मित्रं IS (*contra metrum.*)
Upajāti *metre* (Indravajrā and Upendravajrā)

If blind darkness (of ignorance or love) affects you, Oh lady, make friends with the son of Vasudeva [Lord Kṛṣṇa], the lotus-eyed, the one thread (hope) of the world, nectarous in conduct and supremely sanctifying. (A. A. R.).

1678*

अन्धं दरिद्रितमपि प्रियया विहीनं
वीक्ष्येश्वरे वदति या च वरं त्वमेकम् ।
नेत्रे न नापि वसु नो वनितां स वव्रे
छत्राभिरामसुतदर्शनमित्युवाच ॥

(आ) SRK 24.4. 29 (a. Sphuṭaśloka), IS 7648.
(a) दरिद्रितम् SRK, IS.
Vasantatilaka metre.

When the Lord, observing a man, said "Choose a boon of me" to him who was blind, poor and without a sweetheart, he did not request for eyes, wealth and a wife but chose the sight of a son charming under a (royal) umbrella. (A. A. R.)

1679*

अन्धं पतिं प्राप्य विलासिनीनां
कटाक्षबाणा विफला भवन्ति ।
तद्वत् कुजादित्यशनैश्चराणां
न वारदोषाः प्रभवन्ति रात्रौ ॥

(आ) Sama 2 न 27. Cf. तीर्थेन दोषोऽभ्युदये.
Upajāti metre (Indravajrā and Upendravajrā).

The arrows of side glances of sportive young ladies become useless having obtained a blind husband. Similarly the adverse effects of Tuesdays, Sundays and Saturdays are not powerful during the night. (A. A. R.)

1680

अन्धः स एव श्रुतवर्जितो यः
शठः स एवार्थिनिरर्थको यः ।
मृतः स एवास्ति यशो न यस्य
धर्मे न धीर्यस्य स एव शोच्यः ॥

(अ) Caturvargasaṁgraha 8.
(आ) VS 3031.
(a) श्रुति° Catur° (var.), VS.
(b) षण्ढः VS.
Upajāti metre (Indravajrā and Upendravajrā).

He alone is blind who is devoid of scriptural learning; he alone is a knave who is useless to supplicants; he alone is dead who is devoid of fame; he alone is to be pitied whose mind is not in *dharma* (A. A. R.).

1681-1682

अन्धः स्यादन्धवेलायां बाधिर्यमपि चाश्रयेत् ।
कुर्यात् तृणमयं चापं शयीत मृगशायिकाम् ।।

सान्त्वादिभिरुपायैस्तु हन्याच्छत्रुं वशे स्थितम् ।
दया तस्मिन् न कर्त्तव्या शरणागत इत्युत ।

(अ) MBh [MBh (Bh.) Ādiparvan, Appendix I.81, lines 25-8; MBh. (R) 1. 142, 12-3; MBh (C) 1. 5554-5] cf. कुर्यात्तृणमयं चापम् and MBh (C) 13. 5116.

(आ) IS 360-1.

(a) अन्धस्या° MBh (R).

(b) संश्रयेत् MBh (var.).

(d) शयित MBh (R).

(g) न तस्मिन् MBh (R); तस्मिन्नर्तव्या MBh (C).

Be blind if there is occasion to be blind; be also deaf; make your bow out of straw and rest quiet like an antelope. But when your foe is under your control destroy him with conciliatory words and any other means and do not have mercy for him, even if he would seek your protection.

1683

अन्धकं कुब्जकं चैव कुष्ठाङ्गं व्याधिपीडितम् ।
आपद्गतं च भर्तारं न त्यजेत् सा महासती ।।

(अ) Cr 1155 (CNM 81, CNMN 66, CnT II 24.1, CnT III 57. 7), Vet 4. 23.

(आ) IS 357, Subh 91.

(a) अन्धं च बधिरं कुब्जं Subh; अन्धकु° CNM; अन्धं च Vet (var.).

(b) कुष्टंगा CNM; कुष्टिनं Vet (var).

(c) अशकद्रव्यहीनं च CNM; आपत्सु चागतं नाथं Vet (var.); आपदापतितं नाथं Subh.

(d) त्यजेत CNM; पतिव्रता [म°] Vet (var.).

A wife, who does not abandon a husband who is blind, who is hunch-backed, who has leprous limbs, who is afflicted with disease, or who has fallen into misfortune is, (indeed), an extremely faithful wife.

1684

अन्धकः कुब्जकश्चैव त्रिस्तनी राजकन्यका ।
त्रयोऽप्यन्यायतः सिद्धाः संमुखे कर्मणि स्थिते ।।

(अ) P(Pts 5. 91 and 5. 100, PtsK 5. 77 and 5.85, PM 5. 52) (cf. PKS 61.7) Cf. Nos. 1686 and 1685.

(आ) IS 356.

(b) राजकन्या च त्रिस्तनी Pts. K.

The blind, the hunchback and the princess with three breasts were all cured in a very unusual way, since the fate was propitious.

1685

अन्धकः कुब्जकश्चैव राजकन्या च त्रिस्तनी ।
अनयोऽपि नयं याति यावच्छ्रीर्भजते नरम् ।।

(अ) P (PP 5. 69). Cf. Nos. 1684.1686.

(b) त्रिस्तनी (स्त्रिस्तनी or स्त्रिस्तरी) राजकन्यका PP (var.).

(c) यांति PP (var.).

Blind man, hunchback, and unblessed princess with an extra breast—/wayward-ness is prudence, when/ prudence favours wayward men. (A. W. Ryder's translation).

1686

अन्धकः कुब्जकश्चैव राजकन्या च त्रिस्तनी ।
सानुकूले जगन्नाथे विपरीतः सुगुणभवेत् ।।

(आ) Sama 2 स 75. Cf. Nos. 1684-5.

A blind man, a hunchback and a princess with three breasts, all abnormal, become normal when Lord Kṛṣṇa is favourable. (A. A. R.).

1687*

अन्धकारगरलं यतो जगन्-
मोहकारि भृशमत्ति नित्यशः ।
उज्ज्वलं जठरमोषधीपतेर्
अञ्जनाभमभवत् ततः प्रिये ।।

(आ) ŚP 3935, SR 299.21 (a.ŚP), SSB 145.23. Rathoddhatā metre.

Dear one, the brilliant central region of the lord of herbs (moon) became dark like collyrium due to his consuming every day a good deal of the poison of darkness which confuses the world. (A. A. R.).

1688

अन्धकाराङ्कुरो जज्ञे ववृधे चाविलम्बितम् ।
भीमेन रममाणाया हिडिम्बाया इवात्मजः ।।

(आ) PV 562 (a. Cintāmaṇi). (According to J. B. Chaudhuri in PV also in Subhāṣitasārasamuccaya (MS 105666—13 c 7 in the Asiatic Society of Bengal 154).

(a) यज्ञे [ज°].

Then the sprout of darkness set in

and quickly grew (became dense) like the son of Hiḍimbā (the demoness) who was dallying with Bhīmasena. (A. A. R.).

1689

अन्धत्वमन्धसमये
बधिरत्वं बधिरकाल आलम्ब्य ।
श्रीकेशवयोः प्रणयी
परमेष्ठी नाभिवास्तव्यः ॥

(अ) Āryāsaptaśatī 2. 8 (KM I; p. 27).
(आ) SR 171. 796, SSB 506.796.
(d) प्रजापतिर् [प°] ArS.
Āryā metre.

Lord Brahmā, residing in the navel of Lord Viṣṇu, remained a friend of Lakṣmī and Keśava (wife and husband) by remaining blind when he ought to be blind and deaf when he ought to be deaf. (A. A. R.).

1690

अन्धद्वये महानन्धो विषयान्धीकृतेक्षणः ।
चक्षुषान्धो न जानाति विषयान्धो न केनचित् ॥

(आ) IS 358, Subh 86.
(a) अन्धाद्वयं Subh.

Between the two kinds of blind persons, he who became blind with regard to worldly concerns, is the really blind one; the common blind cannot use his eyes only, but he who is blind with regard to worldly concerns cannot use any of his organs.

1691

अन्धस्य दर्पणेनेव हितेनेव हतश्रुतेः ।
दुःखाभितप्तः शोकेन नेक्षते न शृणोति च ॥

(आ) SRHt 265.6 (a. MBh) but does not occur in MBh (Bh).
(c) दुःखाभितप्तः reconstructed SRHt.

This person (Duryodhana) tormented by sorrow does not see like a blind man into a mirror and does not listen like a deaf person to a well-wisher (A.A.R.).

1692

अन्धस्य पन्था बधिरस्य पन्थाः
स्त्रियः पन्था वैवधिकस्य पन्थाः ।
राज्ञः पन्था ब्राह्मणेनासमेत्य
समेत्य तु ब्राह्मणस्यैव पन्थाः ॥

(अ) MBh [MBh (Bh) 3. 133, 1, MBh (R) 3. 133, 1, MBh (C) 3. 10621].
(आ) SRHt. 8.20 (a. MBh), IS 359.
(a) पन्थाः MBh. (var.), SRHt; स्थविरस्य [ब°] MBh (var.), SRHt.
(b) स्त्रियाः MBh (var.), SRHt; स्त्रियश्च (°याश्च) MBh (var.); विकलस्य or भारवाहस्य or वैत्रधिकस्य or वधिकस्य or वै पथिकस्य [वै°] MBh (var.).
(c) ब्राह्मणानां समेत्य (च पंथाः) MBh (var.).
Upajāti metre (Indravajrā and Upendravajrā); irregular.).

When no Brāhmaṇa is met with on the way, the way belongeth to the blind, the deaf, women, carriers of burden, and the king respectively. But when a Brāhmaṇa is met on the way it belongeth to him alone. (P. C. Roy's translation).

1693

अन्धस्य मे हृतविवेकमहाधनस्य
चौरैर्विभो बलिभिरिन्द्रियनामधेयैः ।
मोहान्धकूपकुहरे विनिपातितस्य
देवेश देहि कृपणस्य करावलम्बम् ॥

(अ) Lakṣmīnṛsiṁhastotra and Karāvalambana-stotra of Śaṁkarācārya 11.
(आ) VS 3516 (a Rājānakakamalākara).
Vasantatilakā metre.

To me, O Lord, who am blind by the loss of the great treasure of discrimination and who am thrust into the deep well of delusion by the powerful robbers called the senses, O lord of Gods, give a helping hand as deserving all pity (A. A. R.).

1694

अन्धा इव न पश्यन्ति योग्यायोग्यं हिताहितम् ।
पथा तेनैव गच्छन्ति नीयन्ते येन पार्थिवाः ॥

(अ) Dar 3. 142.

Kings like blind people do not see what is proper and not proper; what is good and what is bad; they walk the path through which they are led.

1695

अन्धा इव बधिरा इव
मूका इव मोहभाज इव ।
पङ्ग्व इवानभिमते
नृपतेर्निवसन्ति साधवः सदसि ॥

(आ) SMH 6. 25.
(d) साधवस्सदसि SMH.
Udgīti-āryā metre.

Good people remain in the king's assembly which is uncongenial, as though blind, deaf, dumb, overcome with swoon or as lame (as their advice is never welcome). (A. A. R.).

1696

अन्धा विद्वज्जनैर्हीना मूका कविभिरुज्झिता ।
बधिरा गायनैर्हीना सभा भवति भूभृताम् ॥

(अ) Sabhā 18.

The assembly (*sabhā*) of kings, devoid of learned men, is blind; it is dumb if there are no poets; it is deaf when there are no musicians. (K. P. Aithal's translation.)

1697

अन्धीकरोमि भुवनं बधिरीकरोमि
धीरं सचेतनमचेतनतां नयामि ।
कृत्यं न पश्यति न येन हितं शृणोति
धीमानधीतमपि न प्रतिसंदधाति ॥

(अ) Prab [Prab (TSS) 2. 28, Prab (NSP) 2.29].
(आ) SRHt 83.15 (a Prab), SSSN 65.15 (a. Prab), SuM 27. 1
(a) अन्धीकरोति SuM but B in SuM as above); बधिरीकरोति SuM (but B in SuM as above)
Vasantatilakā metre.

I[1] will overpower them with wrath, and suffocate them with rage, so that they shall not regard actions, and even wise men shall neither hearken to what concerns their own happiness, nor recollect what they had read in the holy books. (J. Taylor's translation.)

[1] Anger.

1697 A

अन्धे तमसि मज्जामः पशुभिर्ये यजामहे ।
अहिंसायाः परो धर्मो न भूतो न भविष्यति ॥

(अ) P (PT 3.62, PTem 3.48, PS. 3.38, PN 3.31, PRE 3.51), cf. KsB 16 463 cf. also Bṛhadāraṇyakopaniṣad 4.4,10, Īśopaniṣad 9.12. Cf. Ru 144, JSAIL 20.15, WZKM 25.21.
(a) वज्जामि (म°) PN, वार्धके (म°) PS.
(b) न च (or यदि PN) मिथ्या वदाम्यहं (or ब्रवीम्यहं PN) PS, PN.
(c) अहिंसानामका (°को or °नाम यो धर्मो PT, PTem; अहिंसया समो PN, अहिंसपरमो PS.

In blind darkness are we sunk who offer sacrifices with beasts. A higher religious duty than harmlessness has never been nor shall be. (F. Edgerton's translation.)

1698

अन्धोऽप्यन्योक्तपथो
दण्डधृगन्योपचरणीयः ।
राजत्वप्रतिहतैर्
जनानुरागैर्भरति भूप : ॥

(आ) SMH 7. 50.
Upagīti-ārya metre.

Even a blind person follows the path indicated by others with the aid of a stick. A king has real kingship only due to the unaffected (unobstructed) affection of the subjects. (A.A.R.)

1699

अन्धो मत्स्यानिवाश्नाति स नरः कण्टकैः सह ।
यो भाषतेऽर्थवैकल्यम् अप्रत्यक्षं सभां गतः ॥

(अ) Mn 8. 95.
(b) कण्टकैः स नरः सह Mn (var.); Medhātithi (Deccan [College MS.], Rāghavānanda, Govindarāja, Nandana).

That man who in a court (of justice) gives an untrue account of a transaction (or asserts a fact) of which he was not an eye-witness, resembles a blind man who swallows fish with the bones. (G. Bühler's translation.)

1700

अन्धो वा बधिरो वाथ कुष्टी वाप्यन्त्यजोऽपि वा ।
परिगृह्णातु तां कन्यां सलक्षां स्याद् विदेशगः ॥

(अ) P [PP 5. 74, Pts. 5.98, PtsK 5.84 PM 5.84).
(a) वापि [वाथ] PtsK
(b) कुष्टो or कुब्जो or कुष्ट PP (var.) वांत्यजो or नांत्यजो or वांत्यज्यो PP (var.) (*contra metrum*) वानन्त्यजो PP (var.).

Blind or deaf, of meanest birth,/leprous may he be;/let him take the girl and gold to a far country. (A. W. Ryder's translation.).

1701

अन्धो हि राजा भवति यस्तु शास्त्रविवर्जितः ।
अन्धः पश्यति चारेण शास्त्रहीनो न पश्यति ॥

(अ) Cr 1156 (CRCa II 48, Crca p. 85 and 117) GP 1. 111, 19.
(a) अधो CRCa II.
(b) शास्त्रविवज्जितः GPy (printing error).
(c) अध: Cr (var.),

Blind is a king who is devoid of knowledge of scriptures; a blind king may see through (his) spies, but a king devoid of the knowledge of scriptures cannot see at all.

1702*

अन्ध्रीनीरन्ध्रपीनस्तनतटलुठनायासमन्दप्रचाराश्
चारूनुल्लासयन्तो द्रविडनरवधूहारिधम्मिल्लभारान् ।
जिघ्रन्तः सिंहलीनां मुखकमलमलं केरलीनां कपोलं
चुम्बन्तो वान्ति मन्दं मलयपरिमला वायवो दाक्षि-
णात्याः ॥

(आ) SkV 1126 (a. Vasukalpa)[1], Skm, [Skm(B) 443, Skm (POS) 1. 89, 3] (cf. AB p. 548).

(b) °हारध° Skm.

(c) मुखकमलवनं (°रसं) Skm; केललीनां SkV (var.).

(d) दक्षिणात्यः SkV (var.).

Sragdharā metre.

[1] In some MSS Kalpavasu.

Their[1] strength is lessened by their strenuous tumblings/on the heavy breasts of Andhra girls./They have tousled the charming hair-knots/of lovely Tamil brides./They have smelled the lotus mouths/of the women of Ceylon/and have kissed the cheeks of those of Kerala./Gently the south winds blow, perfumed with sandal wood. (D. H. H. Ingalls's translation.)

[1] Of winds.

1703*

अन्नं किंशुकपुष्पपुञ्जसदृशं पाषाणजालैर्युतं
धूम्यं गन्धयुतं च जालमखिलं भग्नाश्च दन्तालयः ।
आज्यं दूरतरं न चापि लवणं न श्रूयते तिन्त्रिणी
भक्ष्याणां वचनं च नास्ति हि सखे तद्भोजनं वर्णये ॥

(आ) NBh 184.

Śārdūlavikrīḍita metre.

Friend, I now describe that dinner in which the boiled rice resembles a collection of *kiṁśuka* flowers (red in colour : hence contemptuous) and full of pebbles, smelling of smoke and other foul smells, served in a mess (due to overcooking); the teeth get broken (by the stones), ghee is far away; neither is there salt or tamarind, and as for side dishes there is no mention at all. (A. A. R.)

1704

अन्नं दद्यादतिथये श्रद्धया स्वर्गदं हि तत् ।
सकुटुम्बो दिशन्नन्नं सक्तुप्रस्थो दिवंगतः ॥

(अ) Purāṇārthasaṁgraha 114.

Food should be served to a guest attentively, for it paves the way to heaven. Saktūprastha along with his family went to heaven as he gave food (to guests). (A. A. R.)

अन्नं दानात् परं दानं See No. 1714.

1705

अन्नं धान्यं वसु वसुमतीत्युत्तरेणोत्तरेण
व्याकृष्यन्ते परमकृपणाः पामरा यद्वदित्थम् ।
भूमिः खं द्यौर्द्रुहिणगृहमित्युत्तरेणोत्तरेण
व्यामोह्यन्ते विमलमतयोऽप्यस्थिरेणैव धाम्ना ॥

(अ) Śāntiv 40.

Mandākrāntā metre.

Just as the very pitiable common people are attracted (and deluded) one after another of food, corn, wealth and law (earth), so are even the pure-minded deluded by the infirm edifice of one after another of (discourse on) the earth, ether, sky and the abode of Brahmā. (A. A. R.)

1706

अन्नं नास्त्युदकं नास्ति नास्ति ताम्बूलचर्वणम् ।
मन्दिरेषु महोत्साहः शुष्कचर्मस्य (?) ताडनम् ॥

(आ) Sama 2 अ 57.

These is neither food nor drink, nor is there any chewing of betel rolls. Great is the festivity in mansions: it is beating a tom-tom (of non-existent plenty). (A.A. R.)

1707

अन्नं मुक्तासुवर्णं द्रवगुणरहिताः स्वर्णरूपाश्च सूपाः
सामोदाः शाकभेदाः फलगुडमिलिताः पायसम्. . . . ।
यावद्भोज्यं तदाज्यं दधि कठिनतरं नैकरूपास्त्वपूपाः
भुज्यन्ते भूसुरौघैर्महति तव गृहे रामचन्द्रस्य तृप्त्यै ॥

(आ) NBh 183.

(a) °गुणरहितस्वर्ण° NBh; रूपाश्च NBh (var.).

(b) समोदाश्शाकभेदाः NBh; at the end four *akṣara*-s missing.

Sragdharā metre.

The boiled rice having the attractive colour of pearls, golden coloured soup that is thick (not watery), different dishes of vegetables with inviting smell, pudding of treacle mixed with fruits, ghee (liberally) served till the end of the meal, solid curds, savouries of various kinds—such a meal is enjoyed by a large number of Brāhmaṇa's in your big mansion to please Lord Ramachandra. (A. A. R.)

1708

अन्नं विधात्रा विहितं मर्त्यानां जीवधारणम् ।
तदनादृत्य मतिमान् प्रार्थयेन्न तु किंचन ॥

(अ) VCsr 3. 14.
(a) विधात् VC (var.).
(b) जीवसाधनम् VC (var.).
(c) तस्मादन्नात् परं किंचित् VC (var.); विहितं or सहितं [म°] VC (var.).
(d) प्रार्थये न कदाचन VC (var.); प्रार्थयेतन VC (var.).

Food is ordained by the Creator to sustain the life of mortals. A wise man should not disregard that ordinance and seek for anything (else). (F. Edgerton's translation.)

1709

अन्नं संप्रोक्ष्य गायत्र्या सत्यं त्वर्तेति मन्त्रतः ।
ऋतं त्वेति च सायं तु परिषिञ्चेत् प्रदक्षिणम् ॥

(आ) Sama 2 र 7.

One should (at the commencement of a meal) sprinkle water round the plate clockwise, having first sprinkled a few drops over the food muttering the Gāyatrī *mantra*; then with the *mantra Satyam*, etc., changing it to *Ṛtam*, etc. in the evening meal (the sprinkling around should be completed). (A.A.R.)

1710

अन्नं हि प्राणिनां प्राणा आर्तानां शरणं त्वहम् ।
धर्मो वित्तं नृणां प्रेत्य सन्तोऽर्वाग् बिभ्यतोऽरणम् ॥

(अ) BhPn 11 26, 33.

Food is verily the life of the living, I am the refuge of the afflicted. To men after death wealth consists of *dharma* and the good people are the refuge of those who have fear from sources other than the battlefield. (A. A. R.)

1711

अन्नजा भुवि मर्त्यानां श्रमजा वा कथंचन ।
सैषा भवति लोकस्य निद्रा सर्वस्य लौकिकी ॥

(अ) Harivaṁśa-purāṇa, Harivaṁśaparva 50.30. (Cf. "Purāṇa" 3.1; p. 62).

Sleep is natural to all people; it may come to the mortals on earth as a result of taking a meal or due to fatigue. (A. A. R.)

अन्नताना भुजंगाना see No. 6983.

1712

अन्नदाता भयत्राता कन्यादाता तथैव च ।
जनिता चोपनेता च पञ्चैते पितरः स्मृताः ॥

(अ) Cr 63 and 381 (CN "O"), CV 4.19 *cd/ab* Cr 4.3 *cd/ab*, CS 1.19 *cd/cb*, CNG 113 *cd/ab*, CNI I 35 *cd/ab*, CNT 243 *cd/ab*, CNM, 190 *cd/ab*, CNMN 154 *cd/ab*, CNŚK 73 *cd/ab*, CV 1 III 4.4 *cd/ab*, CnT VI 59 *cd/ab*.
(b) विद्यादाता [क°] CN (var).
(c) जनयितोऽपनेता च CN (var.).

The following five are considered as fathers : giver of food, the protector from fear, the giver of the young girl (in marriage), [or; the instructor in knowledge], the natural father, and the preceptor.

1713

अन्नदानं महादानं विद्यादानं महत्तरम् ।
अन्नेन क्षणिका तृप्तिर् यावज्जीवं तु विद्यया ॥

(आ) SRS 1.15, SSpr 21; SR 158.217, SSB 487.224
(a) अन्नदानात् (अन्नं दा°) परं दानं SR, SSB.
(b) विद्यादानमतः परम् SR, SSB.

The giving of food is a great gift, but the giving of education is a greater one; the satisfaction that comes out of taking food is momentary, whereas the good result of education is life-long. (A.A.R.)

1714

अन्नदानात् परं दानं न भूतं न भविष्यति ।
अन्नेन धार्यते सर्वं जगदेतच्चराचरम् ॥

(आ) TP 423, IS 7445.

There does not exist a better gift than the gift of food and never will there be one; food holds the whole world together with all its movables and non-movables.

1715

अन्नदाहे हरेन्मांसम् अम्बुदाहे च शोणितम् ।
कामदाहे हरेन्नेत्रम् अनिद्रा रोगकारिणी ॥

(आ) NBh 66.

Thirst for (insufficiency of) food may take away the flesh in the body, and thirst for water, blood; thirst for sexual satisfaction (sex starvation) may affect eyes and lack of sleep causes disease. (A. A. R.)

1716

अन्नदो जलदश्चैव आतुरस्य चिकित्सकः ।
त्रयस्ते स्वर्गमायान्ति विना यज्ञेन भारत ॥

(आ) Kuvaidyanindā in Vaidyakīya-subhāṣitāvalī, p. 67.

The giver of bread, the giver of water, the man who brings relief to the suffering,[1] these, O Bhārata, attain Heaven without the performance of sacrifice. (P. M. Mehta's translation in Vaidyakīyasubhāṣitāvalī.)

1 The physician.

1717

अन्नपानं विषाद्रक्षेद् विशेषेण महीपतेः ।
योगक्षेमौ तदायत्तौ धर्माद्या यन्निबन्धनाः ।

(आ) SRHt 182.9 (a. Saṅgraha), SSSN 84.9.

Food and drink of a king should be specially guarded against poison; the welfare of the people is dependent on him; righteousness, etc. of the people also depend on him. (A. A. R.)

1718

अन्नपानादिभिश्चैव वस्त्रालंकारभूषणैः ।
गन्धमाल्यैर्विचित्रैश्च गुरुं तत्र प्रपूजयेत् ॥

(आ) ŚP 1729.

One should honour one's preceptor there with food, drink, etc. as well as clothes and decorating materials, pleasing unguents and flower garlands. (A. A. R.)

1719

अन्नपानानि जीर्यन्ते यत्र भक्षाश्च भक्षिताः ।
तस्मिन्नेवोदरे गर्भः किं नाम न विजीर्यते ॥

(अ) MBh [MBh (Bh) 12.318,24, MBh (R) 12,332.24, MBh (C) 12.12532].

(अ) SRHt 52.17 (a MBh). SSSN 43.14 (a. MBh).

(*a*) अनु or अत्र (अन्न) °MBh (var); जीर्येत MBh (var),

(*b*) भक्ष्याश्: (MBh but some tests as above).

(*c*) अस्मिन् MBh (var); गर्भं MBh (var); गर्भे SSSN.

(*d*) नान्नमिव जी° MBh (but some texts as above) जीर्येति MBh (var).

Food and drink are digested in the stomach where various kinds of eatables are taken in. Why indeed is the foetus in the same region not digested? (A.A.R.)

1720

अन्नप्रणाशे सीदन्ति शरीरे पञ्च धातवः ।
आहारात् सर्वभूतानि संभवन्ति महीतले ॥

(आ) SRHt 18.3.

The five essential ingredients (vital fluids) of the body perish when food is denied to it; all beings on the earth are nourished by (born of) food. (A. A. R.)

1721

अन्नमूलं बलं पुंसां बलमूलं हि जीवनम् ।
तस्माद् यत्नेन संरक्षेद् बलं च कुशलो भिषक् ॥

(आ) TP 375 quoting Kavitāratnākara 201, IS 7446.

The strength of men has its foundation in food; the (very) existence (of men) has its foundation in strength; a skilful physician should protect, therefore, strength with the greatest care.

अन्नार्थी यानि दुःखानि see No. 2987.

1722

अन्नवस्त्रसुवर्णानि रत्नानि विविधानि च ।
ब्राह्मणेभ्यो नदीतीरे ददाति व्रज सत्वरम् ॥

(आ) ŚP 536, SR 194.19 (a.ŚP), SSB 546.2, SRK 158.14 (a. Prasaṅgaratnāvalī), IS 7649.

He (the munificent donor) gives, on the bank of the (holy) river, food, clothes, gold and various kinds of gems to the Brāhmaṇas. Go, hurry up. (A. A. R.)

1723

अन्नहीनो दहेद्राष्ट्रं मन्त्रहीनश्च ऋत्विजः ।
यजमानं दानहीनो नास्ति यज्ञसमो रिपुः ।

(अ) Cr 64 (CV 8.22, CPS 268.14). Also interpolation in some editions of Mn (KSS 114) after 11.4.

(आ) IS 362, Sama 1.86.

(*a*) दहेद्राष्ट्र CV (var.).

(*b*) ऋत्विजम् CV (var).

No enemy is equal to sacrifice: without food [alms] it destroys the kingdom; without *mantra-s* the officiating priests; without gifts the instructor of sacrifice.

1724

अन्नादष्टगुणं पिष्टं पिष्टादष्टगुणं पयः ।
पयसोऽष्टगुणं मांसं मांसादष्टगुणं घृतम् ॥

(अ) Cr 65 (CV 10.19, CS 3.97, CNPN 56, CPS 274.5).

(आ) IS 363, Sama 1 अ 101.

(*a*) अनाद CV (var.); अष्टगं CS (var.); दशगुणंCV

(var.); Sama प्रिष्टं or पृष्टं or पिष्टं or विष्टं [पि°] CV or CS (var.).
(b) विष्टाद् or प्रिष्टाद् or सृष्टाद् CV or CS (var.); दशगुणं CV, Sama °गुणा प्रय CS (var.); पय CV and CS (var.).
(c) वयसाष्टगुणं CV (var.); पयसांष्टगुणं CV (var.); पयसोद् CS (var.); दुग्धाद् CV (var.).
(d) मासाद् IS; लांसाद् [मां°] CS (var.); दशगुणं CV, Sama; हविः [घृ°] CNPN.

A (rice) cake is eight times[1] better than rice; milk is eight times better than a (rice) cake; meat is eight times better than milk; (and) ghee is eight times better than meat.

1 Usually in CV is "ten times".

1725*

अन्नादिवर्गं फलपुष्पमांस-
मत्स्यादिभिः पूर्णमुखः सदैव ।
स्याद्दृष्टमात्रोऽभिमतार्थसिद्ध्यै
मृष्टान्नभोज्याय मुदे च काकः ॥

(आ) ŚP 2471.

Indravajrā metre.

The crow has always his mouth (beak) full of food of various kinds, fruits, flowers, meat, fish, etc. If only it is seen as the omen at the commencement of a journey, it may indicate success in the desired undertaking, sumptuous food and pleasure. (A. A. R.)

1726**

अन्नादिविष्ठानवगोमयानि
न वा विधुन्वन् वदने सदैव ।
वामोपसव्योऽप्यवलोक्यमानो
मनोरथं पूरयते ध्रुवश्च ॥

(आ) ŚP 2607.

Upajāti metre (Indravajrā and Upendravajrā).

A dog, if seen (at the commencement of a journey) on the left or near the left side eating some kind of food or faeces or fresh cow-dung, provided it is not shaken constantly in its mouth, fulfils the desire of the heart (of the person setting out). (A. A. R.)

1727**

अन्नादिविष्ठापिशितादिभिर्यः
पूर्णाननोऽभीष्टफलप्रदोऽसौ ।
मन्त्रादिसिद्ध्यै वणिगादिलाभे
शस्तो विवाहादिविधौ च काकः ॥

(आ) ŚP 2663.

Indravajrā metre.

A crow, if seen (as omen) with beak filled with some kind of food or faeces or meat, etc., will give the desired result in the successful fulfilment of the use of *mantra-s*, etc.; in profit of merchandise, etc.; and it is also auspicious for the performance of marriage and other similar functions. (A. A. R.)

1728

अन्नादे भ्रूणहा मार्ष्टि अन्नेन अभिशंसति ।
स्तेनः प्रमुक्तो राजनि याचन्ननृतसंकरे ॥

(अ) Āp 1.6, 19, 15 (in some texts after *a-bc* of No. 1729 is inserted.) Cf. No. 1729.
(d) °संगर Āp (var.).

The murderer of a Brāhmaṇa learned in the Veda heaps his guilt on his guest, an innocent man on his calumniator, a thief set at liberty on the king, and the petitioner on him who makes false promises. (G. Bühler's translation.)

1729

अन्नादे भ्रूणहा मार्ष्टि पत्यौ भार्यापचारिणी ।
गुरौ शिष्यश्च याज्यश्च स्तेनो राजनि किल्बिषम् ॥

(अ) Mn 8.317, Vās 19.44 (in Vās ĀnSS Ānss 19.29), (Cf. No. 1728) and information included in (अ) No. 128

The killer of a learned Brāhmaṇa throws his guilt on him who eats his food, an adulterous wife on her (negligent) husband, a (sinning) pupil or sacrificer on (their negligent) teacher (or priest), a thief on the king (who pardons him). (G. Bühler's translation.)

अन्नाद् दशगुणं पिष्टं see No. 1724.

1730

अन्नाद्भवन्ति भूतानि पर्जन्यादन्नसंभवः ।
यज्ञाद् भवति पर्जन्यो यज्ञः कर्मसमुद्भवः ॥

(अ) MBh [MBh (Bh) 6.25, 14, MBh (R) 6.27, 14, MBh (C) 6.964 = BhG 3.14].
(आ) Sama 2 य 17.
(c) धर्माद् [य°] MBh (var.).
(d) यज्ञकर्म° MBh (var.).

Beings originate from food; from the rain-god food arises;/ from worship comes the rain (-god);/worship originates in action. (F. Edgerton's translation).

1731

अन्नाद्रक्तं च शुक्लं चाप्य् अतो जीवः प्रतिष्ठितः ।
इन्द्रियाणि च बुद्धिश्च तृप्यन्त्यन्नेन नित्यशः ॥

(आ) SRHt 18.2.

From food (comes) blood and vital fluid; life is firmly established on it; day by day the senses and intelligence get satisfaction from food. (A. A. R.)

1732

अन्नाभावे मृत्युः
शालिभिरन्नानि शालयो वृष्ट्या ।
वृष्टिस्तपसेति वदन्
अमृत्यवे तत्तपश्चरतु ॥

(अ) Vaidi 65.

Āryā metre.

Absence of food causes death; food comes from rice and rice is produced by rain; the rain is caused by penance; saying thus, therefore, let the penance be performed for *amṛtyu* (to avoid death: for immortality). (K. P. Aithal's translation.)

1733

अन्नाशने स्यात् परमाणुमात्रः
प्रशक्यते शोधयितुं तपोभिः ।
मांसाशने पर्वतराजमात्रो
नो शक्यते शोधयितुं महत्त्वात् ॥

(अ) AS 531.

(*d*) न [नो] AS (var.); महत्वात् AS (var.).

Upajāti metre (Indravajrā and Upendravajrā).

When one takes vegetarian food it is possible to examine closely by penance objects of even atomic size. When eating flesh food, it is not possible to see clearly even a thing of a mountainous size due to its hugeness. (A. A. R.)

1734

अन्नेन धार्यते सर्वं जगदेतच्चराचरम् ।
अन्नात् प्रभवति प्राणः प्रत्यक्षं नास्ति संशयः ॥

(आ) SRHt 18.4.

The whole universe, movable and immovable (plants, etc.) are sustained by food. Life (vital breath) becomes powerful by food; it is evident (before the eyes); there is no doubt about it. (A. A. R.)

1735

अन्ने पाने च ताम्बूले फले पुष्पे विभूषणे ।
वस्त्रे विलेपने धूपे शय्यायामासनेषु च ॥

(आ) SRHt 166.4 (a. Mānasollāsa[1]), SSSN 148.4.

1 Although the whole section of SRHt is found in Mānasollāsa, this verse is omitted in the latter.

(*c*) वस्त्रे SSSN.

In food, drink, betel roll (for chewing), fruits, flowers, decorations, clothes, unguents, incense smoke, in bed and seats, (one is liable to be attacked). (A. A. R.)

1736*

अन्यं काननमाशु गच्छ तरसा वन्यं फलं भुङ्क्ष्व रे
धन्यं धाम विभाति ते न हि तथा पुण्यं जघन्यं कुरु ।
एतस्मिन्करिशाव मा व्रज वने जल्पामि तथ्यं वचो
जानास्येव करीन्द्रदर्पदलनो निद्राति पञ्चाननः ॥

(आ) Any Śat 51.

Śārdūlavikrīḍita metre.

Quickly depart for another forest, eat the wild fruit : happy will be your abode there, do not therefore spoil your good fortune. O elephant cub, do not go into this forest: I am telling you for your own welfare; for you know that (in this forest) there sleeps a lion who tears up the pride of elephants. (A. A. R.)

1737

अन्यं मनुष्यं हृदयेन कृत्वा
अन्यं ततो दृष्टिभिराह्वयन्ति ।
अन्यत्र मुञ्चन्ति मदप्रसेकम्
अन्यं शरीरेण च कामयन्ते ॥

(अ) Mṛcch [Mṛcch (NSP) 4.16, Mṛcch(K) 4.16]. Cf. Vet (c *ad* 9.14; p. 143).

(आ) SR 340.66 (q. Mṛcch), SSA 228.26, IS 372.

(*a*) एकं [अन्यं] SSB; हृदये निधाय Vet.

(*b*) परं नरं [अ° त°] Vet; परंततो SSB; आह्वयन्ति Vet (var.).

(*c*) अन्यस्य दत्त्वा वचनावकाशम् Vet.

(*d*) अन्येन साकं रमयन्ति रामाः Vet.

Indravajrā metre (In Vet. Upajāti—Indravajrā and Upendravajrā).

One man perhaps may hold her heart in trust,/ she lures another with coquettish eyes,/ sports with another in unseemly lust,/ another yet her body satisfies. (A. W. Ryder's translation.)

अन्यं यात्यन्यमाकाङ्क्षेद् see एकं वै सेवते नित्यम्

1738*

अन्यः कः क्षारवार्धे त्वमिव नियमितो वानरैर्वा नरैर्वा
विप्रेणैकेन कोऽन्यः करकुहरपुटीपात्रमात्रे निपीतः ।

जल्पन्नित्थं पृथूर्मिध्वनिभिरवतरत्फेनकूटाट्टहासैः
स्पर्धां धत्ते पयोधेरधिकमधिपुरं निर्मितो यस्तटाकः ॥
(आ) JS 375.2 (a. Cittapa). (Cf. Kav 40).
Sragdharā metre.

The lake dug (by this king), in the city vies strongly with the ocean by loud laughter in the form of a mass of foam and brags with the roar of his huge waves, "Who other has been, O salt-water-filled sea, restrained like you by monkeys or man; which other (reservoir) has been drunk dry by one Brāhmaṇa [Sage Agastya] taking it only in the vessel of his folded palm ?" (A. A. R.)

1739

अन्यः करोति व्यापारं लिप्तो भवति लेखकः ।
भगलिङ्गप्रसङ्गेन छिन्ना भवति नासिका ॥
(आ) Sama 2 अ 70.

One person does some (questionable) activity and (another) the writer gets tainted (gets the punishment). In the context (of the misbehaviour) of the organs of sex, the nose has been cut off (in the case of a woman). (A. A. R.)

1740*

अन्यः कोऽपि स कुम्भसंभवमुनेरास्तां शिखी जाठरो
यं संचिन्त्य दुकूलवह्निसदृशः संलक्ष्यते वाडवः ।
वन्द्यं तज्जठरं स मीनमकरग्राहावलिस्तोयधिः ।
पश्चात्पार्श्वमपूरितान्तरवियद्यत्र स्वनन् भ्राम्यति ॥
(आ) SkV 1200 (a. Vāśaṭa), Prasanna 75a *cd/ab* (a. śrī Keśavācārya).
(*c*) °ग्रहाकुल° Prasana.
(*d*) पार्श्वोपार्श्व° Prasana.
Śārdūlavikrīḍita metre.

Within Agastya must have burned digestive fire/beside whichever the underwater fire/seems but a smouldering fire of chaff./ Praise to that snow wherein the roaring ocean rolled/together with its fish and crocodiles and sharks,/yet never filled its whole capacity. (D. H. H. Ingalls's translation.)

1741*

अन्य इत्यनुपजातयन्त्रणं
प्रागुदञ्चितवती विलोचनम् ।
मामवेत्य चकिता वृताननाा
दन्तदष्टरसना मनागभूत् ॥
(आ) SMH 9.17.
(*a*) अनुपया° SMH (var.).
(*b*) प्रागुद° SMH (var.).
Rathoddhatā metre.

Thinking me to be another, she, without any restraint raised her eyes immediately; but recognizing me she became timid and covering her face, bit her tongue slightly. (A. A. R.)

1742

अन्यकर्मविमूढो य आत्मकर्मविशारदः ।
यथा पश्य न जानाति स्तनपानेतरच्छिशुः ॥
(आ) Bahudarśana 77, IS 7447.
(*a*) यो Bahu°
(*b*) स्तनपानेतरम् शिशुः Bahu°

Who is very capable in one field can be stupid in another; see ! a baby understands only one thing—to drink from mother's breast.

1743

अन्यकालपरिहार्यमजस्रं
तद्द्वयेन विदधे द्वयमेव ।
धृष्टता रहसि भर्तृषु ताभिर्
निर्दयत्वमितरैरबलासु ॥
(अ) Śiś 10.17.
(आ) SuM 17.8, SR 318.14, SSB 176.16 (a. Māgha).
Svāgatā metre.

Two things which should always be avoided on other occasions become suitable with the two, namely bold approach by the wife in privacy towards the husband in sex enjoyments and mercilessness in husbands towards their wives (in the same situation). (A. A. R.)

1744

अन्यक्षेत्रे कृतं पापं पुण्यक्षेत्रे विनश्यति ।
पुण्यक्षेत्रे कृतं पापं वज्रलेपो भविष्यति ॥
(आ) Sama 2 व 6.

A sin committed in some other place perishes [is remedied] in a holy place. But a sin committed in a holy place will be attached to him as by adamantine glue. (A. A. R.)

अन्यच्च चतु० see No. 335.

अन्यच्छायावलोकेऽपि see No. 5502.

1745

अन्यतो नय मुहूर्तमाननं
चन्द्र एष सरले कलामयः ।।
मा कदाचन कपोलयोर्मलं
संक्रमय्य समतां स नेष्यति ।।

(आ) VS 2029 (a. Mañjīra).
Rathoddhatā metre.

Turn your face away for a moment, simple-minded lady, lest the moon should perchance transfer the dirt on his cheek to you and thus make you his equal. (A. A. R.)

1746

अन्यतो यदि निजोपचिकीर्षा
मानहानिरिति भीतिरनीतिः ।
श्रीधरोऽपि हि बले श्रियमिच्छन्
मानमातनुत वामनमेव ।।

(आ) SR 73.30, SSB 344.32.
Svāgatā metre.

If there is a desire to help oneself at the cost of another, any apprehension of dishonour is bad policy [out of place]; for even the lord of Lakṣmī [Lord Viṣṇu], desiring the riches of Bali, assumed the *māna* (shape : honour) of a dwarf. (A. A. R.)

1747

अन्यत्कृत्यं मनुजश्
चिन्तयति दिवानिशं विशुद्धधिया ।
वेधा विदधात्यन्यत्
स्वामीव न शक्यते धर्तुम् ।।

(आ) AS 362.
(*d*) स्वामी च AS (var.).
Āryā metre.

A person with a pure mind thinks day and night of acting in a particular way. But fate disposes of it otherwise. It is not therefore possible to be the master of anything. (A. A. R.)

अन्यत्थानि शरीराणि see No. 1380.

1748*

अन्यत्र देशे घटिता जगन्ति
ग्रसिष्यते विश्वसृजेति मत्वा ।
संकोचयित्वा किमु पादमूल-
द्वयान्तराले निहितास्ति योनिः ।।

(आ) SSB 256.43 (a. Kṛṣṇarāma).
Upajāti metre (Indravajrā and Upendravajrā).

Could the vital parts of women have been placed in a contracted form at the root of the thighs between the legs by the creator thinking that, if placed anywhere else (prominently), the worlds would be swallowed up? (A. A. R.)

1749

अन्यत्र भीष्माद् गाङ्गेयाद् अन्यत्र च हनूमतः
हरिणीखुरमात्रेण चर्मणा मोहितं जगत् ।

(आ) NBh 62, SRHt 259,2 (a.MBh.), SSSN 242.2, SR371.121, SSB 268.7.
(*a*) गाङ्गेयात् NBh.
(*c*) खुरपादयात्रेण SSSN

Except Bhīṣma, the son of Gaṅgā and Hanūman [the monkey-chief, the two confirmed bachelors], the whole world has been bamboozled by the skin of the size of the hoof of a doe. (A. A. R.)

1750

अन्यत्र यापितनिशं परिलोहिताङ्गम्
अन्याङ्गनागतमिवागतमुष्णरश्मिम् ।
प्रातर्निरीक्ष्य कुपितेव हि पद्मिनीयम्
उत्फुल्लहल्लकसुलोहितलोचनाभूत् ।।

(आ) SR 323.17, SSB 184.17.
Vasantatilakā metre.

Observing in the early morning the red orb of the sun who had spent the night elsewhere, that the redness was due to his having spent the night with another woman, the lotus pond got angry and became very red-eyed in the form of the blooming red lotuses. (A. A. R.)

1751

अन्यत्र यूयं कुसुमावचायं
कुरुध्वमत्रास्मि करोमि सख्यः ।
नाहं हि दूरं भ्रमितुं समर्था
प्रसीदतायं रचितोऽञ्जलिर्वः ।।

(आ) Kpr 3.20 (p. 78), SR 334.106 (a. Kpr), SSB 201.4 (a. Kpr.), Amd 51.92, RJ 1216.
Upajāti metre (Indravajrā and Upendravajrā).

You my friends! collect your flowers in some other place, and let me have (my share) here; I am unable to wander far, so please do me this favour, I beseech you with joined hands. (G. Jhā's translation.)

1752

अन्यत्र व्रजतीति का खलु कथा नाप्यस्य तादृक् सुहृद्
यो मां नेच्छति नागतश्च हहहा कोऽयं विधेः प्रक्रमः ।
इत्यल्पेतरकल्पनाकवलितस्वान्ता निशान्तान्तरे
बाला वृत्तविवर्तनव्यतिकरा नाप्नोति निद्रां निशि ।।

(आ) Kpr. 4.33 (p. 103-4), SR 358.77 (a. Kpr) SSB 244.9 (a. Kpr.), Amd 62.110.

(a) नैवास्य [ना°] Amd.

(b) स हहा (सहसा Amd [var.].) Amd.

Śārdūlavikrīḍita metre.

There is no question of his going elsewhere,—he has got no such friends. Then (to think) that he desires not (my company)? Yet, Ah! he has not come! Oh! what an irony of fate! being thus clouded with various doubts, the girl lies rolling about in her bed, and gets no sleep. (G. Jhā's translation.)

1753

अन्यथा चिन्तिता ह्यर्था नरैस्तात मनस्विभिः ।
अन्यथैव हि गच्छन्ति दैवादिति मतिर्मम ।।

(अ) MBh [MBh (Bh) 7.10, 50, MBh (R) 7.11 50-1, MBh (C) 7.431-2]. Cf. Nos. 1754, 1759, 1761.

(आ) IS 364.

(a) चिन्तितो ह्यर्थो (°तोत्र°) MBh (var.); °ताप्यर्था MBh (var.).

(b) नरैराशापरायणैः MBh (var.); तपस्विभिः [म°] MBh (var.).

(c) प्रवर्तते or विपद्यन्ते or प्रपद्यन्ते or विपत्यन्ते or विपच्यन्ते [हि ग°] MBh (var.).

(d) दैवयोगात्मविन्मम MBh (var.); दैवेनेह विशां पते MBh (var,); दैवयोगान् [दै°] MBh (var.).

Things calculated in one way, O! son, even by men of intelligence, become otherwise through Destiny, This is what I think. (P. C. Roy's translation.)

1754

अन्यथा परिदृष्टानि मुनिभिर्वेददर्शिभिः ।
अन्यथा परिवर्तन्ते वेगा इव नभस्वतः ।।

(अ) MBh [MBh (Bh) 3.31, 32, MBh (R) 3.30,33, MBh (C) 3.1149]. Cf. Nos. 1753, 1759, 1761.

(आ) IS 365.

(a) अथ वा [अन्य°] MBh (var.); परिद्रष्टास्मि MBh (var.).

(b) तत्वदर्शिभिः or वेदवादिभिः or वेदपारगैः [वेद°] MBh (var.).

(The course of events) predicted by sages proficient in scriptures in a particular way takes a different course as the force of the wind (which is uncertain).[1] (A. A. R.)

1. Fate.

अन्यथा परिवर्तन्ते see No. 1761.

अन्यथा यौवने मर्त्यो see No. 1776.

1755

अन्यथालिङ्ग्यते कान्ता भावेन दुहितान्यथा ।
मनसो भिद्यते वृत्तिर् अभिन्नेष्वपि वस्तुषु ।।

(अ) PdP, Bhūmikhaṇḍa 66.87 (in other texts 66.86 *cd*-87 *ab*).

(d) भिन्नेष्वपि च वस्तुषु PdP (ĀnSS).

The wife is embraced with one kind of feeling and the daughter with another. Even in the same object, the attitude of mind differs. (A. A. R.)

1756

अन्यथा वर्त्तमानानाम् अर्थो भूतोऽयमन्यथा ।
अस्माभिर्यदनुष्ठेयं गन्धर्वैस्तदनुष्ठितम् ।।

(अ) MBh [MBh (Bh) 3.231, 15 MBh (R) 3.242, 15, MBh (C) 3.14927].

(आ) SRHt 195.89 (a. MBh).

(b) जातो [भूतो] MBh (var.).

(c) अस्मा° यद् tr. MBh (var.).

To us, remaining with a different attitude of mind (of not injuring kinsmen, the Kauravas), the objective (of punishing the wicked) has come to pass in other ways. What ought to have been done by us has been accomplished by the Gandharva-s.[1] (A. A. R.)

1 Words of Bhīmasena.

अन्यथा वा व्यवर्तते see No. 1761.

अन्यथा वेदपाण्डित्यं see No. 1757.

1757

अन्यथा वेदशास्त्राणि ज्ञानपाण्डित्यमन्यथा ।
अन्यथा तत्पदं शान्तं लोकाः क्लिश्यन्ति चान्यथा ।।

(अ) Cr 66 (CV 5.10, CL 3.13), CNP I 34, CNP II 90, CNT IV 33, CNM 33, CNMN 33, CPS 125.46, CM 9).

(आ) SSN 247.2.

(a) वेदपाण्डित्यं CV,CM, SSSN;वेदशास्त्रणं CL (var.)

(b) शास्त्रमाचारमन्यथा CV, CNP I; शास्त्रपाण्डित्यम्°. SSSN; शास्त्रं पण्डितम् CNP II; ज्ञानं पा° CL var.); अन्यथाम् CL (var.); अन्चरम् CV (var.).

(c) वादनच्छान्त CV (var.); यद्वदच्छास्तं CPS; कवचः

[त°] CV; यद्वदन् [त°] CV (var.); यद्वच: [त°] CV (var.); वदत: [त°] CV (var.); यत् [तत्] CNP I; सत् [तत्] CL (var.); °पद CL (var.); °परं CL (var.); शोत [शा°] CL (var.); शाति CL (var.);

(*d*) लोका (°क) क्लेशं च चान्यथा (अन्य° CNM, CNMN, CNP II, CNM, CNMN; विद्वानेतत्त्रयं त्यजेत् CV (var.); लोक्य: CL (var.); क्लिश्यति CV (var.); पश्यन्ति CL (var.).

Something else is the skill in the Vedas; something else the skill of (secular) knowledge; something else the quiet abode; something else the torments of the world.

1758

अन्यथा शास्त्रगर्भिण्या धिया धीरोऽर्थमीहते ।
स्वामीव प्राक्तनं कर्म विदधाति तदन्यथा ॥

(अ) P (PP 2.157), GPy 1.113, 29.[1]
(आ) VS 3088, SRHt 49.12 (a. Viṣṇupurāṇa), SSSN 40.12.
(*a*) अतोवै GPy.
(*b*) धियाधीछो PP (var.); धीर: समीहते VS.
(*c*) स्वामी च (or यत्) PP (var.); स्वामिवत् GPy, SSSN, VS, SRHt; प्राक्तन PP (var.); कामं (but some texts as above).

1 (=Cr 1157). According to P. Peterson also in MBh 12331,9 (?).

Courageous, cultivated minds/their fate would supervise;/but linked causation masters them/ and makes it otherwise. (A. W. Ryder's translation).

अन्यथैव च मन्यन्ते see No. 1761.
अन्यथैव तत: पुत्रं see No. 1760.

1759

अन्यथैव विचिन्त्यन्ते पुरुषेण मनोरथा: ।
दैवेनाहितसद्भावा: कर्मणां गतयोऽन्यथा ॥

(आ) Subh 68, *ad* IS 364. Cf. Nos. 1753-4, 1761.

Desires are thought out by men in a particular way, but the course of action, as directed by fate, is different.

1760

अन्यथैव सती पुत्रं चिन्तयेदन्यथा पतिम् ।
यथा यथा स्वभावस्य महाभाग उदाहृतम् ॥

(अ) PdP, Bhūmikhaṇḍa 66.88 (in other editions 6. 87 *cd*-88 *ab*).
(*a*) तत: [स°] PdP (ĀnSS).
(*b*) भावयत्यन्यथा PdP (ĀnSS).
(*d*) मुदावहम् [उ°] PdP (ĀnSS); उदाहृत: PdP (var.)

A chaste woman thinks of her son in a particular way and her husband in another. Thus, good man, has been illustrated the differences according to nature. (A. A. R.)

1761

अन्यथैव हि मन्यन्ते पुरुषास्तानि तानि च ।
अन्यथैव प्रभुस्तानि करोति विकरोति च ॥

(अ) MBh [(MBh) (Bh) 3.31, 33, MBh (R) 3.30,34 MBh (C) 5.1150]. Cf. Nos. 1753-4, 1759.
(आ) IS 366.
(*a*) अन्यथा वा व्यवर्तते (परिव°) MBh (var.); अन्यथैवं च MBh (var.); वर्तते MBh (var.).
(*b*) भविष्यंतीति मानवा: MBh (var.); ह or हि [च] MBh (var.).

Ordinary men behold the things of the earth otherwise. It is God who maketh them all, adopting different processes in their creation and destruction. (P. C. Roy's translation.)

1762

अन्यथैव हि सौहार्दं भवेत्स्वच्छान्तरात्मन: ।
प्रवर्ततेऽन्यथा वाणी शाठ्योपहतचेतस: ॥

(अ) H (HJ 1.102, HS 1.93, HM 1.99, HK 1.101, HP 1.74, HN 1.76, HC 21.11-2, HH 29.6-7).
(आ) Kt 87, KtR 87, SR 88.4 (a.H), SSB 369.7, IS 367, SRK 54.5 (a. Prasaṅgaratnavālī), Sama 1 अ 34.
(*b*) भव° HP (var.); द्रव [भ°] H (var.); शुद्ध° [स्व°] H (var.); भवेच्छुद्धान्त° KtR; स्वच्छान्त° HS.
(*d*) शधोप° HJ, HM; दाध्योपहत or साध्योपहता H (var.).

The friendship of him whose inmost soul is transparently pure, will be of one kind; and the conversation of him whose heart is affected with deceit tends in an opposite direction. (F. Johnson's translation.)

1763*

अन्यदस्मि भवतीं न याचिता
वारमेकमधरं धयामि ते ।
इत्यसिस्वदवुपांशुकाकुवाक्
सोपमर्दहठवृत्तिरेव तम् ॥

(अ) Naiṣ 18.59.
Rathoddhatā metre.

Once will I drink of thy lips; nothing

else do I beg of thee. Thus saying in a low plaintive tone, he tasted her lips, crushing them with force. (K. K. Handiqui's translation.)

अन्यदाभरणं पुंसः see No. 1765.

1764

अन्यदाभाषितं पूर्वं दत्तमन्यत्ततोऽल्पकम् ।
यत्सदोषमयोग्यं वा कूटदानेन तेन किम् ॥

(अ) Dar 6.13.

Promised previously in a particular way, very much less was given (later). Of what use is deceptive giving when it is done wrongly or improperly? (A. A. R.)

1765

अन्यदा भूषणं पुंसः क्षमा लज्जेव योषितः ।
पराक्रमः परिभवे वैयात्यं सुरतेष्विव ॥

(अ) Śiś [Śiś (NSP) 2.44, Śiś (GN) 2.44], H (HJ 3.7, HS 3.7, HM 3.7 HK 3.7, HP 3.7, HN 3.7, HH 74.1-2, HC 97.16-7), PD 311.164.

(आ) Sar. *ad* 1.120 (p. 115.14-5), AlR 360, SR 157.181 (a. Śiś), SSB 486. 185 (a. Māgha), Pras 10.6, IS 368.

(*a*) अन्यदाभरणं Pras; भूषणा Śiś (GN); पुंसां° HM, HH, PD, SR, SSB, Pras.

(*b*) शमः [क्ष°] Śiś (var.); शमो [क्ष°] Sar, AlR; लज्जैव IS; योषितां HM, HH, PD, SR, SSB, Pras.

(*d*) वैजात्यं IS; वैयात्यं Pras.

At another time, forbearance (is) the ornament of a man and modesty (that) of a woman. At an insult, valour (is requisite), as in conjugal embraces, impudieity. (F. Johnson's translation.)

1766

अन्यवीयमविचिन्त्य पातक
निर्घृणो हरति जीवितोपमम् ।
द्रव्यमत्र कितवो विचेतनस्
तेन गच्छति कदर्थनां चिरम् ॥

(अ) AS 628.

Rathoddhatā metre.

A heartless rogue, not mindful of sin, takes away other's wealth dear as life thoughtlessly. Thereby he is tormented for long. (A. A. R.)

1767

अन्यदुःखेन यो दुःखी योऽन्यहर्षेण हर्षितः ।
स एव जगतामीशो नररूपधरो हरिः ॥

(अ) Nāradīya-purāṇa 1.7, 69, (Cf. "Purāṇa" 5.1; p. 61).

He who is sorrow-stricken by the misery of others and delighted by the joys of others is himself verily the lord of the worlds, Lord Viṣṇu, in human form. (A. A. R.)

1768

अन्यदुच्छृङ्खलं सत्त्वम् अन्यच्छास्त्रनियन्त्रितम् ।
सामानाधिकरण्यं हि तेजस्तिमिरयोः कुतः ॥

(अ) Śiś [Śiś (NSP) 2.62, Śiś (GN) 2.62], H (HJ 3.100, HS 3.97, HM 3.97, HK 3.97, HP 3.95, HN 3.95, HH 88.2-3, HC 116. 1-2).

(आ) IS 369.

(*b*) छास्त्रं IS.

(*c*) समाना° HS; सामान्य° IS.

One nature (is) ungovernable; another (is) restrained by moral laws. How can a common locality (be predicted) of light and darkness? (F. Johnson's translation.)

1769

अन्यदुप्तं जातमन्यद् इत्येतन्नोपपद्यते ।
उप्यते यद्धि यद्बीजं तत्तदेव प्ररोहति ॥

(अ) Mn 9.40 (Cf. Mn 9.33-39).

(आ) IS 370.

(इ) SS (OJ) 367.

(*c*) भुवि [य°] SS (OJ).

(*d*) तथदेव [त°] SS (OJ) (var.).

That one (plant) should be sown and another be produced cannot happen; whatever seed is sown (a plant of) that kind even comes forth. (G. Bühler's translation.)[1]

1. refers to the procreation of children (soil woman, seed man)

1770

अन्यदोषमिव स स्वकं गुणं
ख्यापयेत् कथमधृष्टताजडः ।
उच्यते स खलु कार्यवत्तया
धिग्विभिन्नबुधसेतुमर्थिताम् ॥

(अ) Kir [Kir (NSP) 13.48, Kir (V) 13.48].

(*d*) अर्दिताम् [अ°] Kir (V).

Rathoddhatā metre.

How can my master who is cultured speak of other's faults or proclaim his own

merits ? What has been said is indeed relevant to the present business. Fie on requests which transgress polite behaviour. (A.A.R.)

1771*

अन्यद्गोपुच्छकं ज्ञेयं शुद्धकाष्ठविनिर्मितम् ।
मुखे च लोहकण्ठेन वेध्यं त्र्यङ्गुलसंमितम् ॥
(आ) ŚP 1781.

The other is known as Gopucchaka made of pure wood; its mouth should be perforated to the width of three fingers by an iron nail. (A. A. R.)

1772

अन्यपूर्वां स्त्रियं साध्वीं कामयेत न गर्वतः ।
साध्वीरिच्छन् महादेवः षण्डोऽभूद्दारुकावने ॥
(अ) Purāṇārthasaṁgraha 86.

One should not out of arrogance desire a woman who is another's wife and good in conduct. The great god (Mahādeva) lusting for chaste women became an eunuch in the forest of Dārukā. (A. A. R.)

1773

अन्यप्रतापमासाद्य यो दृढत्वं न गच्छति ।
जातुषाभरणस्येव रूपेणापि हि तस्य किम् ॥
(अ) P (Pts 1.107, PtsK 1.120).
(आ) SR 164.503 (a. P), SSB 496.503, IS 371.
(c) जातुज Pts; आभरणस्यैव PtsK.

What is the use of the charm of external appearance, as an ornament made of lac, if a person is not able to have stability by (merely) depending on the valour of others ? (A. A. R.)

1774

अन्यमाश्रयते लक्ष्मीस् त्वन्यमन्यं च मेदिनी ।
अनन्यगामिनी पुंसां कीर्तिरेका पतिव्रता ॥
(आ) SR 160.333, SSB 491.340.

Lakṣmī [prosperity] resorts to another (than her lawful husband), so also does the earth to one after another (king). Only (your) fame is chaste as she does not resort to any men (other than yourself). (A.A.R.)

अन्यमुखे दुर्वादो यः see योऽन्यमुखे परिवादः

1775

अन्ययान्यवनितागतचित्तं
चित्तनाथमभिशङ्कितवत्या ।
पीतभूरिसुरयापि न मेदे
निर्वृतिर्हि मनसो मदहेतुः ॥
(अ) Śiś 10.28.
(आ) VS 2010, SR 315.31 (a.Śiś), SSB 170.31 (a. Māgha).
Svāgatā metre.

Another damsel suspecting her lover to be thinking of another girl was not intoxicated (exhilirated in mind) though she drank much wine. The cause of exhiliration is indeed a contented mind. (A. A. R.)

1776

अन्यया यौवने मर्त्यो बुद्ध्या भवति मोहितः ।
मध्येऽन्यया जरायां तु सोऽन्यां रोचयते मतिम् ॥
(अ) MBh [MBh (Bh) 10.3, 11, MBh (R) 10.3, 11, MBh (C) 115].
(a) अन्यथा or अन्याया MBh (var.); पुरुषो [यौ°] MBh (var.); मर्त्या MBh (var.); बालो °ल्यो [म°] MBh (var.).
(b) महति [भ°] MBh (var.); मोहित (°ताः) MBh (var.).
(c) मन्ये यथा (°न्यन्य°) MBh (var.); मध्ये वाथो MBh (var.); यथा जंतुः [ज° तु°] MBh (var.).
(d) दैन्यां [सो°] MBh (var.); रोचयति MBh (var.); मतिम् om Df, in MBh.

In youth a man is led away/by other thoughts, ideas, aims,/than those his middle life which sway:/ in age yet other schemes he frames. (J. Muir's translation.)

1777**

अन्यवर्णं शिरो यस्य पुच्छं वा यस्य वाजिनः ।
पुच्छेन शिरसा वापि नानावर्णः स निन्दितः ॥
(आ) ŚP 1655.

That horse is censurable [inferior] which has one colour on its head and another on its tail or when it has various colours on its tail and head. (A. A. R.)

1778

अन्यवर्णपरावृत्त्या बन्धचिह्ननिगूहनैः ।
अनाख्यातः सतां मध्ये कविश्चोरो विभाव्यते ॥
(अ) Harṣacarita 1.6.
(आ) SP 196, SR 37.3 (a. ŚP), SSB 289.3, SRK 41.5 (a. Viśvaguṇādarśa), IS 7650.

Plagiarists are seen in the midst of good poets by changing a few letters in the poems of others and by concealing distinctive signs (marks of other poets) like a

thief who poses as belonging to other castes and concealing all marks of captivity and with a different name.

1779*

अन्यस्त्रीस्पृहयालवो जगति के पद्भ्यामगम्या च का
को धातुर्दशने समस्तमनुजैः का प्रार्थ्यतेऽहर्निशम् ।
दृष्ट्वैकां यवनेश्वरो निजपुरे पद्माननां कामिनीं
मित्रं प्राह किमादरेण सहसा यारानदीदंशमा ॥

(आ) SR 198.39, SSB 552.38, SRK 164.26 (a. Sphuṭaśloka).

Śārdūlavikrīḍita metre.

Puzzle.

Who are they that desire other's women on the earth ? [*Jāra-s*: paramours]. What is not crossed by foot ? [*Nadī*: river]. What is the root of Daśana ? [*Daṁś* to bite]. What is prayed for by all men day and night ? [*Mā* : Lakṣmī]. Having seen a lotus-faced lovable woman in his city what did the Yavana King eagerly say to his friend ? *Yārā na di-daṁśa mā* [Reply: such a lovely girl was never seen before; *yāra-jāra*, lover; *Nadi*, river; *daṁś*, the root of *Daśana*; *Mā*, *Lakshmi*]. (A.A.R.)

अन्यस्मादपि लब्धोष्मा see No. 1780.

1780

अन्यस्माल्लब्धोष्मा
क्षुद्रः प्रायेण दुःसहो भवति ।
रविरपि न दहति तादृग्
यादृग्दह्य सन्तप्तवालुकानिकरः ॥

(अ) PdP, Uttarakhaṇḍa 8.14.

(आ) Kt 38, KtR 38, JS 58. 19 (a. Vallabhadeva), SH 772 (a. Vallabhadeva), IS 373, SuM 10.4.

(*a*) अन्यस्मादपि ल° SuM.

(*b*) नीचः [क्षु°] PdP, SuM.

(*c*) तपति न [न द°] PdP, JS.

(*d*) यादृशं तपति वालु° PdP; यादृगुत्तप्त Kt, KtR; यादृक् सन्तप्त KtR (var.), JS; यादृक्तत्तप्तवा° SuM; यादृक निर्दहति वा° SH; °सिकतौघः [वा°] °निचयः [°नि°] SuM.

Gīti-āryā metre (in JS Āryā metre).

A small one who obtained from some one else invigorating fire[1] becomes insupportable; also the sun does not burn as much as the sand heated by it.

1 money.

1781*

अन्यस्मिन्नपि काले
दयिताविरहः करोति संतापम् ।
किं पुनरविरलजलधर-
गुरुतररसितेषु दिवसेषु ॥

(आ) VS 1747.

Āryā metre.

Even during other times separation from the beloved causes torment; what then (are we to say) on days resounding with the loud thunder of clouds incessantly ? (A. A. R.)

1782

अन्यस्मिन् प्रेष्यमाणे तु पुरस्ताद्यः समुत्पतेत् ।
अहं किं करवाणीति स राजवसतिं वसेत् ॥

(आ) Sama 2 स 57. Cf Nos. 2627, 2875; नास्था निष्ठानि; यो वै गृहेभ्यः; लाभेन हर्षयेद्

When another person is being sent out on a mission (by a king), he who comes forward (to go) saying, "what may I do?" remains in the palace (enjoys residence in the palace). (A.A.R.)

1783

अन्यस्य लगति कर्णे
जीवितमन्यस्य हरति बाण इव ।
हृदयं दुनोति पिशुनः
कण्टक इव पादलग्नोऽपि ॥

(आ) SR 57.154, SSB 320.159.

Āryā metre.

A tale-bearer clings [whispers] into the ear of one person but deprives another of his life like an arrow (which clings to the ear of the discharger); thus he [the tale-bearer] gives pain to the heart like a thorn, though it clings to the foot only. (A.A.R.)

1784*

अन्यस्यै संप्रतीयं कुरु मदनरिपो स्वाङ्गदानप्रसादं
नाहं सोढुं समर्था शिरसि सुरनदीं नापि संध्यां प्रणन्तुम् ।
इत्युक्त्वा कोपविद्धां विघटयितुमुमामात्मदेहं प्रवृत्तां
रुन्धानः पातु शम्भोः कुचकलसहठस्पर्शकृष्टो भुजो वः ॥

(आ) Skm [Skm (B) 140, Skm (POS) 1.28,5] (a. Mayūra). Cf. Kav. p. 67 note 1. (Cf. G.P Quackenbos, The Sanskrit Poems of Mayūra,. p. 240).

(*a*) अन्यस्मै Skm (B).

(*b*) वोढ़ [सो°] Kav; सुरधुनी (°नीं°) [सु°] Kav.

(*d*) श्न्धाना; पान्तु Kav; °सहठ° Skm (var.); हृष्टो (°ष्टा) [कु°] Kav.
Sragdharā metre.

Now bestow upon another woman this favour of giving (a dwelling place in) thy body, O (Śiva), Foe of Madana; I am not able to carry on my head the River of the Gods, nor can I make obeisance to Saṁdhyā. As Umā, full of anger, and bent upon separating (her) own body (from Śiva's), was saying these words, the arm of Śambhu (Śiva), (though) strained by violent contact with her jar-like breasts, held her in check. May the arm of Śambhu (Śiva) protect you. (G. P. Quackenbos's translation.)

1785*

अन्याङ्गनाभिरधिकं स करोति केलिं
त्वं तेन मा कुरु विषादमदभ्ररूपे ।
पेपीयते मधुकरः क्व न तं मरन्दं
नो जातु विस्मरति पङ्कजिनीं तथापि ॥

(अ) Janśṛṅga 50.
Vasantatilakā metre.

He indulges himself in amorous sports with other women—do not be dismayed on that account, O you of grand appearance ! Where does not the bee drink the juice of flowers again and again ? Nevertheless it never forgets the lotus-plant. (K.P. Aithal's translation.)

1786

अन्या जगद्धितमयी मनसः प्रवृत्तिर्
अन्यैव कापि रचना वचनावलीनाम् ।
लोकोत्तरा च कृतिराकृतिरार्तहृद्या
विद्यावतां सकलमेव गिरां दवीयः ॥

(अ) BhV 1.67 (in some texts 1.68), Rasagaṅgā (KM 12) 425.12-426.2.
(आ) GSL 14, SSH 2.18, VP 3.2, SR 39.25 (a. Rasagaṅgādhara), SSB 291.25, SRK 33.12 (a. Splutaśloka).
(*c*) °रार्यहृद्या BhV (var.); °रङ्गहृद्या SSH, SR, SSB, SRK.
(*d*) चरित्रमन्यत् [गि° द°] BhV (var.), Rasagaṅgā.
Vasantatilakā metre.

Every thing characteristic of the learned defies description, their mind, constantly inclined to act for the benefit of the world, is exceptionally noble; their words are extraordinarily agreeable; their actions are sublime; and their appearance is pleasing (soothing) to the afflicted (A. Sharma's translation.)

1787*.

अन्यादानाकुलान्तःकरणवशविपद्बाधितप्रेतरङ्कं
ग्रासभ्रश्यत्करालश्लथपिशितशवाग्रग्रहे मुक्तनादम् ।
सर्वैः क्रामद्भिरुल्काननकवलरसव्यात्तवक्त्रप्रभाभिर्
व्यक्तैस्तैः संवलद्भिः क्षणमपरमिव व्योम्नि वृत्तं
श्मशानम् ॥

(आ) SkV 1540 (a. Vallaṇa).
(*a*) °प्रेत° om. SkV (var.).
(*c*) °रुल्लालन SkV (var.).
(*d*) श्मशानः SkV (var.).
Sragdharā metre.

With all the separate flames that wander here about/from the mouths of torch mouths jackals/opening on desire to eat,/the cremation ground seems suddenly/ reduplicated in the sky together with its ghosts,/who are in a sorry state because of hearts distressed by fear/that some one else scratch their food away,/ and shriek out as they retrieve a corpse's head/ with hideous loose flesh, just fallen from their grasp. (D.H.H. Ingalls's translation.)

1788

अन्यानपि तरून् रोप्य फलपुष्पोपयोगिनः ॥
रत्नधेनुसहस्रस्य फलं प्राप्नोति मानवः ॥

(आ) ŚP 2103.

Growing other trees also which are useful by their flowers and fruits, a person obtains the result (fruits) of a thousand cows decorated with gems. (A.A.R.)

1789

अन्या निरर्थिका चिन्ता बलतेजःप्रणाशिनी ।
नाशयेत् सर्वसौख्यं तु रूपहानिं निदर्शयेत् ॥

(अ) PdP, Bhūmikhaṇḍa 14.31.

The other meaningless brooding [anxiety] destroying [sapping] one's strength and power (of the mind) may annihilate all joy of life and indicate loss of charm (of personality). (A.A.R.)

1790

अन्यानि शास्त्राणि विनोदमात्रं
प्राप्तेषु वा तेषु न तैश्च किंचित् ।
चिकित्सितज्योतिषमन्त्रवादाः
पदे पदे प्रत्ययमावहन्ति ॥

(आ) Vaidyapraśaṁsā in Vaidyakīyasubhāṣitāvalī p. 65.
Upajāti metre (Indravajrā and Upendravajrā.

All other arts and sciences are only for amusement; there is nothing worthwhile to be gained by acquiring them; but science of healing, astrology and thaumaturgy are corroborated in life in every step. (P. M. Mehta's translation in Vaidyakīya Subhāṣitavalī.)

1791

अन्यानि शास्त्राणि विनोदमात्रं
प्राप्तेषु कालेषु न तैश्च किंचित् ।
चिकित्सितज्योतिषमन्त्रवादाः
पदे पदे प्रत्ययमावहन्ति ॥

(आ) SR 43.3, SSB 298.3, SRK 250.94 (a. Kalpataru), IS 7651. Cf. No. 1792.
(b) वा तेषु [का°] SR, SSB.
Upajāti metre (Indravajrā and Upendravajrā).

(Proficiency in) other sciences is only a pastime, for at the time of need they mean nothing. But medicine (the art of curing), astrology and Mantravāda (Science of Spells) infuse confidence [are useful] at every step. (A.A.R.)

1792

अन्यान्परिवदन् साधुर् यथा हि परितप्यते ।
तथा परिवदन्नन्यांस् तुष्टो भवति दुर्जनः ॥

(अ) MBh [MBh (Bh) 1.69, 11, MBh (R) 1.74, 91, MBh (C) 1.3079]. Cf. No. 1791.
(आ) Kt 80, KtR 80, Brahmadharma 2.12,1 (96) IS 374.
(c) अन्यं [अन्यांस्] MBh (var.); अन्यान् MBh (var.).
(d) हृष्टो or घृष्टो MBh (var.).

As the honest are always pained at speaking ill of others, so do the wicked always rejoice in doing the same thing. (P.C. Roy's translation.)

1793*

अन्यान्योपमितं युगं निरुपमं तेऽयुग्ममङ्गेषु यत्
सोऽयं सिक्थकमास्यकान्तिमधुनस्तन्वङ्गि चन्द्रस्तव ।
त्वद्वाचां स्वरमात्रिकां मदकलः पुंस्कोकिलो घोषयत्य्
अभ्यासस्य किमस्त्यगोचरमिति प्रत्याशया मोहितः॥

(आ) SkV 453, Kav 201.
(b) सिक्थककमा° Kav (var.).
(c) ऽप्येषय (ऽप्यो°) [घो°] Kav.
(d) त्यभ्यासस्य Kav.
Śārdūlavikrīḍita metre.

The elements of your body that are pairs can be likened to each other;/those that are single have no similitude./This moon is but the wax to the honey of your face/and the melodious cuckoo, although he can catch your voice's pitch/is in his hope deceived/that practice may make imitation perfect. (D. H. H. Ingalls's translation.)

1794*

अन्या प्रकामसुरतश्रमखिन्नदेहा
रात्रिप्रजागरविपाटलनेत्रपद्मा ।
शय्यान्तदेशलुलिताकुलकेशपाशा
निद्रां प्रयाति मृदुसूर्यकराभितप्ता ॥

(अ) Ṛtu 4.14 (Cf. A. Scharpé's Kālidāsa-Lexicon 1.3; p. 190). Cf. No. 1795.
(a) अन्याः Ṛtu (var.); भिन्नदेहा (°हाः;) Ṛtu (var.).
(b) नक्त° or नक्तम् [रा°] Ṛtu (var.); °युग्माः [°पद्मा] Ṛtu (var.); °पद्माः Ṛtu (var.).
(c) स्रस्तांसदेश [श°] Ṛtu (var.); शय्यान्तरेषु Ṛtu (var.); °पाशाः Ṛtu (var.).
(d) प्रयान्ति Ṛtu (var.); °भितप्ताः Ṛtu (var.).
Vasantatilakā metre.

Another (woman),[1] with her body languid through the fatigue of excessive enjoyment, her lotus-like eyes red on account of wakefulness at night, her braid of hair dishevelled on account of its being tossed about on the sides of the bed, goes to sleep being heated by the soft rays of the (morning) sun. (V. R. Nerurkar's translation.)

1 during the winter season.

1795*

अन्या प्रियेण परिभुक्तमवेक्ष्य गात्रं
हर्षान्विता विरचिताधरचारुशोभा ।
कूर्पासकं परिदधाति नखक्षताङ्गी
व्यालम्बिनीललुलितालककुञ्चिताक्षी ॥

(अ) Ṛtu 4.16 (Cf. A Scharpé's Kālidāsa-Lexicon; 1.3; p. 190). Cf. No. 1794.
(b) °रागशोभा [°चा°] Ṛtu (var.); °गण्डशोभा [°चा°] Ṛtu (var.).
(c) रक्तांशुकं [कू°] Ṛtu (var.); नवं नताङ्गी [नख°] Ṛtu (var.).

(*d*) न्यालम्बिताङ्ग लिलता° Ṛtu (var.); °विलुलि° [°ललिलि°] Ṛtu (var.).
Vasantatilakā metre.

Another (woman)[1] with her bosom bearing nail marks, with her lips rendered charmingly beautiful, her eyes contracted on account of her graceful dark locks falling (on them), puts on her bodice filled with joy at the sight of her body enjoyed by her lover. (V. R. Nerurkar's translation.)

1 during the winter season.

1796*

अन्याभ्यो वन्याभ्यो
मालति धन्यासि वल्लरीभ्यस्त्वम् ।
यत् किल तवैव सविधे
क्रीडति मधुपः सदैव मुदितोऽयम् ॥

(आ) PV 701 (a. Veṇīdatta).
Giti-āryā metre.

Of all other forest creepers, you Mālatī (Jasmine or a girl of that name), are more fortunate since in your presence alone the Madhupa [bee or intoxicated lover] is always sporting happily. (A.A.R.)

1797

अन्यामन्यां धनावस्थां प्राप्य वैशेषिकीं नराः ।
असंतुष्टाः प्रमुह्यन्ति संतोषं यान्ति पण्डिताः ॥

(अ) MBh [MBh (Bh) 11.2, 20 and 12.317, 193) MBh (R) 11.2, 30-1 and 12, 330, 19; MBh (C) 11.75 and 12.12500). (cf. MBh (Bh) 3.2, 40 and 9.206, 20].
(आ) IS 375.
(*a*) अन्योन्यबाधनावस्थां MBh (var.); अन्यमन्याव-नावस्थां MBh (var.); अन्यामन्या MBh (var.); च येवस्थां or महावस्थां (इहा°) MBh (var.).
(*b*) रौप्य वैशेषिकं नरः or प्राप्यन्ते शैशिका नराः MBh (var.) वैशेषिका or वेशिषिका or वैशेषकीं or वै शोषिका or वैषधिकान् or वैषयिकीं (°कां) MBh (var.); नरः MBh (var.).
(*c*) अतृप्ता यान्ति विध्वंसं (संसिद्धिं MBh (var.); अतृप्ति (°प्ता) यान्त्यविद्वांसः MBh (var.); प्रमुह्यते (°त) MBh (var.)
(*d*) संतोषो or संतुष्टिं MBh (var); पांडवा: MBh (var.).

They that are destitute of contentment, are stupefied on the occasion of vicissitudes dependent upon the possession of wealth. They, however, that are wise, are, on the other hand, unaffected by such vicissitudes (P.C. Roy's translation.)

1798

अन्यायः प्रौढवादेन नीयते न्यायतां यया ।
न्यायश्चान्यायतां लोभात् किं तया क्षुद्रविद्यया ॥

(अ) Dar 3.29.
(*a*) अन्यायाः Dar (var.)
(*b*) नीयन्ते Dar (var.).

Of what use is that low learning which, due to greed, converts by clever arguments an unrighteous act into a right one and righteous act into an unrighteous? (A.A.R.)

1799

अन्यायकरभोगैश्च यो हि जीवति नित्यशः ।
विरागादेव लोकानां भ्रंशते स हि पार्थिवः ॥

(अ) Cr 1158 (CRT 3.28).

That king who permanently lives from taxes and levies unlawfully derived, will fall because of the hate of his subjects.

1800

अन्यायद्रविणादानेष्व उद्यमः क्रियते वृथा ।
लुब्धानां सत्यसंकोचात् संकुचन्त्येव संपदः ॥

(अ) Bhāratamañjarī 1.999 (in other texts 1.1010).
(*a*) सुश्रिया° [अन्याय°] Bhā° (var.).
(*b*) ऽन्यथा [वृ°] Bhā° (var.).
(*d*) संगच्छ° Bhā° (var.).

Vain is the effort made to seize lawlessly the wealth of others; for the riches of the covetous must shrink on account of their deviation from truth. (M. S. Bhandare's translation.)

1801

अन्यायवित्तेन कृतोऽपि धर्मः
सव्याज इत्याहुरशेषलोकाः ।
न्यायार्जितार्थेन स एव धर्मो
निर्व्याज इत्यार्यजना वदन्ति ॥

(आ) Pras 6.12, SR 172.831, SSB 507.831, IS 376.
Indravajrā metre.

The whole world speaks of an act of *dharma* done with wealth acquired by improper means to be deceitful [ostentatious]. Honourable people say that the same *dharma* activity performed with riches earned by righteous means to be honest [free from deceit]. (A.A.R.)

1802

अन्यायसमुपात्तेन दानधर्मो धनेन यः ।
क्रियते न स कर्तारं त्रायते महतो भयात् ॥

(अ) MBh [MBh (Bh) 3.245.32, MBh (R) 3.258, 33, MBh (C) 3.15402].
(आ) Brāhmadharma 2.9, 4 (74), IS 7448, SRRU 149.
(a) अन्यायात् MBh (var.), Brāhmadharma, SRRU.
(b) दानं सम्यग् or दानधर्मं MBh (var.); न चेदयः or विशां पते MBh (var.).
(c) कुरुते [क्रि°] MBh (var.).

The bestowal of ill-gotten gains can never rescue the giver from the evil of rebirth. (P. C. Roy's translation.)

1803*

अन्या या वसनोत्तमं तदधुना संगृह्य मान्यं पुनर्
यन्मां दर्शयसि प्रियं प्रियतमं तोषाय रोषाय नो ।
सर्वस्यैव सतश्च रीतिरियती पूर्वं श्रुता वृद्धतः
प्रायः प्राप्य निजप्रकर्षमखिलं मित्रं मुदादर्शयत् ॥

(आ) Vidy 452 (a. Vidyākaramiśra).
Śārdūlavikrīḍita metre.

Now it is for delight and not a cause of wrath that you being another's (wife) show me, the dearest lover, the best of vesture obtained in honour; for, such is the way of all good people; it has been formerly learned from elders that having obtained own eminence generally one showed it to his friend. (K. P. Aithal's translation.)

1804

अन्यायोपार्जितं द्रव्यं दशवर्षाणि तिष्ठति ।
प्राप्ते चैकादशे वर्षे समूलं च विनश्यति ॥

(अ) Cr 67 (CV 315.6, CL 6.3, CNŚK 71, CnT II 12.2, CnT III 7.36, CnT V 62, CPS 333.7).
(आ) SR 166.597 (a.C), 499 499.597, IS 377, Sama 1. अ 109.
(a) वित्तं [द्र°] CL (but CLT, CLB, CLI, CLL I, CLLd as above), CPS.
(b) तिष्टति CV (var.), CL (var.).
(c) प्राप्त IS; सप्तमे षोडशे CL (var.); एकादशे or त्वेकादशे or चैकदशे or तु षोदशे or षोदसमे CV (var.), CL (var.).

Wealth, acquired by unlawful means remains (with the person) for ten years; in the eleventh year it disappears completely.

1805

अन्यायोपार्जितं द्रव्यम् अर्थदूषणमुच्यते ।
अपात्रदानं पात्रार्थ- हरणं तस्य लक्षणम् ॥

(आ) SRHt 85.12 (a. MBh), SSSN 72.6.

Wealth acquired unjustly is called the 'defect of wealth'; its characteristics are the giving of gifts to the undeserving and depriving the same of the deserving. (A.A.R.)

1806*

अन्यार्थमङ्गीकृतवारिपाणौ
विशङ्कमानास्तव दाननीरम् ।
परस्परं दीनमुखा न के वा
देवाः सुमेरुं शुशुचुः स्वभूमिम् ॥

(आ) Pad 14.31 (a. Lakṣmaṇa), SR 104.108, SSB 395.118, RJ 148.
(b) विशङ्कमानस्तव दानवारि Pad.
Upajāti metre (Indravajrā and Upendravajrā).

Having accepted with apprehension the water that accompanies gifts from you for the sake of another, which recipients do not look at one another with embarrassment (as no one is in need on account of the munificence of that donor); the gods too had regret for the Sumeru, their own place (as it was too insignficant). (A.A.R.)

अन्यावस्थापि See No. 1671

1807

अन्या विहाय पतिगृह-
मविचिन्तितकुलकलङ्कजनगर्हाः ।
रागोपरक्तहृदया
यान्ति दिगन्तं मनुष्य आसज्य ॥

(अ) Kuṭṭ [Kuṭṭ (BI) 507, Kuṭṭ (NSP) 496].
(b) °जनगेह: Kuṭṭ (NSP).
(d) मनुष्यलाभाय Kuṭṭ (NSP).
Gīti-āryā metre.

Some women leave the wedded hearth with no thought of the stain, they leave upon its honour; because their hearts are red with infatuation, they fly even to the

ends of the earth to possess their lovers. (E. Powys Mathers's translation.)

1808*

अन्याश्चिरं सुरतकेलिपरिश्रमेण
खेदं गताः प्रशिथिलीकृतगात्रयष्टयः ।
संहृष्यमाणविपुलोरुपयोधरार्ता
अभ्यञ्जनं विदधति प्रमदाः सुशोभाः ॥

(अ) Ṛtu 4.17 (Cf. A. Scharpé's Kālidāsa-Lexicon 1.3; p 191).
(c) संघृष्यमाण° or संपीड्यमान° Ṛtu (var.); °पुलकोरुपयो or °विपुलो° Ṛtu (var.); °धरान्ता [°ध] Ṛtu (var.).
(d) प्रत्यञ्जनं or नेत्राञ्जनं [अ°] Ṛtu (var.); सुशोभम् Ṛtu (var).
Vasantatilakā metre.

Other (women)[1] greatly fatigued in consequence of the exhaustion caused by the long continued sports of enjoyment, with their slender bodies very much relaxed, distressed on account of their massive thighs and plump breasts compressed (owing to exhaustion and hard enjoyment), and appearing very lovely, besmear their bodies with unguents. (V. R. Nerurkar's translation.)

1 during the winter season.

1809*

अन्यासां न किमस्ति वेश्मनि वधूः कैवं निशि प्रावृषि
प्रैति प्रान्ततडागमम्ब गृहिणि स्वस्थासि मेऽवस्थया ।
भग्नोऽयं वलयो घटो विघटितः क्षुण्णा तनुः कण्टकैर्
आक्रान्तः स तथा भुजङ्गहतकः कष्टं न यद्दष्टवान् ॥

(आ) Skm [Skm (B) 544, Skm (POS) 2.14, 4, Skm (BI) 2.14, 4] (a. Pātuka or Pādūka or Pāduka).
(a) सैवं [कै°] Skm (var.).
(c) विघाटितः Skm (BI).
Śārdūlavikrīḍita metre.

"Is there no daughter-in-law in other houses ?" O mother, who other is sent to the neighbouring tank at night in rains (to fetch water) ?" "O housewife, are you well ?" "Look at my condition: the bangle is snapped, the water-jar is broken, the body is all injured by thorns (*kaṇṭaka-s*). That rogue of a *Bhujaṅga* [snake or: licentious lover] so pursued me that it is a mercy that he did not bite me (off)." (A.A.R.)

1810*

अन्या साधिगता त्वया क्व युवती यस्याः स मानग्रहो
याते लोचनगोचरं प्रियतमे संप्रत्यपक्रामति ।
अस्माकं पुनरुग्रपूरुषशताश्लेषप्रगल्भात्मनाम्
एतादृश्यनभिज्ञपूरुषपरिष्वङ्गे कुतः साध्वसम् ॥

(आ) Skm [Skm (B) 2119, Skm (POS) 5.24, 4] (a. Cittapa). (Cf. Kav 38).
(a) मानग्रगो Skm (B).
Śārdūlavikrīḍita metre.

Where did you get that other young woman, who, in dudgeon, moves away as soon as the beloved lover comes within the range of her sight ? As for us, whence is the perturbation in embracing a stranger, seasoned as we are in embracing hundreds of formidable men ? (A.A.R.)

1811*

अन्या सा सरसी मराल मुनिभिर्यत्तीरसोपानिका-
विन्यस्तान् बलितण्डुलान् कवलयन् दृष्टोऽसि हृष्टैर्मुखैः ।
एषा पक्कणवापिका कमलिनीखण्डेऽत्र गुप्तात्मभिर्
व्याधैस्त्वद्विधमुग्धबन्धनविधौ किं नाम नासूत्र्यते ॥

(आ) ŚP 806, JS 74.6, SR 221.29 (a.ŚP), SSB 609.28, Any 56.39, RJ 391.
(a) मराळ JS.
(b) विन्यस्तांस्तिल° SR, SSB; हृष्टैर् ŚP, SR, SSB.
(c) °खण्डेन ŚP, SR, SSB, Any.
(d) को [किं] ŚP; कं [किं] SR, SSB; नो सूत्र्यते ŚP SR, Any, SSB.
Śārdūlavikrīḍita metre.

Different is that lake where you are seen with happy faces by sage-like swans who swallow the oblation-rice strewn on the steps leading to the water. This is a tank in the hunters' quarter where, indeed, will not an innocent bird like you be caught in a net by hunters concealing themselves behind clusters of lotuses ? (A. A. R.)

1812*

अन्यासु तावदुपमर्दसहासु भृङ्ग
लोलं विनोदय मनः सुमनोलतासु ।
मुग्धामजातरजसं कलिकामकाले
व्यर्थं कदर्थयसि किं नवमल्लिकायाः ॥

(आ) Sah *ad* 3.199 (p. 73), Daś *ad* 4.33 (p. 216.3-6), Alk 275.25-276. 2, AP 26,24-5, Skm [Skm (B) 1777, Skm (POS) 4, 28 ,2] (a. Vidyāpati), Pad 4.26 (a. Vikaṭanitambā), Kuv *ad* 28.67 (p. 89.9-12) (a. Vikaṭanitambā), ŚP 823 (a. Vikaṭanitambā), VS 735 (a. Vikaṭanitambā), SR 223.79 (a. VS), SSB 611.43 (a. Vikaṭanitambā), SRK 187.27 (a. Induśeṣaprukha), IS 378, Pr 363, Any 79.36, ASS 3.4. Also see Kav 104, Vidy 115 (a. Vidyāpati).

(*a*) मधुप° Vidy; उपमर्दसहासु Sah, Vidy.

(*c*) मुग्धामनारजकं IS; मुग्धामनाप्तरजसं Any; मुग्धामिमासरसां ASS; मुग्धाननाभरजसम् VS; बालाम् [मु°] Daś, Vidy, Kuv SRK; °काल ASS, SSB; बालां [व्य°] Any, ASS.

(*d*) बालं [व्य°] Pad, VS, SR, SSB; तालं [व्य°] IS; वनमल्लिकाया: VS (var.); नवमालिकाया: Sah, Skm, AlK, AP, ŚP, VS, SR, ASS.

Vasantatilakā metre.

O bee ! amuse your wanton mind with other flower-stalks that can bear your handling. Why dost thou prematurely and unprofitably render useless the young juiceless bud of the unblown jasmine ? (Translation in Bibliotheca Indica 9).[1]

1 reproach of a girl to her lover who abandoned her for a younger mistress.

1813*

अन्यास्ता गुणरत्नरोहणभुवो धन्या मृदन्यैव सा
संभाराः खलु तेऽन्य एव विधिना यैरेष सृष्टो युवा ।
श्रीमत्कान्तिजुषां द्विषां करतलात् स्त्रीणां नितम्बस्थलाद्
दृष्टे यत्र पतन्ति मूढमनसामस्त्राणि वस्त्राणि च ॥

(अ) VC jr IX.5.

(आ) Kpr 7.218 (p. 338), SR 111.50 (a. K.pr.), SSB 405.268 (a. Kpr.), Amd 137.327.

(*a*) °भुवः कन्या Amd.

(*c*) नितम्बस्थलात् Kpr, Amd; नितम्बस्थला SSB.

Śārdūlavikrīḍita metre.

Different were those elements [soils] helping the growth of excellent qualities; different was that happy day, different verily those materials, from which this young hero[1] was created by destiny. Though they enjoy [possess] beautiful splendour, both women and enemies are confused at heart at the sight of him; weapons fall from the hands of the enemies, clothes from the flanks of the women. (F. Edgerton's translation.)

1 Vikrama.

1814*

अन्यास्ता मलयाद्रिकाननभुवः स्वच्छस्रवन्निर्झरास्
तृष्णा यासु निवर्तते तनुभृतामालोकमात्रादपि ।
रूक्षध्वाङ्क्षपरिग्रहो मरुरयं स्फारीभवद्भ्रान्तयः
ता एता मृगतृष्णिका हरिण हे नेदं पयो गम्यताम् ॥

(आ) Any 39.14, ASS 5.8.

(*a*) °न्निर्झरास् Any.

Śārdūlavikrīḍita metre.

Different are those forest sites of the Malaya mountain with the flow of limpid streams where the thirst of living beings is quenched even by a mere sight of them. O deer, this is a desert region, the favourite haunt of harsh crows; and these are the quivering illusions of mirages and not water: hence depart. (A.A.R.)

1815*

अन्यूनं गुणममृतस्य धारयन्ती
संफुल्लस्फुरितसरोरुहावतंसा ।
प्रेयोभिः सह सरसी निषेव्यमाणा
रक्तत्वं व्यधित वधूदृशां सुरा च ॥

(अ) Śiś 8.52.

(आ) SR 339.109 (a. Śiś), SSB 210.51 (a. Māgha).

(*d*) सुरेव Śiś (var.), SR, SSB.

Praharṣiṇī metre.

The lake to which the lovers went for sports, possessing the excellence of nectar in the noble qualities of its waters and adorned with waving fully blossomed lotus flowers made the eyes of the damsels filled with love (by its beauty); wine too, which was imbibed in the company of their lovers, possessing the excellent qualities of nectar and scented with full blown lotus flowers made the eyes of the damsels *rakta* [red in colour or: affectionate to the lovers]. (A.A.R.).

1816*

अन्यूनोन्नतयोऽतिमात्रपृथवः पृथ्वीधरश्रीभृतस्
तन्वन्तः कनकावलीभिरुपमां सौदामनीदामभिः ।
वर्षन्तः शममानयन्नुपलसच्छृङ्गारलेखायुधाः
काले कालियकायकालवपुषः पांसून् गजाम्भोमुचः ॥

(अ) Śiś 17.69.
(आ) SR 127.22 (a. Śiś), SSB 437.23 (a. Magha).
Śārdūlavikrīḍita metre.

The elephants (—resembling) clouds, very tall [high up in the sky], huge in size, possessing the beauty of mountains, with golden chains resembling lightning [with lightning resembling golden chains], possessing decorations of red lac like rainbows [with rainbows resembling the decorations] and possessing a hue similar to the body of the serpent Kāliya, rained forth rut and thus put down the (rising) dust. (A.A.R.)

1817*

अन्ये च बहवो रागा जाता देशविशेषतः ।
मारूप्रभृतयो लोके ते च तद् देशिकाः स्मृताः ॥

(आ) ŚP 2059.

And many other Rāga-s (melodies) arose in the different regions of the country; such are Mārū and others (current) in the world; and they are considered to be provincial. (A.A.R.)

1818

अन्ये चेत् प्राकृता लोका बहुपापानि कुर्वते ।
प्रधानपुरुषेणापि कार्यं तत्पृष्ठतो नु किम् ॥

(अ) PdP, Sṛṣṭikhaṇḍa 18.93 (in PAn 573).

If other common people commit many sinful deeds are they to be ignored [put behind] by the important person [the leader of the people] ? Or should the leader of the people do them too following their wake ? (A.A.R.)

अन्ये तिष्ठन्ति छायायां see छायामन्यस्य कुर्वन्ति
अन्ये तु See No. 711

1819*

अन्ये ते जलदायिनो जलधरास्तृष्णां विनिघ्नन्ति ये
भ्रातश्चातक किं वृथातिरटितैः खिन्नोऽसि विश्राम्यताम् ।
मेघः शारद एष काशधवलः पानीयरिक्तोदरो
गर्जत्येव हि केवलं भृशतरं नो बिन्दुमप्युज्झति ॥

(आ) ŚP 862, SR 226.164 (a. ŚP), SSB 616.19 SRK 190.11 (a. ŚP), IS 379 (Cf. ZDMG 52.225; RO 2.99), Any 74.177, ASS 16.7, Vidy 75.
(a) जधरां [जलधरास्] ŚP (MS) (*contra metrum*); तष्णा IS; विनिघ्नन्तु IS.
(b) वृथात्र ŚP, Any, ASS; वृथा विरुदितैः SR, SSB, IS, Vidy; वृथांतरिटैः ŚP (MS); वृत्यान्तराट्टतेः ŚP (MS); रथितैः Any; रटितैः ASS; विश्राम्यताम् ŚP (MS); विश्रम्य° SR, SSB.
(c) मेघाः ŚP (MS); स्पारद [शा°] IS; एव SRK, IS; रक्तोदरो [रि°] ŚP (MS).
(d) भृशतरं ŚP (MS), IS; शतरं: [भृ] ŚP (MS); भृशमपां Any, ASS; उद्यति or उतिं [उज्झ°] ŚP (MS).
Śārdūlavikrīḍita metre.

Brother *cātaka* bird, clouds which alleviate thirst by rain are of a different kind; you only tire yourself by crying for water; take rest [desist from this]. This cloud (that you see) is an autumnal one, white like *kāśa*-flower but devoid of water in its interior: it only thunders aloud but lets not a single drop (of water). (A.A.R.)

1820*

अन्ये ते विहगाः पयोद परितो धावन्ति तृष्णातुरा
वापीकूपतडागसागरजले मज्जन्ति दत्तादराः ।
मामद्यापि न वेत्सि चातकशिशुं यच्छुष्ककण्ठोऽपि सन्
नान्यं वाञ्छति नोपसर्पति न च प्रस्तौति न ध्यायति ॥

(आ) SR 226.168, SSB 616.23, VP 10.46, Ava 170. 49, RJ 408, Vidy 91.
(b) °कूपतटाकसागरसरित्तोयेषु बद्धादराः Ava; °गरसरित्तोयेषु Vidy; ये [दत्तादराः] Vidy (*contra metrum*).
(c) चित्रं पश्य च एष चातक°... शुष्कोष्ठकण्ठोऽपि सन Ava. यः कण्ठशुष्कोऽपि Vidy.
(d) पाश्यति [वा°] Vidy, Ava; नोगद्यति Ava.
Śārdūlavikrīḍita metre.

Those other birds, O cloud, when thirsty, run after tanks, wells, lakes, and the sea and plunge themselves with delight; but you, the young one of the *cātaka*, you do not understand even now, who, though with throat parched with thirst, does not desire another (than you), nor approaches, nor praises nor meditates on [think of] others. (A.A.R.)

1821*

अन्ये ते सुमनोलिहः प्रहसदप्यम्भोजमुज्झन्ति ये
वातान्दोलनकेलिचञ्चलदलप्रान्तैरपि त्रासिताः ।
अन्यः कोऽपि स एष षट्पदभटः संसह्य कर्णाहतीर्
येनानेकपगण्डमण्डलमिलद्दानाम्बुनि क्रीडितम् ॥

(आ) Any 83.67.
Śārdūlavikrīḍita metre.

Different are those bees sucking honey from flowers who abandon even the blooming [laughing] lotus flower, frightened (easily) as they are even by the shaking of the ends of petals by the sportive movements of a breeze; of a different stamp is that stalwart of a (six-footed) bee who well enduring the blows administered by the flapping ear of the elephant, sports on in the flowing rut of its broad temples. (A.A.R.)

1822

अन्येनापि स्वमांसेन छिद्यमानेन दूयते ।
तथापि परमांसानि स्वादूनीति समश्नुते ।।

(अ) H (MS of Th. Zachariae) *ad* 1.62, described in ZDMG 61.342-355) (p. 352).

A person suffers pain when the flesh from his body is cut off by someone else; still he eats [enjoys] the flesh of others as (very) appetising. (A.A.R.)

1823*

अन्येपि सन्ति गुणिनः कति नो जगत्यां
हार त्वमेव गुणिनामुपरिस्थितोऽसि ।
एणीदृशामुरसि नित्यमवस्थितोऽसि
सद्वृत्तता च शुचिता च न खण्डिता ते ।।

(आ) PV 773 (a Śaṅkaramiśra), SR 246.28, SSB 651.5, RJ 709 (a. Śaṅkaramiśra), VP 2.25.
(*a*) क° नो °गुणिनो tr. SR, SSB.
(*b*) °स्थितस्य SR, SSB.
(*d*) यत् [ते] SR, SSB.
Vasantatilakā metre.

Are there not many others in the world possessing *guṇa* (string or good quality)? But, O pearl necklace, you alone are the foremost among the *guṇin-s* (stringed ornaments or good people). You remain on the bosom of deer-eyed damsels and you *sadvṛtta* [round shape: or good character] and purity are never assailed. (A.A.R.)

1824*

अन्येऽपि सन्ति बत तामरसावतंसा
हंसावलीवलयिनो जलसंनिवेशाः ।
कोऽप्याग्रहो गुरुरयं बत चातकस्य
पौरंदरीं यदभिवाञ्छति वारिधाराम् ।।

(आ) ŚP 861, VS 681, Skm [Skm (B) 1967, Skm (POS) (4.66.2), Vidy (a. Gaurakavi), SR 226.160 (a. ŚP), SSB 616.16, SRK 190.10 (a.ŚP), Any 74.176, ASS 16.2 Cf. के वा न सन्ति भुवि (Cf. RO. 2.100).
(*a*) किं नैव [अन्येऽपि] VS, Skm, Vidy; भुवि Skm, Vidy; वर° [बत] ŚP in IS; नवता° VS, ASS; घन° [बत] ŚP (MS); तामरसातसातं IS.
(*c*) हुतन्वातकस्य ŚP, Any, ASS; कोऽपि [कोप्या°] VS, ASS; को दुग्रहो ग्रहवतः खलु Skm, Vidy;
(*d*) पौरन्दरी (°रीं IS, ASS) ŚP (MS), IS, ASS; अभियाचति IS; वारिधारा IS
Vasantatilakā metre.

There are other reservoirs adorned with lotuses and with flocks of swans flitting majestically. What great ambition the *cātaka* bird has that he longs for the streams of water from Indra (rain from the clouds)? (A.A.R.)

1825*

अन्येयं रूपसंपत्तिर् अन्या वैदग्ध्यधोरणी ।
नैषा नलिनपत्राक्षी सृष्टिः साधारणी विधेः ।।

(आ) Kuv 13 *ad* 38 (p. 44), SR 254.3 (a. Kuv), SSB 64.5.

Different [extraordinary] is this wealth of beauty, and different is the uninterrupted continuity of skill (possessed by her); this charming lady (lotus-petal-eyed one) is not an ordinary creation of the God (Brahmā). (A.A.R.)

1826-1827

अन्येषां यो न पापानि चिन्तयत्यात्मनो यथा ।
तस्य पापागमस्तात हेत्वभावान्न विद्यते ।।

कर्मणा मनसा वाचा परपीडां करोति यः ।
तद्बीजं जन्म फलति प्रभूतं तस्य चाशुभम् ।।

(अ) Viṣṇu-purāṇa 1.19, 5-6.
(*g*) तद्बीजजन्म Vi-pur. (var.).

He who meditates not of wrong to others, but considers them as himself, is free from the effects of sin, inasmuch as the cause does not exist; but he who inflicts pain upon others, in act, thought or speech, sows seed of future birth, and the fruit that awaits him after birth is pain. (H.H. Wilson's translation.)

1828

अन्येषामपि नश्यन्ति सुहृदश्च धनानि च ।
पश्य बुद्धया मनुष्याणां राजन्नापदमात्मनः ।।

(अ) MBh (MBh (Bh) 12.105, 46 *ab/cd*, MBh (R) 12.104, 45-6, MBh (C) 12.3893-4).
(आ) IS 381.
(*c*) पश्यन् MBh (var.).
(*d*) तुल्याम् (°ल्यम्) [राजन्] MBh (var.).

There are many persons in the world that lose wealth and friends. Behold, O King, with thy intelligence, and thou wilt understand that the calamities which overtake men are all due to the conduct of men themselves. (P.C. Roy's translation.)

1829

**अन्येष्वर्थकृता मैत्री यावदर्थविडम्बनम् ।
पुंभिः स्त्रीषु कृता यद्वत् सुमनःस्विव षट्पदैः ॥**

(अ) BhPṇ 10, 47, 6.
(*b*) °विडम्बना BhPṇ (var.).
(*c*) यादृत् BhPṇ (var.).
(*d*) सुमनस्विव BhPṇ (var.); षट्पदैः BhPṇ (var.).

Friendship with others is but the cause of actions which lasts so long as actions exist, such as the attachment of men to women, and that of the black-bees to flowers. (J. M. Sanyal's translation.)

1830*

**अन्ये हि दुःखमृतवः प्रथयन्त्यहोभिः
सूर्यांशुलुप्ततिमिरैरभिसारिकाणाम् ।
हेमन्त एष हिमरुद्धसहस्रधामा
कामं करोति दिवसेष्वपि शर्म तासाम् ॥**

(आ) JS 234.16 (a. Sarvadāsa).
Vasantatilakā metre.

The other seasons only reveal misery to the young women going to meet their lovers (at the rendezvous) as the days are deprived of darkness by the rays of the Sun. To them only the *Hemanta*-season (winter), with the sun screened by snow-fall brings delight even during day time. (A.A.R.)

1831

**अन्यैः साकं विरोधेन वयं पञ्चोत्तरं शतम् ।
परस्परविरोधेन वयं पञ्च च ते शतम् ॥**

(अ) Cf. MBh (Bh) 3.1119*, 1121*, 1122*.
(आ) Sama 2 व 8.

When we have differences (quarrels) with others, we (the Pāṇḍava-s and the Kaurava-s) are one hundred and five [are united]; but in our mutual quarrels (family disputes), we (the Paṇḍava-s) are five and they (the Kauravas) are one hundred. (A.A.R.)

1832

**अन्योच्छिष्टेषु पात्रेषु भुक्तवैतेषु महीभुजः ।
कस्मान्न लज्जामवहन् शौचचिन्तां न वा बधुः ॥**

(अ) RT (RT (S) 5.11, RT (TR) 5.11, RT (V) 5.11).
(आ) SR 382.193 (a. RT), IS 382.
(*c*) लज्जामवहन् RT (TR), SR.
(*d*) शौचे चिन्तां Böhtlingk in IS, SR; °चिन्ता RT (V) (var.).

How is it that the Kings [who came after them], did not feel ashamed or think of their purity, when they ate from the vessels which the other (kings) had left behind ? (M.A. Stein's translation.)

1833

**अन्यो धनं प्रेतगतस्य भुङ्क्ते
वयांसि चाग्निश्च शरीरधातून् ।
द्वाभ्यामयं सह गच्छत्यमुत्र
पुण्येन पापेन च वेष्ट्यमानः ॥**

(अ) MBh (MBh (Bh) 5.40, 15, MBh (R) 5.39. 16, MBh (C) 5.1548).
(आ) SR 382. 194 (a. MBh).
(*a*) प्रेत्य गतस्य MBh (var.).
(*b*) चाश्नंति [चा°] MBh (var.).
(*c*) एकस्तु जीवः समुपैत्यमुत्र MBh (var.); असौ or त्वसौ [अयं] MBh (var.); सह om, SR; गच्छेत् MBh (var).
(*d*) वेष्यमानः or वेद्यमाणाः [वे°] MBh (var.).
Upajāti metre (Indravajrā and Upendravajrā (irregular in *c*).

Others enjoy the deceased's wealth, while birds and fire feast on the elements of his body. With two only he goeth to the other world [i.e. his merits and his sins which keep him company]. (P. C. Roy's translation.)

1834

**अन्योन्यं कृतवैराणां पुत्रपौत्रं निगच्छति ।
पुत्रपौत्रे विनष्टे तु परलोकं निगच्छति ॥**

(अ) MBh [MBh (Bh) 12.137 23, MBh (R) 12.137, 24, MBh (C) 12.5159].
(आ) SRHt 155, 6 (a. MBh).
(*a*) अन्योन्यकृत° MBh (var.), SRHt.

(*b*) पुत्रपौत्राणि गच्छति MBh (var.); वैरस्यान्तं विवित्सताम् SRHt; नियच्छति or न गच्छति or नि...च्छति MBh (var.).
(*c*) पुत्रपौत्रविनाशे (°शं) च MBh (var.); °पौत्र MBh (var.); निविष्टे or प्रनष्टे or विनिष्टे MBh (var.); च [तु] MBh (var.); तत् [तु] SRHt.
(*d*) परं लोकं or परलोके MBh (var.); नियच्छति or ऽनुगच्छति MBh (var.); च गच्छति SRHt.

The very sons and grandsons of persons that have injured each other meet with destruction. In consequence again of such destruction of their offspring, they lose the next world also. (P. C. Roy's translation.)

1835*

अन्योन्यं दशनच्छदेषु दशतोरन्योन्यमालिङ्गतोर्
अन्योन्यं नखरैः खरैर्विलिखतोरन्योन्यमाचुम्बतोः ।
औत्सुक्येन नवं नवं निधुवनप्रागल्भ्यमभ्यस्यतोः
श्रान्ते पञ्चशरेऽपि न प्रणयिनोः प्राप्तोऽपकर्षं रसः ॥

(आ) PV 466 (a. Mohana Ojhāka). According to J.B. Chaudhuri in PV also in Subhāṣita-sāra-samuccaya MS 105666-13c 7 in Asiatic Society of Bengal 709.
Śārdūlavikrīḍita metre.

There is no diminution of pleasure in the case of lovers even though they are exhausted when they practise new kinds of sexual enjoyments out of eagerness, with the mutual biting of lips, mutual embraces, scratching each other hard with their nails and kissing each other. (A. A. R.)

1836

अन्योन्यं मतिमास्थाय यत्र संप्रतिभाष्यते ।
न चैकमत्ये श्रेयोऽस्ति मन्त्रः सोऽधम उच्यते ।

(अ) R (R (Bar) 6-[did not appear yet], R (R) 6.6, 14-5, R (B) 6.6, 14). See ऐकमत्यमुपागम्य and बह्वयोऽपि मतयो भूत्वा.
(*a*) अन्योन्यमतिमास्थाय R (B).

(Those deliberations where) each person continues to stand by his own opinion, and opposes those of others and where no conclusions can be reached are considered pernicious. (H.P. Shastri's translation.)

1837

अन्योन्यकृतवैराणां संवासान्मृदुतां गतम् ॥
नव तिष्ठति तद्वरं पुष्करस्थमिवोदकम् ॥

(अ) MBh [MBh (Bh) 12.137, 37, MBh (R) 12.139, 40 MBh (C) 12.5174].
(आ) IS 384. (Cf. SRHt 155.6, SSSN 122.5).
(*b*) संवासान्मृदु चागतं MBh (var,); संन्यासान् [सं°] MBh (var.); सांवा° MBh (var); °सान्न गतागतं MBh (var.); अनृतं [मृ°] MBh (var.); गतः MBh (var.).
(*c*) नाव° [नै°] MBh (var.); मद् [तद्] MBh (var.); स्नेहं [वै°] MBh (var.).

Amongst persons that have injured one another, co-residence blunts the keenness of animosity. Indeed, that animosity does not last long, but disappears quickly like water poured upon the leaf of a lotus. (P. C. Roy's translation.)

1838

अन्योन्यगूढचेष्टित-
सद्भावस्नेहपाशबद्धस्य ।
विच्छेदकरो मृत्युर्
धीराणां वा परिच्छेदः ॥

(अ) Kuṭṭ [Kuṭṭ (BI) 465, Kuṭṭ (NSP) 454]).
(*a*) °सुहृद्° Kuṭṭ (var.).
(*c*) °करोमृ°° Kuṭṭ (NSP).
(*d*) परिच्छेदो विवेक इत्यर्थः Kuṭṭ (var.).
Āryā metre.

The man who is bound by a tender inclination,[1] a discreet rupture, can abide parting through death or the judgment of the wise alone. (E. Powys Mathews's translation.)

1 towards a girl.

1839

अन्योन्यगोप्यं विदुषां तु लक्षं
यदस्य तुल्याः प्रभवो भवन्ति ।
परस्परालिङ्गनतत्पराणां
न कान्त सौख्यं युवतीजनानाम् ॥ (?).

(अ) Cr 2108 (CNP II 29, CM 198 (partly corrected according to suggestion of E. Monseur, but still not clear).
(*a*) विदुष ध्व् लक्षणं CNP II (MS).
(*b*) यदस्म त् तुल्या CNP II (MS); मदस्य CM
(*d*) कान्ति CM.
Upajāti metre (Indravajrā and Upendravajrā).

A fine idea may be concealed by learned scholars among themselves; but then only their equals will be in a position to enjoy the same (and not the public). Of young women indulged in embracing

each other they can never get the happiness of the company of lovers. (A.A.R.)

1840*

अन्योन्यग्रथितारुणाङ्गुलि नमत्पाणिद्वयस्योपरि
न्यस्योच्छ्वासविकम्पिताधरदलं निर्वेदशून्यं मुखम् ।
आमीलन्नयनान्तवान्तसलिलं श्लाघ्यस्य निन्द्यस्य वा
कस्येदं दृढसौहृदं प्रतिदिनं दीनं त्वया स्मर्यते ॥

(अ) Amar (NSP) 139 (doubtful).
(आ) VS 1099 (a. Amaru).

With your face, devoid of expression due to resignation, resting on top of the two bent hands, the rosy fingers of which are entwined, with the lip trembling due to sighs and shedding tears from partly closed eyes whose friendliness, praiseworthy or censurable, are you thinking of in this pitiable manner day by day. (A.A.R.)

1841

अन्योन्यदर्शनकृतः
समानरूपानुरागकुलवयसाम् ।
केषांचिदेव मन्ये
समागमो भवति पुण्यवताम् ॥

(अ) Nāg 2.14.
(*a*) प्रीतिकृतः (°ताम्) [द°] Nāg (var.).

Āryā metre.

Wedlock brought about by the mutual exchange of glances between persons who are alike in beauty, love, heredity and age is, I think within the reach of only the meritorious few. (C.S.R. Sastri's translation.)

1842*

अन्योन्यप्रकटानुरागरभसादुद्भूतरोमाञ्चयोर्
उत्कण्ठापरिखेददुःसहतया क्षामीभवद्गात्रयोः ।
नक्तं दैववशात् क्षणं गुरुजनात्स्वायत्ततां प्राप्तयोर्
यातो दुर्लभसंगमोत्सवविधिर्यूनोर्जनाख्येयताम् ॥

(आ) VS 2115.

Śārdūlavikrīḍita metre.

Of this young couple whose hairs stand on ends due to impetuosity of their mutual passion clearly exhibited (by signs), whose bodies get emaciated on account of the unbearable (frustration) of their deep longing to be together and who, during the night secured freedom to be together for a moment away from the elders due to a favourable fate—this rejoicing of their union, so difficult of accomplishment, has become the talk of the people. (A.A.R.)

1843

अन्योन्यभेदो भ्रातॄणां सुहृदां वा बलान्तक ।
भवत्यानन्दकृद्देव द्विषतां नात्र संशयः ॥

(अ) Harivaṁśapurāṇa, Viṣṇuparvan 71.9, (Cf. Purāṇa 3.1; p. 63).

O Balāntaka [Indra], the mutual differences [quarrels] of brothers or of friends become, O God, delightful to the enemies. There is no doubt about it. (A.A.R.)

अन्योन्यमतिमास्थाय see ऐकमत्यमुपगम्य

1844*

अन्योन्यमुत्पीडयदुत्पलाक्ष्याः ।
स्तनद्वयं पाण्डु तथा प्रवृद्धम् ।
मध्ये यथा श्याममुखस्य तस्य
मृणालसूत्रान्तरमप्यलभ्यम् ॥

(अ) Kum [Kum (SA) 1.40, Kum (NSP) 1.40].
Cf. A. Scharpe's Kālidāsa-Lexicon I 3; p. 22.
(आ) VS 1542 (a. Kālidāsa), SR 265.274, SSB 84.29 (a. Kālidāsa).
(*b*) चारु [पाण्डु] Kum (var.), VS; विवृद्धम् [प्र°] Kum (var.).
(*d*) °सूत्रेण पदं न लब्धम् Kum (var.); अलब्धम् Kum (var.).

Upajāti metre (Indravaṁśa and Vaṁśastha).

Of that lotus-eyed one, the two yellowish white breasts, pressing against each other, developed in such a manner that between them having dark nipples, space for lotus-thread even could not be secured. (R. D. Karmarkar)[1]

1 Common description of a beautiful female body.

अन्योन्यमेव निर्भिन्नं see No. 1855.

1845*

अन्योन्यरागवशयोर्युवयोर्विलास-
स्वच्छन्दताच्छिदपयातु तवालिवर्गः ।
अत्याजयन् सिचयमाजिमकारयन्वा
दन्तैर्नखैश्च मदनो मदनः कथं स्यात् ॥

(अ) Naiṣ 21.140.

Vasantatilakā metre.

So let this crowd of girl companions depart. They are an obstacle to your voluptuous abandon, mutually loving as you are. How can, indeed, Cupid, the maddener be maddening, if he compels not people to cast their raiments, or fight with fingernails and teeth? (K. K. Handiqui's translation).

1846

अन्योन्यलक्षणैर्युक्तां नारीं संकीर्णकां विदुः ।
या निजैरेव संयुक्ता चिह्नैस्तां केवलां जगुः ॥

(श्रा) ŚP 3108.

That woman is known as Saṃkīrṇakā (a mixer) who possesses the characteristics of a number of persons. But she is known Kevalā (individualist) who possesses distinctive characteristics of her own. (A. A. R.)

1847*

अन्योन्यलावण्यविलोकनान्तं
नेत्रद्वयं स्यात्सततं किलास्याः ।
इत्येव नासा विहिता विधात्रा
मध्ये तयोर्दर्शनविघ्नकर्त्री ॥

(श्रा) VS 1505 (a. Baka).

Indravajrā metre.

"The two eyes of hers would always be looking at the loveliness of each other"—thinking thus, perhaps, the Creator has fashioned the nose between the two eyes, causing obstruction to seeing each other. (A.A.R.)

1848*

अन्योन्यवारिघटितौ घनवारिपाताद्
भीतौ भृशं मृगवधूर्मृगयूथपश्च ।
विस्तस्तया घटनया कृतसौख्यमोहौ
नैवाम्बुवाहजलशीकरपातपीडाम् ॥

(श्रा) JS 223.25 (a. Sūktisahasra).
(*d*) नैवावाह° (°म्बु° om.) JS (MS).

Vasantatilakā metre.

The doe and the leader of the herd of deer were fastened together by a rope as they were greatly afraid of a heavy downpour; by this close contact they were delusively happy and did not mind the pain of the fall of rain from the clouds. (A. A. R.)

1849

अन्योन्यविपरीतानि मतानि मनसः सदा ।
अविद्यायां पुनः सत्ये ज्ञानस्योच्चतरस्य हि ।
अङ्गानि निखिलानि स्युः पूरयन्ति परस्परम् ॥

(श्रा) SSMā 16.6-8.

In *avidyā* the ideas in the mind are always mutually conflicting; in Truth when the highest knowledge has dawned, all the various links fill one another (are in perfect harmony). (A.A.R.)

1850*

अन्योन्यश्वसिताशनैः फणधरैराविश्य सत्त्वान्बहिर्
भुञ्जानैः परिचारकैस्तृणगणैरानन्दिना नन्दिना ।
भिक्षाभोपचितैश्च दारतनयैः पुष्णाति विश्वानि यः
स स्वामी मम दैवतं तदितरो नाम्नापि नाम्नायते ॥

(श्र) Śivot 132. 5-8.

Śārdūlavikrīḍita metre.

That master [Lord Śiva] is my god whose serpents eat (drink) only the breathings (air) of each other, whose servants subsist on the breath which had entered external creatures, whose vehicle Nandin is satisfied by bundles of grass, whose wife and children are reared on alms secured by begging and who nourishes all the worlds. Any one other than him, we do not even mention by name. (A.A.R.)

1851*

अन्योन्यसंगमवशादधुना विभातां
तस्यापि तेऽपि मनसी विकसद्विलासे ।
स्रष्टुं पुनर्मनसिजस्य तनुं प्रवृत्तम्
आदाविव द्व्यणुककृत्परमाणुयुग्मम् ॥

(श्र) Naiṣ 3.125.

Vasantatilakā metre.

By virtue of your mutual union, let now your minds, thine and Nala's shine forth, blossoming with joys, as if they were two atoms forming first a unit of two atoms, about to create once more the body of the mind-born god of love. (K. K. Handiqui's translation.)

1852*

अन्योन्यसंभिन्नदृशां सखीनां
तस्यास्त्वयि प्रागनुरागचिह्नम् ।
कस्यापि कोऽपीति निवेदितं च
धात्रेयिकायाश्चतुरं वचश्च ॥

(अ) Mālatīmādhava 1.36 (in some texts 1.33). Indravajrā metre.

The sign of her love existing before for you (is) the remark of (her) friends whose glances had met one another, "some one of some one" and the clever speech of (her) foster-sister. (R. D. Karmarkar's translation.)

1853*

अन्योन्यसंवलितमांसलदन्तकान्ति
सोल्लासमाविरलसं वलितार्धतारम् ।
लीलागृहे प्रतिकलं किलकिञ्चितेषु
व्यावर्तमानविनयं मिथुनं चकास्ति ।।

(आ) Skm [Skm (B) 1132, Skm(POS) 2.132, 2] (a. Vāmana), Kāvyālaṅkārasūtrāṇi of Vāmana (KM 15) 64.22-65.2.

(a) °संमिलि° Kāvyā° (but some other MSS as above).

(c) प्रविरले [प्र°] Kāvyā° (var.); किलकिञ्चितेन Kāvyā° (var.).

Vasantatilakā metre.

In the sporting apartment the pair of lovers shine in their amorous agitation with all modesty turned away, with rays from their shining teeth getting mixed up with the pupils of the eyes half concealed (due to close proximity) in their playfulness. (A.A.R.)

1854

अन्योन्यसमुपष्टम्भाद् अन्योन्यापाश्रयेण च ।
ज्ञातयः संप्रवर्धन्ते सरसीवोत्पलान्युत ।।

(अ) MBh [MBh (Bh) 5.36, 63, MBh (R) 5.35, 65, MBh (C) 5.1324].

(आ) SR 382.196 (a. MBh) IS 386.

(a) अन्योन्यसमुपस्तं (°पास्तं° or °पलं) भात् or अन्योन्यस्योपसंस्तंभात् (°स्याप° or °स्येह° or °स्यैव) or अन्योन्यसमनुस्तंभात् MBh (var.); °समुपस्तम्भाद् SR.

(b) अन्योन्याश्रयणेन च or अन्योन्यस्याश्रयेणे च MBh (var.); वा [च] MBh (var.).

(c) संप्रवर्तंते MBh (var.).

(d) च [उत] MBh (var.).

Relatives again, in consequence of mutual dependence and mutual aid, grow together, like lotus stalks in a lake.[1] (P.C. Roy's translation.)

1 single man can be conquered easily, but not so with relatives who will help him.

1855

अन्योन्यस्माद्विनिर्भिन्नं भिन्नगर्भं न युध्यते ।
तथैवापसृतं शश्वत् नैकराज्यान्तरीकृतम् ।।

(अ) KN [KN [ĀnSS) 14.82, KN (BI) 13.82].

(a) अन्योन्यमेव नि° KN (BI).

(c) तथा चापसृतञ्चव KN (BI).

(d) तथा राज्यान्त° KN (BI).

An army torn by dissensions, with its soldiers opposing one another, does not fight [is unfit for battle] ; so also an army despatched to a foreign *maṇḍala* or realm [does not fight]. (M.N. Dutt's translation.)

1856*

अन्योन्यस्य नियन्त्रणापरिभवादप्रौढशीतातपाः
पुष्यत्किंशुकचूतनूतनदलाविर्भूतशोणश्रियः ।
पद्मोल्लासितगन्धवासितवहद्वातावदातत्विषो
मोदोन्मादजुषो हरन्ति हृदयं वासन्तिका वासराः ।।

(आ) SMH 8.4.

(a) तातपात् SMH (var.).

(b) पुष्प्या° or पुष्प° SMH (var); °तशाण° SMH (var.).

(c) °द्विषो SMH (var.).

Śārdūlavikrīḍita metre.

The days of spring, full of intoxication of joy, captivate the heart with the heat and the cold mild as they were mutually checked from holding sway, with a rosy tinge glowing due to the fresh appearance of blooming *kiṃśuka* and mango blossoms, and possessing that pure brilliance which comes out of the breeze wafting the fragrance of blossomed lotuses. (A.A.R.)

1857*

अन्योन्यस्य लयं भयादिव महाभूतेषु यातेष्वलं
कल्पान्ते परमेक एव स तरुः स्कन्धोच्चयैर्जृम्भते ।
विन्यस्य त्रिजगन्ति कुक्षिकुहरे देवेन यस्यास्यते
शाखाग्रे शिशुनेव सेवितजलक्रीडाविलासालसम् ।।

(आ) VS 1029 (a. Trivikrama).

Śārdūlavikrīḍita metre.

At the time of deluge when all the great elements [earth, etc.] have all become intermixed with one another, there remains in all glory only one tree with lofty branches. You, O Lord, having placed the three worlds in the cavern of your interior, remain on top of its branches as a child tired by the pleasing sports in water. (A.A.R.)

1858

अन्योन्यस्याव्यभीचारो भवेदामरणान्तिकः ।
एष धर्मः समासेन ज्ञेयः स्त्रीपुंसयोः परः ॥

(अ) Mn 9. 101
(आ) Apar, *ad* Y. I. 75 (p. 101. 23-4), VR 1221. 7-8
(*a*) °व्यभिचारो Mn (var.) (Medhātithi, Nandana and Vulgata), Apar, VR.

"Let mutual fidelity continue until death", this may be considered as the summary of the highest law for husband and wife. (G. Bühler's translation.)

1859*

अन्योन्याक्षिनिपातजातमदयोरन्योन्यचेष्टाशत-
स्पृष्टान्तःपदयोर्मनोभवशरव्याघातसंभ्रान्तयोः ।
स्यादेव द्विरदेन्द्रयोरिव तयोरालिङ्गनं प्राङ्गणे
धैर्यस्तम्भविडम्बिनी बलवती लज्जा न चेदर्गला ॥

(आ) Vidy 584 (a. Kavīndra).
(*d*) धैर्य्यं Vidy.
Śārdūlavikrīḍita metre.

The lovers, who became intoxicated (with love) by the fall of mutual glances, whose hearts were touched by hundreds of amorous movements and who were bewildered by the fall of Cupid's arrows would have had, like a pair of elephants, courage to embrace each other in the courtyard, if there were not the impediment of powerful shyness resembling the tying post (to the elephants). (A. A. R.)

1860*

अन्योन्यान्तरनिर्गताङ्गुलिदलश्रेणीभवन्निश्चल-
ग्रन्थिप्रग्रथितं करद्वयमुपर्युत्तानमाबिभ्रता ।
सेयं विभ्रमतोरणप्रणयिना जृम्भाभरोत्तम्भिते-
नोच्चैर्बाहुयुगेन शंसति मनोजन्मप्रवेशोत्सवम् ॥

(आ) SkV 370 (a. Śatānanda), Prasanna 108 *a*.
(*b*) °बिभ्रती Prasanna.
(*c*) दृष्टा [जृम्भा°] Prasanna.
Śārdūlavikrīḍita metre.

She stretches. Her arms voluptuously raised/describe a graceful arch,/to which her hands with fingers interlaced and motionless/add the entablature./What should it celebrate, this arch,/if not the entrance of the mind-born god ? (D.H.H. Ingalls's translation.)

1861*

अन्योन्यास्फालभिन्नद्विपरुधिरवसामांसमस्तिष्कपङ्के
मग्नानां स्यन्दनानामुपरि कृतपदन्यासविक्रान्तपत्तौ ।
स्फीतासृक्पानगोष्ठीरसदशिवशिवातूर्यनृत्यत्कबन्धे
संग्रामैकार्णवान्तःपयसि विचरितुं पण्डिताः पाण्डुपुत्राः ॥

(अ) Veṇī 1.27.
(आ) ŚP 4086 (a. Nārāyaṇabhaṭṭa), Pad 24.47 (a. Veṇīsaṁhāra), SR 367.13 (a. ŚP), SSB 260.13 (a. Veṇī), RJ 339.
(*a*) वसासान्द्रमस्तिष्कपङ्के Veṇī (var.), ŚP.
(*d*) °वान्तः प्रविचरितुमलं Veṇi (var.), SR, SSB.
Sragdharā metre.

The sons of Pāṇḍu are expert in moving around in the middle of the ocean, namely the battlefield, where the blood, the fat, the flesh and brains of elephants torn to pieces, by violent mutual collisions, continue the pervading mud, where the gallant foot-soldiers step over the tops of chariots that lie imbedded in mires of blood and flesh, where headless trunks dance to the sound of the trumpets, namely, the ominous jackals yelling together in a body when assembled to feast upon the rich supply of blood. (K.N. David's translation.)

1862*

अन्योन्याहतदन्तनादमुखरं प्रह्वं मुखं कुर्वता
नेत्रे साश्रुकणे निमील्य पुलकव्यासङ्गि कण्डूयता ।
हा हा हेति सुनिष्ठुरं विवदता बाहू प्रसार्य क्षणं
पुण्याग्निः पथिकेन पीयत इव ज्वालाहतश्मश्रुणा ॥

(आ) ŚP 39.34 (a. Bāṇabhaṭṭa), JS 235. 25 (a. Bāṇa)) SR 347.52 (a.ŚP,), SSB 225.6 (a. Bāṇa). (Cf. AP p. 50, and ZDMG 28.157 and Kav 56).
(*a*) °हति° ŚP, SR, SSB; वक्तं [प्र°] SR, SSB; °खर-प्रह्वं JS.
(*b*) कधूयता JS (var.).
(*c*) हाहेति स्खलितं गिरं विदधता बा° JS.
Śārdūlavikrīḍita metre.

Bending his face (by the extreme cold) which set the teeth chattering and rubbing his body vigorously with hairs standing on ends and with eyes filled with tears and crying aloud 'Alas! Alas!' and with arms outstretched, the traveller (on seeing a fire) seems to be drinking the flames getting his beard singed. (A.A.R.)

1863*

अन्योन्येषां पुष्करैरामृशन्तो
दानोद्भेदानुच्चकैर्भुग्नवालाः ।

उन्मूर्धानः संनिपत्यापरान्तैः
प्रायुध्यन्त स्पष्टदन्तध्वनीभाः ॥
(अ) Śiś 18.32.
(आ) SR 129.71 (a. Śiś), SSB 439.71 (a. Māgha).
(*b*) °बाला: SR.
Śālinī metre.

The elephants fought with one another with loud clashes of their tusks, with heads raised and tails bent and uplifted and thrusting the tips of their trunks in one another's temples wherefrom rut was flowing freely. (A.A.R.)

1864

अन्योपभोगकलुषा
मानवती प्रेमगर्विता मुदिता ।
सौन्दर्यगर्विता च
प्रेमपराधीनमानसानूढा ॥
(आ) SMH 10.36.
(*b*) प्रमगर्विता SMH.
(*c*) सैन्दर्य्यगर्वित SMH.
Gīti-āryā metre.

A young woman may remain unmarried if she is tainted by enjoyment with another, full of jealous anger, proud of being courted, full of excessive delight, vain [proud] of her beauty, and with the mind completely given away to passion. (A.A.R.)

1865*

अन्योऽपि चन्दनतरोर्महनीयमूर्तेः
सेकार्थमुत्सहति तद्गुणबद्धतृष्णः ।
शाखोटकस्य पुनरस्य महाशयोऽयम्
अम्भोद एव शरणं यदि निर्गुणस्य ॥
(आ) ŚP 774, SkV 1087, Any 20.165, SR 212.37. (a. ŚP), SSB 591.43, IS 387, RJ 227.
(*a*) अन्ये ŚP (MS); महतीय ŚP (MS).
(*b*) गुणवंधतृष्ण: SkV (var.); वद्ध [बद्ध] ŚP (MS).
(*c*) शरणाय हि IS.
Vasantatilakā metre.

While others, desirous of properties, will water the noble sandalwood,/if the useless thorn tree would have a saviour/it must be the great-souled cloud. (D.H.H. Ingalls's translation.)

1866

अन्यो हि नाश्नाति कृतं हि कर्म
स एव कर्ता सुखदुःखभागी ।
यत्तेन किंचिद्धि कृतं हि कर्म
तदश्नुते नास्ति कृतस्य नाशः ॥
(अ) MBh [MBh (Bh) 3.200, 27, MBh (R) 3.208, 27, MBh (C) 3.13868].
(आ) SR 382.201 (a. MBh), IS 388.
(*a*) अन्यच्च or अन्यश्च or अन्यस्य or अन्यैश्च MBh (var.).
(*b*) मनुष्यलोके मनुजस्य कश्चित् MBh (var.), SR; स वै कर्ता सुखदुःखस्य (दुःखसुखस्य) भागी (भोगी) MBh (var.); च्चव [एव] MBh (var.); °भोगी MBh (var.).
(*c*) यत्नेन [य°] MBh (var.); सुकृतं or च कृतं [धि कृतं] MBh (var.); कृतं च [हि कर्म] MBh (var.).
(*d*) नात्र [ना°] MBh (var.).
Upajāti metre (Indravajrā and Upendravajrā).

No person, O good Brāhmaṇa, can be the dispenser of his own lot. The actions done in the previous existence are seen to fructify in our present life. (P.C. Roy's translation.)

1867*

अन्वग्राहि मया प्रेयान् निशि स्वोपनयादिति ।
न विप्रलभते तावद् आलीरियमलीकवाक् ॥
(अ) Naiṣ 20.28.

But does she[1] not, telling a lie, deceive even her friends, when she says, "I favoured my beloved at night, surrendering myself to him?" (K.K. Handiqui's translation.)

1 Damayantī.

1868

अन्वयागतविद्यानाम् अन्वयागतसंपदाम् ।
विदुषां च प्रभूणां च हृदयं नावलिप्यते ॥
(आ) SR 156.127, SSB 484.129, SRK 225.40 (a. Sphuṭaśloka), IS 7652.

The heart is not tainted with pride in the case of learned men and wealthy men if the learning and wealth are respectively possessed by them by inheritance. (A.A.R.)

1869**

अन्वर्थवेवी शूरश्च क्षमावान्न च कर्कशः ।
कल्याणमेधास्तेजस्वी स भद्रः परिकीर्तितः ॥
(आ) ŚP 1581.

That elephant is known as Bhadra who understands quickly, is brave, full of patience and forgiveness, not harsh, auspicious-minded and full of effulgence. (A.A.R.)

1870*

अन्विष्यद्भिरयं चिरात् कथमपि प्राप्येत यद्वार्थिभिर्
नाथ त्वं पुनरर्थिनः प्रतिदिनं यत्नात् समन्विष्यसि ।
प्राप्तौ चिन्तितमात्रकं ददवसौ चिन्तातिरिक्तप्रदं
त्वामालोक्य विदीर्यते यदि न तद्ग्रावैव चिन्तामणिः ॥

(आ) Skm [Skm (B) 1460, Skm (POS) 3.185]. (a. Cittapa) (Cf. Kav 38).
(a) प्राप्यते [प्रा°] Skm (Pos).
(b) °समन्विष्यति Skm (Pos).
(d) य° न tr. Skm (var.).
Śārdūlavikrīḍita metre.

He (the gem Cintāmaṇi) may be obtained (if at all) by supplicants after searching and praying for it for long; but you, O Lord, make efforts every day to get the supplicants (to grant the wishes readily). The wish-granting gem gives only that which is wished for to those who get him; if he, on seeing you who give more than what is desired, has not his heart broken (by envy), then surely it is only a stone. (A.A.R.)

1871

अन्वीक्षणं च विद्यानां सद्वर्णाश्रमरक्षणम् ।
ग्रहणं शस्त्रशास्त्राणां युद्धमार्गोपशिक्षणम्[1] ॥

(आ) KN (KN (ĀnSS) 14.41, KN (BI) 13.41).
(b) स्ववर्णा° KN (BI).
(c) शुद्धशास्त्राणां KN (BI).
(d) युद्धमार्गेऽपि शि° KN (BI).

[1] इति वृत्तं महीपतेः

Pursuit of knowledge, protection of the *varṇa-s* and *āśrama-s* of his own Kingdom, ability of using pure[1] weapons, accomplishment in all the modes of warfare (are the functions of the King). (M.N. Dutt's translation.)

1. i.e. not poisonous.

1872

अन्वेतं वायवो यान्ति पृष्ठे भानुर्वयांसि च ।
अनुप्लवन्ते मेघाश्च यस्य तस्य रणे जयः ॥

(आ) ŚP 1939.

That person has victory in battle to whom the wind is favourable and the sun and age (or the birds) far behind and the clouds float after him. (A.A.R.)

1873*

अन्वेषयति मदान्ध-
द्विरदमदाम्बुसिक्तमवनितलम् ।
परिणतगर्भभरार्ता
सिंहवधूः शल्लकीविपिने ॥

(आ) Any 26.13.
Upagīti metre.

The lioness in advanced state of pregnancy seeks for that region of the *sallakī* forest which is sprinkled with the rut of elephants blinded with pride. (A.A.R.)

I. INDEX

OF

AUTHORS AND SOURCES OF INDIVIDUAL VERSES

On the following pages authors and sources of the individual verses included in Vol. I are cited. The minimum necessary information about each author (or source) is given, as well as bibliographical references to more detailed information about the authors and sources. (For references of the texts used see "Abbreviations.")

At the end of each entry are given the numbers of the verses in the present volume where the authors or sources are quoted. The Subhāṣita-saṁgraha-s which quote the appropriate verses are given in brackets.

Nos. 156, 349, 526, 650, 657, 1087, 1160, 1211, 1373, 1415, 1516, 1531, 1534, 1536, 1537, 1538, 1539, 1540, 1732, 1747, 1766.

AMṚTADATTA (or BHĀGAVATĀMṚTA-DATTA), probably court poet of Shāhabuddīn of Kaśmīr. If so, he lived in the middle of 14th century. According to others he was earlier than 1205 A. D. (Cf. VS 3-4, AB 510, JS 17-8, (SkV LXXI), Vidy 4, Skm (POS) 39, Skm (B) 2, CC₁ 28, NCC₁ 958. Quoted in VS, Skm, JS, Vidy.

No. 663 (VS).

AMṚTAVARDHANA, poet. No information, (cf. VS 4. ŚP 8, CC₁ 8, NCC₁ 261).

No. 3 (ŚP, VS, SSB).

AMṚTĀNANDAYOGIN, author of a work on rhetorics, the Alaṁkārasaṁgraha (Śrī Veṅkaṭeśvara Oriental Series 19), contemporary of King Manva Bhūpa, son of Bhakti Bhūpa. (About 1250 but not later than 1400). (Cf. AA; pp. IV-VI, NCC₁ 264).

ARASĪṢṬHAKKURA or ARASĪṬHAKKURA or ARASIṀKURA, poet. No information, (cf. CC₁ 29, AP 8, NCC₁ 273). Quoted in ŚP, JS, but in PV the same verse ascribed to Vāṇīrasālarājya.

No. 611 (JS, ŚP, SSB ; but in PV a. Vāṇīrasālarājya).

ARJUNAVARMADEVA, son of Subhaṭavarman, lived in 1216. Author of Rasikajīvanīkāvya and Rasikasañjīvanī Amaruśatakaṭīkā. (Cf. CC₁ 30-1, NCC₁ 381-2, JAOS 7.24, JASB 5. 378).

Alaṁkārakaustubha, see Viśveśvarapaṇḍita.

Nos. 163, 547, 689, 1217, 1499, 1674, 1812.

Alaṁkāracūḍāmaṇi, see Rājacūḍāmaṇidīkṣita.

No. 1184.

Alaṁkāramahodadhi, see Narendraprabha Sūri.

Nos. 81, 131, 158, 245, 293, 318, 405, 517, 547, 682, 691, 718, 719, 731, 750, 752, 776, 786, 804, 840, 979, 982, 1009, 1094, 1154, 1184, 1188, 1192, 1199, 1311, 1383, 1465, 1499, 1570, 1572, 1574, 1672, 1751, 1752, 1813.

Alaṁkāraratnākara, see Śobhākaramitra.

Nos. 232, 316, 848, 1765.

Alaṁkārasaṁgraha, see Amṛtānandayogin.

No. 1238.

Alaṁkārasarvasva, see Ruyyaka.

Nos. 316, 718, 804, 1217, 1227, 1312, 1383, 1570, 1657.

Alaṁkṛti-maṇi-mālā. A modern Subhāṣita-saṁgraha compiled in alphabetical order.

Nos. 9, 191, 255, 283, 352, 353, 380, 507, 920, 1048, 1155, 1300, 1422, 1442, 1492, 1552, 1648.

ALLARĀJA, son of Hammīra II, the Chauhan king of Ranathambor. Author of Rasaratnapradīpikā, a short but methodical book of the *rasa*-theory. (From the 3rd quarter of the 12th to the 2nd quarter of the 13th century). (Cf. Introduction to the Rasaratnapradīpikā).

name of a Kaśmīrian teacher of Abhinavagupta and of a whole line of Kaśmīrian rulers beginning with Avantivarman in the middle of the 9th century; verse No. 232 probably wrongly ascribed to Utpalarāja, it is a BhŚ verse. Also mentioned by Kṣemendra in Kavi (2.1), Auc (16) and Suvṛ (2-6). (Cf. AP 12, ZDMG 27. 628, SkV 71-2, Kav 29-30, Skm (POS) 40, Skm (B) 3, CC_1 64, NCC_2 318).

No. 232 (Skm, but SkV a. correctly BhŚ).

Utprekṣāvallabha, see Vallabha.

UDBHAṬA one of the earliest writers on *alaṁkāra*. According to Kaśmīrian tradition identified with the *sabhāpati* at the court of Jayāpīḍa, king of Kaśmīr. Author of Alaṁkārasārasaṁgraha and a commentary on the *alaṁkāra* work of Bhāmaha. Exercised a profound influence over the *alaṁkāra-śastra*. Flourished between 750 and 850 A. D. Mentioned by Kalhaṇa (4. 495-7), (cf. VS 13, Skm (POS) 40, Skm (B) 3, SkV LXXII, Kav 30, CC_1 66, NCC_2 340). (Cf. P.V. Kane's History of Sanskrit Poetics 47, 125-131).

No. 398 (ŚKDr).

Upaniṣad-s :

Kaṭha-Upaniṣad.

No. 492.

Svetāśvatara-Upaniṣad.

No. 492.

UMĀNĀTHA-PAṆḌITA, poet. No information. (Cf. Vidy 4).

No. 456 (Vidy).

UŚANAS. Author of a work on politics, quoted by Kauṭilya. There is also Uśanas- or Auśanasa-dharmaśāstra in prose with a few verses and another in about 600 verses. Often quoted in *nibandha-s*. (Cf. NCC_2 400). (Cf. P.V. Kane, History of Dharmaśāstra I. 110-116).

No. 1014.

ŪRVĪDHARA, poet. No information. (Cf. VS 14. Not mentioned in CC or in NCC).

No. 1364 (VS).

ṚKṢAPĀLITA, see Jhañjhānila. Ṛkṣa° is mentioned in Skm (POS), but in Skm (B) is given as Jhañjhānila. CC and NCC do not mention Ṛkṣa°.

No. 1010.

Ṛtusaṁhāra, see Kālidāsa.

Nos. 188, 296, 1794, 1795, 1808.

Old Syriac. The Pañcatantra text translated into old Syriac under the title 'Kalila and Dimna' made, probably, by a syrian priest named Būd. (Cf. L. Sternbach, The *kāvya* portions in the *kathā* literature, I, Delhi 1971; para 5).

Nos. 329, 545, 693, 849, 1301, 1305, 1306, 1393, 1636, 1647.

Aucityavicāracarcā, see Kṣemendra.

Nos. 776, 817.

Kathāratnākara by Hemavijaya. 258 stories in 10 *taraṅga-s* written in Sanskrit prose and verse mixed with Mahārāṣṭrī, Apabhraṁśa, etc.; a

Kavitāmṛtakūpa, see Gauramohana.

Nos. 44 (SR), 134, 823, 1209, 1366, 1402 (SR), 1641 (SR), 1762, 1780, 1792.

Kavitāratnākara, an anonymous *kāvya* work. No information. Quoted in TP. (Cf. NCC_3 276).

No. 1721.

Kavidarpaṇa, possibly identical with Raghu-Kavidarpaṇa. (Cf. CC_1 482, NCC_3 277). (Cf. V. Raghavan, JOR 18.262).

No. 425 (JS).

KAVIBHAṬṬAKṚTALA. No information. Author of a collection of miscellaneous verses, the Padya-saṁgraha, published in KSH. (Cf. CC_1 324).

KAVIŚEKHARA, often a honorific title given to poets. In Subhāṣita-saṁgraha-s, poet, son of Dhireśvara, grand son of Rāmeśvara. No information. (Cf. SKV LXXIII, PG 193, CC_1 88, NCC_3 286).

No. 727 (PG).

Kavindra, poet. No information. Possibly author of the Pada-candrikā or Pada-dīpikā, a commentary on the Daśakumāracarita, who lived during the reign of Shah Jehan, or a commentator on the Mahābhārata. Quoted in PV, Pad, Vidy. (Cf. PV 96, Vidy 5, CC_1 88, NCC_3 287).

Nos. 1644 (PV), 1859 (Vidy).

Kavīndravacanasamuccaya, fragment of the Subhāṣita-ratna-koṣa. (Cf. Vidyākara and SSTCS 14-5).

Nos. 95, 233, 583, 699, 734, 868, 993, 1006, 1049, 1274, 1349, 1555, 1634, 1660, 1792.

Kādambarī, see Bāṇa.

No. 54.

KĀMANDAKI (°KA), author of a book on *artha*, the Kāmandakīya-nītisāra. Kāmandaki considers Kauṭilya as his *guru*. It is a *śāstra* on politics, but also a collection of maxims on politics. Probably composed between 700 and 750 A.D. No information about the author. Seldom quoted in Subhāṣita-saṁgraha-s with the exception of SRHt and SSSN. (Cf. CC_1 93, NCC_3 352-3).

Nos. 43, 57, 68, 194 (SRHt but not found in KN), 483, 613, 614, 806, (836), 851, 1073, 1074, 1091, 1261 (SRHt but not found in KN ; it is a MBh verse), 1314 (SRHt, SR), 1385, 1386, 1387, 1436, 1532, 1542, 1543, 1618 (SRHt, but not found in KN), 1855, 1871.

KĀLIDĀSA. Outstanding poet and dramatist from Vidarbha, of unknown date and biography. Flourished at the Gupta court, probably of Candragupta II, Vikramāditya in the 4th century A. D. Author of dramas : Abhijñānaśākuntala, Mālavikāgnimitra, Vikramorvaśīya ; poems : Raghuvaṁśa, Kumārasaṁbhava, Meghadūta, and possibly Ṛtusaṁhāra and Śṛṅgāratilaka. Many other works are attributed to him, (cf. CC_1 99). Besides K. there have been several other poets of the the same name. His verses are often quoted in Subhāṣita-saṁgraha-s,

(SR), 843, 965, 1064, 1217, 1253, 1334, 1409, 1655 (SR, SRK), 1657, 1812, 1825.

KUSUMADEVA, author of Dṛṣṭānta-śataka, a short compilation of maxims; in the first part of each maxim the instruction is contained and in the second an example. No information about the author is available. (Cf. VS 26, CC_1 113, NCC_4 258).

No. 1039 (VS, SR).

Kṛṣṇakarṇāmṛta, see Līlāśuka.

Nos. 278, 322, 1627.

KṚṢṆADĀSA (=KṚṢṆADĀSA KAVIRĀJA), disciple of the six Gosvāmin's representatives of the Bengal Vaiṣṇavism. Name often quoted (NCC_4 316-9). Author of Caitanya-caritāmṛta and Premavilāsa.

KṚṢṆAPAṆḌITA. Name often quoted (NCC_4 327-8). Author of the Rāghava-Pāṇḍavīya or of the Karpūra-stava, cannot be identified.(Cf. PV 100).

No. 1642 (PV).

KṚṢṆAMIŚRA. No information. Author of the allegorical drama Prabodha-candrodaya in which all characters have abstract qualities and possibly of the Vīravijaya Īhāmṛga. The Prabodha-candrodaya was for the first time staged to celebrate the conquest of Kirtivarman, a Caṇḍāla King and his general Gopāla over Karṇadeva who ruled over Cedi about 1098 A. D. Flourished at the end of the 11th century. (Cf. VS 26, AP 18, ZDMG 27, 629 ; 28, 156, JS 28-9, Skm (POS) 46-7, Skm (B) 6, PV 95, PdT 149-52, CC_1 352-3, CC_2 78-9, CC_3 75, NCC_4 344).

Nos. 432 (JS), 991 (ŚP, SR, SSB).

KṚṢṆARĀMA. Name often quoted. No information. Often quoted as source of some verses of SSB. (Cf. CC_1 122-3, NCC_4 351-2).

No. 1748 (SSB).

KEŚARAKOLĪYANĀTHOKA(°KOṆĪYA°) (=KEŚAVAKO°), poet. No information. (Cf. Skm (POS) 47, Skm (B) 7, PG 210, CC_1 127, NCC_5 53).

No. 11 (Skm).

KEŚAVĀCĀRYA(=KEŚAVA; =KEŚAṬA; =KEṬASA ; = KEŚARA), poet mentioned by Abhinanda and Vasukalpa. Must have flourished before 850 A.D. (Cf. SkV LXXIV, Skm (POS) 47, Skm (B) 6, PG 195, CC_1 1261, NCC_5 52-3). (Cf. JBBRAS 2.1 ; 162).

No. 1740 (Prasanna, but in SkV a. Vāśata).

KOKKOKA (=KOKKA), author of Rati-rahasya also called Kokaśāstra, a *kāmaśāstra* written in verses. Takes into account not only Vātsyāyana's but also Goṇikāputra's and Nandīśvara's teachings. (13th century). (Cf. AP 98, Skm (POS) 48, Skm (B)7, CC_1 129, NCC_5 88). (Cf. R. Schmisdt's

GAṆAPATI (BHAṬṬA-GAṆAPATI), poet to be distinguished from Gaṇapati, father of Bhānakara. Mentioned by Rājaśekhara in JS (45. 72) and his work Mahāmoda. In Subhāṣita-saṁgraha-s his verses on gods, kings, women and love, seasons, nature, etc. are quoted. Must have flourished before the end of the 12th century. (Cf. VS 33, Skm (POS) 49, Skm (B) 7, PdT ciii-cviii, Vidy 6, PV 91, CC_1 141, NCC_4 240. Cf. J.B. Chaudhuri, Sanskrit Poet Gaṇapati II in PO 8. 3-4 ; pp. 139-42).

Nos. 12 (PV, Pad), 696 (SkV).

GADĀDHARA (=VAIDYA-GADĀDHARA), poet and medical writer. Son of Vaṅkasena. Probably author of Cikitsāsāra-saṁgraha. There are many Gadādhara-s. The poet quoted in Skm, etc. is probably the son of the medical writer ; he is different from the author of the Rasikajīvana. Must have lived not later than 12th century. (Cf. PdT CII, NCC_4 291-3, SkV 76, CC_1 145, Skm (POS) 49-50, Skm (B) 23, AB 544).

No. 815 (PdT, Pad).

Garuḍa-purāṇa, one of the 18 Mahāpurāṇa-s. A work of encyclopaedic character, probably earlier than 1100 A.D. Contains in the first *adhyāya* the Bṛhaspatisaṁhitā, which is an abbreviation of the Cāṇakya-rājanīti-śāstra. (For critical study on this Saṁhitā see Cr. 1. 2 LXXIII-CV, ABOR I37. 58-110 ; 42. 99-122, IIJ 1. 3 ; pp. 181-200, L. Sternbach, A new Abridged Bṛhaspati-saṁhitā of the Garuḍa-purāṇa, Vārānasī, 1967.) Cf. NCC_4 320-1.

Nos. 54, 92, 200, 211, 348, 359, 399, 468, 535, 669, 845, 1042, 1043, 1133, 1176, 1263, 1265, 1267, 1331, 1371, 1758.

Gīta-Govinda, see Jayadeva.

Nos. 154, 337, 529, 720 (SR), 1645 (SR).

Guṇaratna, a short *kāvya*- work attributed to Bhavabhūti in KSH. (Cf. L. Sternbach, A propos depetits recueils deverse gnomiques in Résumés...XXIX Congrès International des Orientalistes, Paris 1973; p. 88).

No. 378.

GUṆEŚVARA (or GAṆEŚVARA). No information. Verses quoted in JS and ascribed to G. occur also in the Mahān. (Cf. SkV LXXVI, CC_1 145 (?). NCC_5 619).

No. 689 (JS).

Gṛhastharatnākara, see Caṇḍeśvara,

No. 556.

Gems from Sanskrit Literature, a modern Subhāṣita-saṁgraha compiled and translated by Dr. A. Sharma and Vid. E. V. Vira Raghavacharya.

Nos. 527, 575, 1043, 1141, 1339.

GODĀDHARA BHAṬṬA (or GADĀ°), son of Gaurīpati Bhaṭṭa and grandson of Dāmodara Bhaṭṭa. Author of a Subhāṣita-saṁgraha, the Rasikajīvana. Probably from Mithilā (17th century). (Cf. CC_1 497, NCC_4 295).

(Cf. RJ, Introduction, P. Regnaud, Rasikajivana of Godādhara, SSTCS 16-18, ABORI 12. 396-9, IHQ 10. 479. Acarya Druva Comm. Volume 3. 229-34).

GOPĀDITYA, poet. No information, possibly identical with the king of Kaśmīr of the same name mentioned by Kalhaṇa (1. 344). (Cf. VS 33, AP 23, CC_1 160, NCC_5 130). (Cf. PO 15. 93, ABORI 18. 78).

No. 133 (ŚP, VS, JS, SSB).

GOPĪKA (=ĀCĀRYA-GOPĪKA), poet. No information. (Cf. AB 532, Skm (POS) 57, Skm (B) 7, CC_1 163, NCC_5 158).

No. 165 (Skm).

GOBHAṬṬA (=GOBHAṬA ; =SŪCIGO-BHAṬṬA). No information. Some of his verses are quoted anonymously in some Subhāṣita-saṁgraha-s while in others they are attributed to G. (Cf. AB 378 and 532, SkV 40, Skm (POS) 51, Skm (B) 8, JS 31, CC_1 164, NCC_5 168-9). (Cf. JOR (Madras) 18. 260).

Nos. 395 (JS but in ŚP, SR, SRK a. BhŚ ; it is a BhŚ verse), 472 (Skm but in RJ a. BhŚ (?), 1425 (ŚP, JS, SkV, SSB, SRRU), 1663 (SR, SSB, but it is a Kir. verse).

GOVARDHANA, contemporary of Jayadeva, author of Āryāsaptaśati (KM 1), accepted for the first time the style of poetry as love lyrics in Sanskrit which was previously current in Prākṛt only. (11th century). There is also a poet Go° not identical with the author of Āryāsaptaśati. (Cf. S. K. De, p. 659, JRAS of 1894, p. 110 ; S.K. De, Bengal's Contribution to Sanskrit Literature in Indian Studies Past and Present I. 4 ; 640, JASB 2. 1 ; 162-3, CC_2 165, NCC_5 183, NCC_1 178-9, AP 24-5, PV 92-3, Vidy 6-7).

GOVINDA ṬHAKKURA (=GOVINDA BHAṬṬA), from Mithilā, son of Keśava and Sunodevī, author of Kāvyapradīpa, a work on poetics. Flourished later than 1400 and earlier than 1500 A.D. (Cf. CC_1 168, NCC_5 196). (Cf. P.V. Kane's History of Sanskrit Poetics BhV 26. 26-8).

GOVINDA (=GOVINDA-BHAṬṬA ; = GOVINDA-MIŚRA), poet. No information. The name is very common and the poet cannot be identified. (Cf. PG 200-1, CC_1 16 6-8, 783, CC_2 33-4, CC_3 36, NCC_5 201).

Nos. 364 (PG), 1515 (PG).

GOSOKA or GOŚOKA or GOSAKA. No information. (Cf. Skm (POS) 52, Skm (B) 8, CC_1 169, NCC_5 216).

Nos. 298 (Skm), 342 (Skm).

Gautamadharmasūtra, one of the earliest *dharmasūtra-works*. Closely connected with Sāmaveda. Probably composed between 600 and 400 B. C. (Cf. CC_1 171, CC_2 34, CC_3 36, NCC_5 226-8). (Cf. P.V. Kane, History of Dharmaśāstra I ; pp. 12-20).

No. (606).

GAURAMOHANA, compilor of Kavitāmṛtakūpa, a collection of maxims and sayings. No information. (Cf. Malayamāruta 1. Ed. by Dr. V. Raghavan, and Calcutta 1828). (Cf. NCC_5 234).

GHANAŚYĀMA (BHAṬṬĀCĀRYA), court poet of King Tukkoji of Tanjore and minister at his court. (Beginning of 18th century). (Cf. PV 92, CC_1 174 (?), CC_3 38 (?), NCC_5 273). (Cf. IHQ, September 1943).

No. 344 (PV).

CAKRAPĀṆI, poet. No information. It is possible that Cakrapāṇi mentioned in PG is another author than the author mentioned in SkV and Skm, and the author that continued the Daśakumāracarita. (Cf. SkV LXXVI-LXXVII, Kav 37, Skm (POS) 53, Skm (B) 83, PG 202, CC_1 175, CC_2 35, NCC_5 283).

No. 626 (SkV).

CAṆḌEŚVARA ṬHAKKURA, one of the most important *nibandha-kāra-s* on Dharmaśāstra from Mithilā. Author of Smṛtiratnākara, divided into *kṛtya-*, *dāna-*, *vyavahāra-*, *śuddhi-*, *pūjā-*, *vivāda-* and *gṛhastha-ratnākara*. Also author of Kṛtyacintāmaṇi, Rājanītiratnākara, Dānavākyāvali and Śivavākyāvali. Flourised as chief judge and minister for peace and war at the times of king Harisiṁhadeva (14th century). (Cf. CC_1 171, CC_2 36, NCC_5 303-4). (Cf. P. V. Kane, History of Dharmaśāstra I. 366-372, U. Thakur, Caṇḍeśvara and his Rājanītiratnākara, VIJ 7. 56-68 ; L. Rocher in JOIB 5. 249-65).

Caturvargasaṁgraha, see Kṣemendra.

No. 1680.

Candrakalā, see Viśvanātha.

No. 292.

Candrāloka, see Jayadeva.

Nos. 163, 1253.

Carpaṭamañjarikā, a stotra composed in rhymed moric metre, ascribed to Śaṅkara. In SRK confused with the Mohamudgara.

No. 266 (SRK).

Carr, a collection of Telugu Proverbs together with some Sanskrit Proverbs printed in Devanāgarī and Telugu characters by M. W. Carr, Madras 1968. A Subhāṣita-saṁgraha.

Nos. 224, 399, 476, 562, 567, 598, 809, 1043, 1330, 1380, 1714, 1721.

CĀKṢUṢĪ(YA), poet. No information. Quoted in SRHt only. (Cf. CC_1 184). There exists also a short *arthaśāstra* Cākṣuṣīya (critically edited by Rāmakṛṣṇakavi in Śrī Veṅkaṭeśvara Oriental Series No. 2).

No. 523 (SRHt).

CĀṆAKYA, minster of Candragupta Maurya. A great number of aphorisms are ascribed to him. For a critical approach to Cāṇakya see L. Sternbach, Cāṇakya-Nīti-Text-tradition (Cr.) Introduction and Crn. Many of his aphorisms are

around him. Flourished in the 17th century. His patron was Shah Jehan and Dara Sikhoha. Quoted only in modern Subhāṣita-saṁgraha-s. (Cf. POS 50, p. III-XV, Vidy 9, CC_1 196, CC_2 40). Introduction to PJKS; M. L. Patwardhan and J. L. Massoon, the Rasagaṅgādhara on the Definition and Source of Poetry, JOIB 19. 4 ; 416 sqq. His collected works were published in PJKS.

Nos. 113 (SSB), 1612 (Vidy).

JANĀRDHANA (GOSVĀMIN), poet; author of a Śṛṅgāra-śataka and Vairāgya-śataka. No information. (Cf. CC_1 198).

Nos. 1051, 1785.

JAYADATTA, son of Vijayadatta, author of a treatise on the veterinary art, relating to horses, Aśvavaidyaka. Date unknown. (Cf. AP 30, CC_1 199).

Nos. 785 (ŚP), 793 (ŚP).

JAYADEVA, son of Bhojadeva and Rāmā- or Vāmādevi and probably court poet of the king Lakṣmaṇasena of Beṅgal. Also claimed by Orissa and Mithilā. He was supposed to live in the village Kinduvilva (Kenduli) in the district of Birbhum (West Bengal). Author of Gīta-govinda. Flourished probably at the end of the 12th or beginning of the 13th century. (Cf. VS 37-39, AP 30, ZDMG 28. 152, JS 33, SkV LXXVIII, Skm (POS) 54-5, Skm (B) 8, Vidy 8, PdT CXLVIII-CXLIX, PV 95, CC_1 200, 153-4). (Cf. JASB 1906 ; pp. 163-9; S.K. De, Bengal's Contribution to Sanskrit Literature in Indian Studies Past and Present I. 4 ; 640 sqq.).

No. 337 (=GG ; Skm) ; see also Gīta-govinda.

JAYADEVA PĪYŪṢAVARṢA, son of Mahādeva and Sumitrā, author of Candrāloka, and Prasanna-rāghava. The first work is an *alaṁkāra*, the second a *kāvya*-poem. (First half of the 15th century. Some place him in the 13th century). Some verses quoted in Subhāṣita-saṁgraha-s (PdT) are quoted anonymously while in other Subhāṣita-saṁgraha-s they are attributed to other authors. (Cf. CC_1 200, Vidy 40, JS 33, SkV LXXVIII, VS 37-9, PdT CXLVIII-CXLIX).

JAYAMĀDHAVA, poet. No information. Some verses attributed to J. in VS are attributed in JS to Bhūtimādhava. (Cf. VS 39, AP 30, ZDMG 27.630, JS 30, Skm (POS) 55, Skm (B) 9, CC_1 201).

Nos. 6 (VS), 730 (VS but in JS a. Bhūtimādhava), 757 (VS).

JAYAVARDHANA (=KAŚMĪRAKA JA° ; = BHĀGAVATA-JA°), a Kaśmīrian poet. No information. (Cf. VS 40, AP 31, ZDMG 27.330, AB 51, JS 35, SkV LXXVIII, Skm (POS) 55, Skm (B) 19, CC_1 201).

No. 132 (VS, Skm, JS).

JAYĀDITYA, poet, but could be identical with the joint author with Vāmana of the Kāśikā-vṛtti,

Tantrākhyāyikā, see Pañcatantra.

Tantrī Kāmandaka. Old Javanese version of the Pañcatantra. (Cf. L. Sternbach, The spreading of Cāṇakya's Aphorisms over Greater India, paras 191-2, A. Veṅkaṭasubbiah, A Javanese Version of the Pañcatantra in ABORI 59-100).

Nos. 120, 211, 855, 1306.

Tantropākhyāna, see Pañcatantra.

No. 1579.

Tarala, commentary of Mallinātha on Ekāvali of Vidyādhara.

No. 718.

TAIRABHUKTA, see Raghunāthopādhyāya.

TRIVIKRAMA-BHAṬṬA, author of the Nausari inscription of Rāṣṭrakūṭa king Indra III of 915 A.D. and the earliest known Campū, the Nalacampū or Damayantī-kathā, written in massively ornamented style. Flourished at the beginning of the 10th century. (Cf. VS 43, AP 32-4, JS 35-6, Skm (POS) 59, Skm (B) 10, PG CCX-CCXV, PV 116, CC_1 239, 244, CC_2 52, CC_3 53). Cf. PO 26. 1-2 ; 47.

No. 1857 (VS, but not found in the Damayantī-kathā).

Dakṣa-(smṛti), one of the Dharmaśāstra-s written by Dakṣa. Often quoted by commentators. It is an old *smṛti*. (Cf. P.V. Kane, History of Dharmaśāstra I. 225-6).

Nos. 838, 1426, 1431.

DAṆḌIN, author of the Kāvyādarśa, a work on poetics, the Daśakumāracarita (?) and other works. In the Kāvyādarśa there are many similar passages with Bhāmaha. Daṇḍin flourished probably in the same century as Bhāmaha, but probably after Bhāmaha (differently P. V. Kane). (5th century). (Cf. AP 34-5 ZDMG 27. 631, CC_1 243). (Cf. P.V. Kane, History of Sanskrit poetics 84 sqq., D.K. Gupta, Avantisundarīkathā and Daśakumāracarita: Two different works of Ācārya Daṇḍin in VIJ 8. 116-24).

Damayantīkathā (=*Nalācampū*), see Trivikrama Bhaṭṭa.

No. 135.

Dampatīśikṣānāmaka of Śrī-Nīlaratnaśarma. A short compilation in Beṅgali of Sanskrit maxims of 1840.

Nos. 1081, 1092, 1353 (SR), 1491.

Darpadalana, see Kṣemendra.

Nos. 424, 810, 1236, 1360, 1517, 1694, 1764, 1798.

Daśarūpaka, see Dhanaṁjaya.

Nos. 365, 1020, 1311, 1675, 1812.

DĀKṢIṆĀTYA, probably not a proper name (=a Southerner). Probably identical with Śrīvaiṣṇava Gopāla Bhaṭṭa one of the six Gosvāmins. (Earlier than 8th century). (Cf. Skm (POS) 60, Skm (B) 10, PG 207-8, Vidy 8, CC_1 248).

No. 518 (PG)

Dhammanīti, in Pāli. Collection of wise sayings in Pāli. (Cf. APMBS and SPLBNK).

No. (1316).

DHARAṆĪDHARA, poet, possibly author of Rasavatiśataka. No information. (Flourished earlier than 10th century). (Cf. SkV LXXXI, Kav 47, PG CII, CC_1 268, CC_2 57 (?)).

Nos. 1153 (SSS, Pad).

DHARMAKĪRTI (= BHADANTA-DHARMAKĪRTI). Generally identified with the great logician DHARMAKĪRTIPĀDA (7th century) but probably another author. He was a Buddhist and probably a poet on his own right ; his graceful verses were often included in BhŚ. He was also confused with Bhartṛhari. Flourished before the 11th century. Often quoted in *subhāṣita-saṁgraha-s*. Some of his verses were attributed to other authors, such as BhŚ, Amaru, etc. (Cf. VS 46-8, AP 41, JS 38, SkV LXXXI, Kav 47-50, Skm (POS) 62-3, Skm (B) 10-1. CC_1 268). (Cf. JOS 15 of 1945-6 ; pp. 64-77, Indische Studien 16. 295).

No. 1186 (SkV).

DHARMAKĪRTI (PĀDA). Brahmaṇic family, converted to Buddhism, one of the greatest Indian logicians, mentioned by I-tsing. Author of Nyāyabindu, Pramāṇavārttikakārikā (7th century). (Cf. CC_1 268).

No. 1208.

Dharmakośa. Compilation from various sources, mostly Dharmaśāstra-s and *nibandha-s* on *vyavahāra*.

No. 511.

DHARMAVARDHANA, poet. No information. (Cf. AP 41-2, CC_1 269).

Dharmaviveka of Halāyudha, a short *kāvya* poem attributed to Halāyudha in KSH. (Cf. CC_1 269, CC_3 58, 157). L. Sternbach, A pzopos depetits recueils de Vers gnomiques in Prpers of the XXIX International Congress of Orientalists, Paris 1973 and in JA.

No. 1176.

DHARMĀKARA (or DHARMAKARA), poet. No information, but there is also a Dharmākara, a translator (Mdo 37. 38 ; 72. 4, 5, 90. 7, 8, 11, 94, 24.) (Cf. AB 516, SkV LXXXI, Skm (POS) 64, Skm (B) 11, CC_1 270). L. Sternbach, A propos depetits recueils de vers gnomiquee in papers of the XXIX International Congress of Orientalists, Paris 1973 and in JA.

No. 488 (SkV).

DHARMĀŚOKA, poet. No information. Though his name is Buddhist he is a Śaiva. Skm quotes also a poet by name of Dharmaśokadatta. (Cf. SkV LXXXII, Skm (POS) 63-64, Skm (B) 11, CC_1 270).

No. 1465 (Skm ; but in SkV a. Vallaṇa).

DHOYĪKA (= DHOYĪ = JOYĪKA ; =DHOĪ), court poet of Lakṣmaṇa-

sena of Bengal, confused with JOYĪKA and YOGĪKA ; author of Pavanadūta. (12th century). (Cf. Joyīka). (Cf. AP 42-3, ZDMG 42-3, SkV LXXXII-LXXXIII, Skm (POS) 64-5, Skm (B) 11, CC_1 273). (Cf. JASB, New Series 1905 ; I pp. 41-71 and 1906 ; pp. 15, 18, 22). S. K. De's Bengal's Contribution to Sanskrit Literature I. 4. 64 and in JAS (Bengal) II. 1 ; 168 sqq.

Dhvanyāloka, see Ānandavardhana.

Nos. 256, 848, 1499, 1574.

NAKULA: No information. Author of Aśvacikitsita, a treatise on the veterinary art of horses. (Cf. AP 43, CC_1 273).

Nos. 784 (ŚP), 1572 (ŚP).

Nāṭakalakṣaṇa-ratna-kośa, see Sāgaranandin.

Nos. 831, 832, 833.

Nāṭyaśāstra, see Bharata Muni.

No. 862.

Narābharaṇa, short anonymous anthology of *subhāṣita-s*, containing many popular verses. Published in the Malayamāruta I.

Nos: 159, 199, 549, 562, 1079, 1182, 1220, 1340, 1384, 1599, 1703, 1707, 1715, 1749.

NARENDRA-PRABHA SŪRI, author of Alaṁkāra-mahodadhi (GOS 95) an *alaṁkāra-* work written under the patronage of Vastupāla (Vasantapāla), minister of King Vīradhavala of Dholka (13th century).

Nalacampū (= *Damayantī-kathā*), see Trivikrama Bhaṭṭa.

Navasāhasāṅkacarita, see Padmagupta.

No. 1312.

Nāgānanda, see Harṣa.

Nos. 1247, 1841.

NĀTHOKA, see Keśarakolīyanāthoka.

No. 11 (PG).

NĀRADA *Nārada-smṛti*, Some verses in PV are quoted anonymously, while in other sources they are attributed to Śrī Nārada or Puruṣottamadeva. No information. Nārada or Nāradīya-smṛti could be regarded as abridgement of Manu, though in many cases it does not agree with Manu. It is later than Yājñavalkya-smṛti. (Cf. CC_1 287). (Cf. P.V. Kane's History of Dharmaśāstra, pp. 196-207, Śrī Nārada. No. 10 (PV)).

Nārada-smṛti. No. 511 (+Hārītasmṛti ; in Rājanītiratnākara, but in Kavi a. Vyāsa ; it is a H. verse).

Nāradīya-purāṇa, closely related to Bṛhannāradīya-purāṇa. Not later than 10th century. (Cf. R.C. Hazra's Purāṇic Records on Hindu Rites and Customs, pp. 127-133).

No. 1767.

NĀRĀYAṆA. Name very often quoted. Nārāyaṇa is the author of Hitopadeśa

(see Hitopadeśa), as well as, Veṇīsaṁhāra, etc. In *subhāṣita-saṁgraha-s* often quoted as author of Veṇīsaṁhāra, a drama in six acts, based on a story taken from the Mahābhārata (7th or 8th century), but often verses attributed to him cannot be traced either in the Hitopadeśa or in the Veṇīsaṁhāra. Also Nārāyaṇa-bhaṭṭa, Nārāyaṇadatta, Kaśmīra-Nārāyaṇa. (Cf. VS 50, AP 45, SkV 83, Skm (POS) 66-7, Skm (B) 11, PV 107, CC_1 288-293).

Nos 38. (SkV, Skm), 1861 (=Veṇī ; ŚP, Pad).

NIŚANĀRĀYAṆA, poet. No information. (Cf. AP 45, JS 39, CC_1 299. See also Nārāyaṇa).

No. 131 (ŚP, JS).

Nīti Kyan. Collection of wise sayings in Burmese translation of the Lokanīti. (Cf. SPLBNK).

Nos. 127, (593).

Nītidviṣaṣṭhikā, see Sundarapāṇḍya.

Nos. 104, 527, 574, 623, 1425.

Nītipradīpa, ascribed to Vetālabhaṭṭa ; short collection of gnomic verses, published in KSH. Cf. L. Sternbach. See Dharmaviveka.

Nītiratna, ascribed to Vararuci, short collection of gnomic verses, published in KSH. Cf. L. Sternbach. See Dharmaviveka.

No. 182.

Nītiśāstra. Some verses particularly in SRHt are ascribed to Nītiśāstra, an unspecified work containing *subhāṣita-s* on *nīti*. Many of these verses are Mahābhārata verses.

No. 1330 (SRHt ; =MBh).

Nīti-śastra of Nītisāra. Collection of Old Javanese maxims of Sanskrit Origin. (Cf. C. Hooykaas, Kāmandakīya Nītisāra in Old Javanese. Journal of the Greater Indian Society 15. 18, L. Sternbach, the Spreading of Cāṇakya's Aphorisms over Greater India, paras 103-108).

Nos. 211, 1095, 1240.

Nītiśāstra in Telugu. Collection of Sanskrit proverbs printed in Telugu characters. A modern *subhāṣita-saṁgraha*.

Nos. 209, 211, 229, 555, 639, 809, 1380.

Nītisaṁgraha. Collection of 173 maxims dealing with *nīti*, from various sources. A modern *subhāṣita-saṁgraha*.

Nos. 378, 676, 701, 1019.

Nītisāra ascribed to Ghaṭakarpara, short collection of gnomic verses, published in KSH. Cf. L. Sternbach. See Dharmaviveka.

No. 567 (also a. SR).

NĪLAKAṆṬHA DĪKṢITA, son of Nārāyaṇa Dīkṣita, a nephew of Appayya Dīkṣita, author of a number of *kāvya*-works, such as Ānandasāgarastava, Kaliviḍambana, Anyāpadeśa-

Padyataraṅgiṇī, see Haribhadra and below.

Padyataraṅgiṇī, see Vrajanātha.

Nos. 309, 311, 344, 381, 395, 815, 1105, 1230, 1255, 1450, 1463, 1520.

Padyaracanā, see Lakṣmaṇa Bhaṭṭa Āṅkolakara.

Nos. 12, 21, 89, 232, 344, 395, 493, 494, 708, 726, 774, 802, 815, 994, 1089, 1100, 1105, 1106, 1153, 1187, 1468, 1482, 1509, 1568, 1635, 1806, 1812, 1861.

Padyaveṇī, see Veṇīdatta.

Nos. 10, 12, 48, 344, 347, 391, 465, 592, 611, 622, 726, 787, 982, 1021, 1063, 1077, 1181, 1213, 1340, 1341, 1389, 1443, 1450, 1462, 1502, 1504, 1602, 1629, 1642, 1644, 1676, 1688, 1796, 1823, 1835.

Padyasaṁgraha, see Kavi bhaṭṭakṛtala.

No. 594.

Padyāmṛta-Taraṅgiṇī, see Haribhāskara.

Padyāvali, see Rūpa Gosvāmin.

Nos. 11, 13, 39, 128, 322, 326, 332, 364, 365, 518, 603, 727 (=PG; Bhaktirasāmṛta), 853 (= PG; Ujjvalanīlamaṇi), 866, 1002, 1052, 1056, 1135, 1193, 1268, 1349, 1445, 1515.

Parāśara-dharma-saṁhitā (= *Parāśara-smṛti*). An ancient *smṛti*-work, probably a recast of Y. in the first chapter. A summary of Para° is found in GP. Often quoted in *nibandha-s*. Probably known to Mann. Composed probably between 1st and 5th century A.D. (Cf. P.V. Kane, History of Dharmaśāstra I. 190-5.

Nos. 138, 1239.

Parimala, see Padmagupta.

No. 363 (Suvṛ), 1089 (Skm).

PĀṆINI. It is doubtful that Pāṇini, the poet quoted in *subhāṣita-saṁgraha-s* is identical with the famous grammarian of the same name, but the dispute still exists. Quoted by Kṣemendra, Rāyamukuṭa and very often in *subhāṣita-saṁgraha-s*. Sometimes the same verses are attributed to different poets. Pāṇini, the poet was author of Pātālavijaya, where he uses ungrammatical forms and of Jāmbavatīvijaya (both poems could be one with two different titles). Date unknown. (Cf. VS 54-8, AB 365, AP 46, JS 40-1, SkV 84, Kav 51-3, Skm (POS) 69-70, Skm (B) 12, CC_1 333). (Cf. ZDMG 39.95; 313 sqq., JBBRS 16. 344, JRAS 1891; pp. 311-336).

No. 764 (VS).

PĀTUKA (= PĀDUKA ; = PĀṬUKA ; = PĀDŪKA). No information. (Cf. (Skm (POS) 70, Skm (B) 12, CC_1 333).

No. 1809 (Skm).

Purāṇārthasaṁgraha, a digest of knowledge of all branches of learning, as included in some Purāṇa-s, Upapurāṇa-s, Itihāsa-s, Dharmaśāstra-s, Darśana-s, etc., compiled by Southern Indian Veṅkaṭarāya, son of Vaḍamala and Alamelumaṅgā of the Garga Gotra. Some parts were

Prasannasāhitya, an unpublished anthology of Nandana, quoted in SkV. Contains a great number of verses identical with SkV. MSs. in Nepāl and Mithilā. (Cf. SkV, Introduction XXII-XXIII).

Nos. 95, 231, 287, 472, 488, 583, 734, 867, 868, 982, 996, 1027, 1059, 1135, 1173, 1274, 1566, 1567, 1740, 1860.

Priyadarśikā, see Harṣa.

No. 1592.

BAKA (= PAṆḌITA-ŚRĪ-BAKA) flourished during the reign of Jainollābhadīn (Zain-ul-Ābidin) of Kaśmīr (15th century). (Cf. VS 61-2).

Nos. 469 (VS), 652 (VS), 1075 (VS), 1847 (VS).

BALLĀLA (or BALLĀDEVA DAIVAJÑA or BALLĀLAMIŚRA) of Benares, son of Trimalla. Author of Bhojaprabandha or "Narrative of Bhoja", i.e., Bhojarāja of Dhāra in Mālavā. Ballāla drew very largely on the Prabandhacintāmaṇi. The Bhojaprabandha is a pseudo-historical tale and a quasi-anthology of varses taken from various sources. Ballāla ascribes some stanzas to well-known poets. He flourished at the end of 16th and the beginning of the 17th century. Seldom quoted in *subhāṣita-saṁgraha-s*. (Cf. BhPr. L.H. Gray's translation in AOS 34, pp. 1-9, CC_1 368, CC_2 83 (CC_3 78).

Bahudarśana. Collection of proverbs (*subhāṣita-s*) in English, Latin, Bengalī, Sanskrit, Persian and Arabic, compiled by Nīlrutna Hāladāra, Serampore 1826. (Cf. CKI 13, CC_1 368).

Nos. 126, 418, 536, 575, 1374, 1547, 1742.

BĀṆA (or BĀṆABHAṬṬA), a Brāhmaṇa of the Vatsyāyana-gotra from Prītikūṭa on the banks of the Hiraṇyabāhu. Flourished on the court of king Harṣavardhana. Author of Harṣacarita, Kādambarī, prose-*kāvya-s* and Caṇḍīśataka. Also Pārvatīpariṇayanāṭaka (?), Mukuṭatāḍitaka are attributed to him. (7th century). (Cf. VS 62-6, AP 50-4, JS 43, SkV LXXXV-LXXXVI, Kav 55-9, Skm (POS) 73-4, Skm (B) 13-4, CC_1 368).

No. 275 (= Harṣacarita ; ŚP, VS, SRHt, RJ), 1682 (ŚP, JS, SSB ; but could not be traced to any of his works). See also Harṣacarita, Kādambarī, etc.

BĀBUMIŚRA, poet. No information. (Cf. Vidy 9).

No. 679 (Vidy).

Bālarāmāyaṇa, see Rājaśekhara.

No. 728.

BIMBOKA (= VIMBOKA, ḌIMBOKA, HIMBOKA or HIṄGOKA), poet.

No information. A verse ascribed in SkV to Bimboka is ascribed in Skm to Vākkuṭa. (Cf. SkV LXXXVI and CVI, Kav 59 and 120 Skm (POS) 57, Skm (B) 9, CC_1 214 and 373).

Nos. 734 (Skv, KaV, but in Skm a. Vākkuṭa).

Bilvamangala, see Mangala.

BILHAṆA (or Bhaṭṭa-Śrī-Bilhaṇa), son of Jyeṣṭhakalaśa and Nāgadevī, from Kaśmīr. Author of Vikramāṅkadeva-carita a laudatory *kāvya*-poem of Vikrama's exploits. Ascribed to him are the erotic lyric poems the Caurapañcāśikā, in the south enclosed in the Bilhaṇakāvya, the Karṇasundarī, a *nāṭikā*. Flourished in the second half of the 11th century on the court of Tribhuvanamalla (Vikramāditya VI), the Cālukya king of Kalyāṇa. Often quoted in *subhāṣita-saṃgraha-s*. (Cf. VS 66-72, AP 55-8, JS 44, Skm (POS) 74-9, Skm (B) 14, CC_1 373-4, 569, CC_2 39, 134, CC_3 41).

Nos. 274, 304 (JS), 315 (ŚP, SSB), 524 (ŚP, JS, SSB), 717 (JS), 725 (JS ; could not be traced to any works of Bilhaṇa), 804 (JS), 836 (ŚP, VS), 872 (VS).

Budhabhūṣaṇa of King Śambu, popularly known as Sambhaji, son of Shivaji the Great, but his authorship is not certain. A collection of *subhāṣita-s* poetical verses *anyokti-s* and *antarlāpikā-s*.

Nos. 1349, 1420, 1591, 1605.

Bṛhatkathāmañjarī, see Kṣemendra. (Cf. V. Raghavan *ad* SRHt pp. 294, 299, 301).

Nos. 105, 533 (SRHt ; but could not be traced there), 823 (=Cr ; SRHt, but in other place a. Śṛṅgāraprakāśa ; in ŚP a. Vyāsa) 1044 (SRHt ; but could not be traced there), 1197, 1306.

Baudhāyana-(sūtra), one of the basic early *Dharmasūtra-s*, attached to the Black-Yajurveda. (Cf. P.V. Kane, History of Dharmaśāstra I, pp. 20-32, J. Jolly, Hindu Law and Custom 7-11, CC_1 380, CC_2 85).

Nos. (606), 855.

Brahmapurāṇa is a conglomeration of chapters mainly borrowed from other sources. Was probably compiled in the beginning of the 10th century. (Cf. R.C. Hazra, Purāṇic Records on Hindu Rites and customs, pp. 145-157, CC_1 381, CC_2 86, CC_3 81).

No. 556.

Brāhmadharma, a collection of highly ethical rules, mostly from Manu, Mahābhārata and other works, as published in Pratnakamranandinī.

Nos. 127, 561, 700, 826, 1054, 1550, 1792, 1802.

Bhagavan-nāma-Kaumudi, see Lakṣmīdhara.

BHAṬṬĀCĀRYA, poet. No information. (Cf. CC_1 394-5).

No. 157 (VS).

BHAṬṬI, (or BHAṬṬASVĀMIN or BHARTṚSVĀMIN), poet and author of the Bhaṭṭi-kāvya (= Rāvaṇavadha). Lived in Valabhī when Śrīdharasena ruled there (middle of the 7th century). (Cf. VS 73, CC_1 395, CC_2 89, CC_3 85).

No. 1101.

BHADANTAVIŚĀKHADEVA, poet. No information. (Cf. JS 47).

BHARATA MUNI, author of the oldest work on the theory of Sanskrit poetics. Its kernel was probably composed in the 2nd century A.D., but many additions were made later. (Cf. P.V. Kane, History of Sanskrit Poetics 10-61).

BHARTṚHARI said to be the author of a number of epigrams (Nīti-, Vairāgya- and Śṛṅgāra-śataka). For the critical problem of Bhartṛhari and the author see BhŚ. Introduction, Journal of the Research Institute 15 of 1945, 64-77. Possibly lived sometimes between the 1st and 6th century. Often quoted in *subhāṣita-saṁgraha-s*. (Cf. VS 74-5, AB 380, AP 60-1, JS 47, SkV LXXXVI-LXXXVII, Skm (POS) 82, Skm (B) 14, Vidy 10, PdT LXXXIX-XC, PV 86, CC_1 397, CC_2 90, CC_8 85). Some of his verses are ascribed in *subhāṣita-saṁgraha-s* to other author's, e.g., Nos. 395, 413.

Nos. 19, 73, 125, 232 (SSB, Pad, but in SkV, Skm a. Utpalarāja), 317, 331, 362, 390, 395 (ŚP, SRK, but in JS a. Gobhaṭṭa), 412, 413 (ŚP, VS, SRHt, SRK, SSB, but in SR a. H), 447, 458, 472 (RJ, but could not be traced to any BhŚ's verses) 532, 714, 820, 971, 1057, 1100, 1126, 1219, 1260 1273, 1311, 1350, 1527 1654. (In *subhāṣita-saṁgraha-s* often attributed to Bhartṛhari).

BHALLAṬA (or BHAṬṬA-BHALLAṬA or MALLABHAṬṬA. Kaśmīrian who flourished under king Śaṁkaravarman. Mentioned by Kalhaṇa (5. 204). Author of a *kāvya*-poem, the Bhallaṭa-Śataka. Some of his verses attributed in *subhāṣita-saṁgraha-s* to other authors. (Cf. PG 335). (Cf. VS. 75-7, AP 61-3, JS 48, SkV LXXXVII, CC_1 397, CC_3 86). See also : V. Raghavan, the Bhallaṭa-Śataka in Annals of Śrī Veṅkaṭeśvara Oriental Institute I. 1. 37-55.

Nos. 705 (SRHt), 1003 (SRHt ; could not be traced to any Bhallaṭa's works), 1657 (VS, JS, SSB).

BHAVABHŪTI, dramatist, next to Kālidāsa, author of Mālatī-mādhava, Mahāvīra-carita, Uttara-rāma-carita. Mentioned by Kalhaṇa (4. 144). Flourished during the reign of Yaśovarman in the closing years of the 7th or the first quarter of the 8th century. Often quoted in *subhāṣita-saṁgraha-s* Kṣemendra's Suvṛ. (Cf. VS 77-8, AP 63-4, JS 48, SkV LXXXVI, Kav 60-2, Skm (POS) 83, Skm (B) 15, PG 217, Vidy 10, CC_1 398, CC_2 90). See also S.N. Dīkṣit, Bhavabhūti, his Life and Literature, Belgaum 1958 ; R. D. Karmarkar, Bhavabhūti, Dharwar ; C.R. Devadhar, The Textual Problem of the Mahāvīracaritam, JOIB 9.3 ; G.C. Jhala, Bhavabhūti and his contemporary Detractors, JOIB 14. 3-4, 448 sqq. ; V. Raghavan, Bhavabhūti and the Veda in J. of the Asiatic Society Bombay 1956-7, R. G. Bhandarkar, Bhavabhuti's Quotations from the Rāmāyaṇa in Indian Antiquary (1873) 125 sqq., N. Miśra, Bhavabhūti—A Revaluation in JGJRI 8. 2, 119 sqq. ;

779 (=Kir ; SSB), 1335 (=Kir ; SRHt), 1471 (=Kir ; SSB), 1495 (SRHt, but could not be traced to any of Bharavi's works), 1672 (=Kir; SSB), 1674 (=Kir : SkV, JS). See also Kir.

BHĀSA, famous dramatist quoted by Kālidāsa, praised by Bāṇa and Rājaśekhara. T. Gaṇapati-Śastri discovered and published 13 plays, but controversy still exists as to the authorship of these plays. Flourished before Kālidāsa. His date is uncertain. Ascribed to him are Pratimā, Abhiṣeka (based on the Rāmāyaṇa), Madhyama, Dūtavākya, Dūtaghaṭotkaca, Karṇabhāra, Ūrubhaṅga, Pañcarātra (based on the Mahābhārata); Svapnavāsavadatta, Pratijñāyaugandharāyaṇa, Avimāraka, Cārudatta (probably from the Bṛhatkathā) and Bālacarita (Kṛṣṇa legend). (Cf. VS 80-2, AB 370, AP 65, JS 49, SkV LXXXVIII, Skm (POS) 84-6, CC_1 410). See also ; Pañcarātra, Avimāraka, Prati. etc. ; A.S.P. Ayyar, Bhāsa, Madras 1952 ; and A.D. Pusalkar, Bhāsa—A study, Delhi 1968.

BHĀSKARA (BHADANTA-BHĀSKARA, BHĀSKARADEVA, JYAUTIṢIKA BHAṬṬA-BHĀSKARA), poet. No information. (Cf. VS 82, JS 49, Skm (POS) 86, Skm (B) 15, CC_1 410-1). See next entry.

BHĀSKARA (or HARI BHĀSKARA or BHASKARA ŚARMAN), son of Āpājinanda of Kaśyapa gotra (to be distinguished from Bhāskara = Bhāskaradeva, author of Jasvanta-Bhāskara (a short verse praising king Rāma Rāja); Gaṅgā-stuti, Bhāskaracaritra, Lakṣmī-stuti, PdT, Paribhāṣā-bhāskara, Smṛti-prakāśa. (17th century). (Cf. PdT CX-CXXII, $CC_1$411, 759, CC_2 94).

Nos. 309 (PdT), 311 (PdT), 381 (PdT), 1230 (PdT).

BHĀSKARA, see HARI BHĀSKARA.

BHĀSKARASENA, poet. No information. (Cf. VS 82, CC_1 412).

No. 140 (VS).

BHIKṢĀṬANA, poet. No information. There exists a Bhikṣāṭanakāvya written in *vasantatilaka*- metre. (Cf. AP 65, CC_1 412).

No. 1344 (ŚP, SSB), composed in *śikhariṇī*-metre ; does not occur in the Bhikṣāṭana-kāvya.

BHŪTIMĀDHAVA, poet. No information, See Jayamādhava. In JS a verse ascribed to Bhūtimādhava is ascribed in VS to Jayamādhava. (Cf. JS 50).

No. 730 (JS, but in VS a. Jayamādhava).

BHOJA (=BHOJADEVA; BHOJARĀJA), son of Sindhula, king of Dhāra. Considered as poet, grammarian, medical writer, astronomer, lexicographer, etc. His verses are quoted in *subhāṣita-saṁgraha-s*, but probably all works, (in Sanskrit and Prākrit) attributed to him were not written by him but by authors who lived during his reign or some time after. Among many others, considered as the author of the *alaṁ-*

ŚRHt), 811, 855, 857, 1071, 1080, 1081, 1092, 1140, (1165), 1218, 1239, 1289, 1325, 1326, 1342, (1361), 1382, 1524, (=Mn ; SRHt), 1611 (SRHt, but it is a MBh verse), 1699, 1723, 1729, 1769, 1858.

MANOVINODA (=MANOVINODAKA ; =MANOVIDA), Pāla court poet, probably dramatist who specialised in description of the seasons and their concomitant love making. (Cf SkV XC, Kav 66-7, Skm (POS) 88-9, Skm (B) 16, CC_1 429).

No. 1027 (SkV).

MAMMAṬA, author of the Kāvyaprakāśa, a classical work on poetics; it is a work of a compilation, but also a critical work of poetics, divided into *kārikā* and *vṛtti*. M. refers to Abhinavagupta and Bhoja and as such probably lived in or about 1055 A.D. M. also wrote the Śabdavyāpāra-vicāra and Saṁgītaratnamālā. (Cf. VS 85, CC_1 432). (Cf. P.V. Kane, History of Sanskrit Poetics, pp. 255 sqq.).

MAYŪRA (=ŚRĪMAYŪRA), father-in-law of Bāṇa. Author of Sūryaśataka, the Āryāmuktāmālā, etc. Mentioned by Trilocana, Rājaśekhara, Kṣemendra, in Bhoja-prabandha, etc. Probably flourished on the court of Śrī Harṣa (7th century). Six verses of the Sūryaśataka were engraved on a pillar of the *maṇḍala* at Kāñchi (Cf. VS 86, Skm (POS) 89, Skm (B) 16, SkV 90, Kav 67-8, CC_1 432).

Nos. 1463 (VS), 1784 (Skm).

MALLINĀTHA (=KOLĀCALA MALLINĀTHA), provincially called Peḍḍa Bhaṭṭa, father of Kumārasvāmin and Viśveśvara. Quoted in Bhoja-prabandha. Noted for his commentaries on Kum, Kir, Naiṣ, Ragh, Megh, Bhaṭṭikāvya, Śiś, etc. (15th century). (Cf. CC_1 434).

No. 1619 (*ad* Ragh and Kum ; SSB).

MASŪRĀKṢA (= MASURAKṢI HI LUGS-KYI BSTAN BCOS). No information. Mentioned once in VS. Probably also the author-compiler of Nītiśāstra of Masūrākṣa, a collection of maxims included in the Tanjur. (10th or 11th century). (Cf. VS 87, CC_1 434). (Cf. L. Sternbach, The Spreading of Cāṇakya's Aphorisms over Greater India, paras 22-23 and Sanskrit Subhāṣita-saṁgraha-s in Old Javanese and Tibetan, ABORI 43, pp. 115-158.

Nos. 200, 468, 569, 845, 1611.

Mahānāṭaka, see Hanūmat.

Nos. 236, 237, 257 (=Mahān ; JS), 444, 689, 982 (=Mahān ; JS, SR), 1089.

Mahābhārata, epic, attributed to Vyāsa.

Nos. 26, 27, 36, 37, 40, 51, 56, (=MBh ; SRHt), 58, 66, 69, 71, 74, 75, 77, 84, 100, 106, 110, 122, 123, 124, 127, 136 (=MBh ; SRHt), (140), 190, 193, 206, 207, 208, 211, 217, 218, 219, 221, 358, 359, 368, 393, 411, 414, 436, 446, 455, 469, 470, 480, 510, 535, 550, 551, 556, 558, 568 (= MBh ; SRHt), 586, 590 (=MBh ; SRHt),

(SSB), 1201 (SSB), 1394 (SSB), 1401 (SSB), 1468 (SSB, Pad), 1489 (SSB), 1500 (ŚP, VS, SSB, SRK, JS), 1506 (SR), 1508 (SSB), 1743 (SSB), 1765 (SSB), 1775 (SR), 1815 (SSB), 1863 (SSB), in other *subhāṣita saṁgraha-s* a. Śiś. All but 1111 from Śiś.

MĀDHAVA (=MĀDHAVA BHAṬṬA). There are many authors bearing the name of Mādhava. Author of Rasa-śāstra. No information. Doubtful whether Mādhava quoted in PV is the same poet as Mādhava quoted in VS, Skm, etc. (Cf. PV 103-4, CC_1 448).

Nos. 1021 (PV), 1602 (PV), 1629 (PV).

MĀDHAVAMĀGADHA, poet. No information. Quoted twice in JS.

No. 4 (JS).

Mādhavānalakathā (=*Mādhavānala-kāma-kandalā-kathā*). Love stories of the Brāhmaṇa Mādhavānala and the dancer Kāmakandalā, ascribed to Ānanda (°dhara), Damodara, etc. *Ma°* stories were very popular in the 12th century (and later). (Cf. L. Sternbach, the Mādhavānala-Kāmakandalā-kathā and its sources in ABORI 54. Fables written in prose with inserted sententious verses. Composed to glorify Vikramāditya.

Nos. 177, 482, 556, 557, 599, 600, 1032.

MĀDHAVENDRA-PURĪ (=MĀDHAVA PURĪ; = MĀDHAVENDRA-ŚRĪ-PĀDAḤ PURĪ), poet who belongs to the Vaiṣṇava community. (For details see PG XV sqq.). (Cf. CC_1 450).

No. 1193 (PG).

Mānasollāsa or *Abhilaṣitārthacintāmaṇi*, attributed to the Cālukya king Someśvara surnamed Bhūlokamalla and Satyāśrayakulatilaka, but probably composed on the king's Court in the 12th century. Written in verse deals with a variety of subjects, but in particular with the king and *rājanīti*. (Cf. G.K. Shrigondekar's Introduction to the Mānasollāsa GOS 28.

Nos. 254 (=Māna°; SRHt), 763 (=Māna°; SRHt).

Mārkaṇḍeya-Purāṇa, one of the oldest and most important *purāṇa-s*. Some parts of this *purāṇa* were added later. (Cf. R. C. Hazra's Purāṇic Records on Hindu Rites and Customs 8-13).

Nos. 212, 556, 1242, 1403.

Mālatīmādhava, see Bhavabhūti.

Nos. 719, 1392, 1477, 1674, 1852. (In SR 1675 which begins similarly as 1674 is wrongly a. Mālatīmādhava).

Mālavikāgnimitra, see Kālidāsa.

Nos. (114), 241, 339, 353, 589, 1313, 1556.

Mudrārākṣasa, see Viśākhadatta.

Nos. 693, 1598.

MURĀRI, authour of the play Anargha-rāghava. He was the son of

in JAOS 74.3, 119 sqq. and ALB 31-32 : 184 sqq.

No. 233 (SkV, Kav).

RAGHUNĀTHOPĀDHYĀYA, son of Gokulanāthopādhyāya of Mangrouni in the district of Darbhanga, poet, Probably different of Ra° from Tirhut (Tairabhukta), quoted in PG (from the 16th century). He could be contemporary of Veṇīdatta or from the 19th century. (Cf. PV 109, PG 205-206, Vidy 12).

No. 1389 (PV).

Raghuvaṁśa, see Kālidāsa.

Nos. 314, 380, 547, 718, 750, 770, 772, 776, 783, 786, 795, 1300, 1563, 1570.

Ratirahasya, see Kokkoka.

Nos. 328, 1163, 1197.

RATNĀKARA (=RĀJĀNAKA RATNĀKARA VĀGĪŚVARA), son of Amṛtabhānu from Gaṅgāhrada (Kaśmīr), poet often quoted in *subhāṣita-saṁgraha-s* and by other poets, e. g., Rājaśekhara, Kalhaṇa(5.34). Author of Haravijaya-kāvya, Vakroktipañcāśikā and Dhvanigāthāpañjikā. Flourished in the latter half of the 9th century on the court of king Avantivarman. (Cf. VS 96-99, AP 75-6, Skm (POS) 98, Skm (B) 18, CC_1 491-2).

No. 760 (Skm).

Ratnāpaṇa of Kumārasvāmin, son of Mallinātha, commentator on the Pratāparudrayaśobhūṣaṇa of Vaidyanātha.

Nos. 718, 1217, 1570.

Ratnāvalī, see Harṣa.

No. 1198.

RAVIGUPTA (=BHADANTA-RAVIGUPTA), poet, probably author of Candraprabhāvijayakāvya and an *alaṁkāra*-work, the Lokasaṁvyavahāranāmakāṅka. There exists also Ravigupta's Āryakośa included into the Tibetan Tanjur. Often quoted in *subhāṣita-saṁgraha-s*. (10th or 11th century). (Cf. VS 99-100, AP 76, JS 53, SkV XCIII, Skm (POS), 99-100, Skm (B 18, Vidy 12, CC_1 494). (Cf. L. Sternbach, Ravigupta and His Gnomic Verses. ABORI 48 : 137 sqq.

Nos. 95 (VS), 498 (JS), 623 (VS, SSB), 1496 (VS), 1671 (VS, SSB).

Rasagaṅgādhara, see Jagannātha.

Nos. 718, 1217, 1786 (SR).

Rasaratnapradīpikā, see Allarāja.

No. 449.

Rasika-jīvana, see Gadādhara Bhaṭṭa.

Nos. 10, 28, 114, 251, 275, 297, 305, 320, 344, 369, 413, 472, 588, 689, 1024, 1100, 1290, 1291, 1299, 1410, 1450, 1461, 1463, 1468, 1487, 1499, 1566, 1568, 1672 (SRK, but it is a Mahāvīra-racita verse), 1674, 1751, 1806, 1811, 1820, 1823, 1861, 1865.

Rasikarañjana, see Rāmacandra.

Nos. 33, 351, 355, 540, 572, 597, 612, 1158, 1483.

RĀJAGA (=RĀJĀ or RĀJA; =RĀJAGUPTA (?); =RĀJĀGUPTA), poet. No information. Quoted in SRHt only as Rājaga, or Rāja, or Rājā. (Cf. V. Raghavan, The Sūktiratna-

hāra...Journal of Oriental Research 13, p. 298).

Nos. 250, 404.

RĀJACŪḌĀMAṆIDĪKṢITA, son of Śrīnivāsadīkṣita, author of Alaṁkāracūḍāmaṇi, Kāvyadarpaṇa, etc. Contemporaneous with Yajñanārāyaṇa Dīkṣita (probably 18th century).

Rājataraṅgiṇī, see Kalhaṇa. Continuation by Jonarāja, Śrīvara and Śuka.

Nos. 59, 632, 697, 698, 1646 (=Rāj ; SR), 1832.

Rāja-nīti in Pāli. Collection of maxims based on Sanskrit Dharmaśāstra-s and *nīti*-works in Pāli. (Cf. PMB and L. Sternbach. The Spreading of Cāṇakya's Aphorisms over Greater India, para 54, 62-66).

No. 149.

Rājanītiratnākara, see Caṇḍeśvara,

No. 511.

RĀJAŚEKHARA, son of Darduka (or Duhika) and Śīlavatī. Belonged to the Yāyāvara family. Author of many works, such as the Bāla-rāmāyaṇa, Bāla-bhārata (=Pracaṇḍapāṇḍava), Karpūramañjarī, Viddhaśālabhañjikā (plays), Haravilāsa, Kāvya-mīmāṁsā, Bhuvanakośa, Kavivimarśa etc. Flourished at the last quarter of the 9th and the first quarter of the 10th century. According to some he flourished in the 8th century. (There is a theory that there existed two Rājaśekhara-s, one of the 8th and the other of the 9th-10th century). Often quoted in *subhāṣita-saṁgraha-s*. (Cf. VS 100-3, AP 77-8, JS 53-4, SkV XCIII-XCIV, Kav 80-92, Skm (POS) 100-102, Skm (B) 18, PV 110, CC_1 502, CC_2 107). See also : V.V. Mirashi, the Chronological Order of Rājaśekhara's Works in Commemoration Essays presented to K.P. Pathak and in Indian Antiquary of February 1933 ; Buddha Prakash, New Light on Life and works of Rājaśekhara in Umesha Mishara Commemoration Volume 367-75; P.K. Khadari, Rājaśekhara and Nemichandra in Journal of the Karnataka University Studies, Vol. 6 (1962) pp. 179-82 ; C.V. Kumaraswami Śāstri in JOR (Madras) 7.1 : 25 sqq. and others.

Nos. 62 (JS), 63 (JS), 117 (JS), 332 (JS, but in ŚP, PG, SSB a Kṣemendra ; it is a Padyakādambarī's verse), 723 (Skm ; could not be traced to any Rājaśekhara's known verses), 799 (JS), 1173 (JS), 1473 (JS), 1660 (=Viddhaś ; SkV ; in Kav a. Viddhaś).

RĀMAKṚṢṆA. Very popular name. Cannot be identified. Quoted in SSB, a modern *subhāṣita-saṁgraha*. Sometimes SSB quotes verses from Sūrya Paṇḍita's Rāmakṛṣṇavilomakāvya as verses of Rāmakṛṣṇa (KM XI) 172-191.

No. 695 (SSB).

RĀMACANDRA, son of Lakṣmaṇabhaṭṭa, author of Rasikarañjana, an erotic-ascetic poem which uses throughout *śleṣa-s* in order to have, simultaneously, verses on *śṛṅgāra* and

vairāgya themes ; composed in Ayodhyā in 1524. (Cf. CC_1 512-13).

RĀMACANDRADĀSA (=RĀMADĀSA; = RĀMACANDRA SENA), poet. Very common name. No information. His verses are quoted in PG. (Cf. PG 224).

No. 853 (PG).

RĀMACANDRA (BHAṬṬA)=AYODHYĀKA RĀMACANDRA BHAṬṬA, patronised by Vīrasiṁha of Ayodhyā, poet ; author of Govinda-līlā-kāvya, Romāvalī-śataka, Kṛṣṇa-kautūhala-kāvya, Rādhā-carita (16th century). Common name ; there are other Rāmacandra-s also). (Cf. PV 110-1, PdT 173-180).

No. 1077 (PV).

RĀMACANDRĀGAMIN (°DRA ĀGA°), son of Lakṣmaṇa Bhaṭṭa and younger brother of Vallabha Ācārya. Author of the Rādhā-vinoda-kāvya. (Late 16th century). (Cf. PV 110-1).

No. 1676 (PV).

Rāmacarita, see Abhinanda.

No. 840.

Rāmāyaṇa, epos attributed to Vālmīki.

Nos. 50, 78, 79, 83, 98, 137, 280, 361, 548, 551, 591, 634 (SRHt), 638, 665 (SRHt), 711, 766, 841, 1036, 1068, 1078, 1085, 1113, 1119, 1162, 1232, 1308, 1309, 1406, 1407, 1470, 1484, 1614, 1836. In addition in SRHt the following 3 verses were attributed to R : 530, 818 and 1081 (the last two are MBh verses).

RUCIPATI, son of Viśvanātha Upādhyāya from Baijolī, or Vaijolī. Author of a commentary of the Anargharāghava. Flourished during the reign of king Bhairava Siṁha of Mithilā about the middle of 15th century. (Cf. Vidy 13, CC_1 528). (Cf. BORS 14.3).

No. 865 (Vidy).

RUDRA, see Rudraṭa.

Nos. 384 (SRHt ; in SSB a. Vyāsa), 365 (PG, but in ŚP, VS a. Amaru ; it is an Amaru verse).

RUDRAṬA, probably a Kaśmīrian, son of Vāmuka. Author of Kāvyālaṁkāra, a well-known work on poetics. Flourished sometime before 900 A. D. According to some he is identical with Rudrabhaṭṭa, author of Śṛṅgāratilaka, but must probably Rudra bhaṭṭa is a distinct author who flourished between 950 and 1100 A.D. In addition, there are other Rudra-s, e.g., Rudra Nyāyapañcānana Bhaṭṭācārya of Bengal, referred to in PV. (Cf. VS 104-5, 105, AP 80-1, ZDMG 27. 636, AB 376, JS 55-6, SkV XCV, Kav 92-6, Skm (B) 18, PG 225, PV 113, CC_1 528, 528-9, 530. (Cf. R. Pischel's Preface to his edition of Śṛṅgāra-tilaka, ZDMG 43. 296-304, 425-35, WZKM 2. 151-6, JRAS of 1897 ; pp. 291-5, S.K. De, History of Sanskrit Poetics I 85-91, P. V. Kane's History of Sanskrit Poetics 142-152).

Nos. 220 (Skm), 1002 (=Śṛṅgāra-tilaka ; PG), 1200 (=Rudraṭālaṁkāra [SSB]). See also Rudra.

Bhojadeva in Indian Culture 2.2 : 360-1.

No. 13 (PG).

LAKṢMĪNĀTHA. No information. Lakṣmīnātha is a common name in India, including Mithilā. A verse ascribed in Vidy to L. was ascribed in PdT to another author (No. 1105). (Cf. Vidy 13, CC_1 538(?), CC_2 126 (?), CC_3 114 (?)).

No. 1105 (Vidy, but in PdT and Pad a. Ṣāṇmāsika).

LAKṢMĪNṚSIṀHA=(KALYA-LA°), son of Ahobala-sudhī, author of Kavi-kaumudī, a collection of *anyokti-s*. Janakajānanda, a play and Viśva-deśikavijaya, a panegyric of Śrī Śaṅkarācārya. Flourished in the 18th century, probably in the Bangalore District.

Lakṣmīnṛsiṁhastotra, a *stotra* attributed to Śaṅkara. (Cf. CC_1 539).

No. 1693.

Lāvaṇyavatī-kāvya, see Kṣemendra.

No. 817.

LĪLĀŚUKA (= BILVAMAṄGALA), author of Kṛṣṇakarṇāmṛta a mediaeval Vaiṣṇava devotional poem and possibly of Kṛṣṇa-bāla-caritra, Bālakṛṣṇa-krīḍā-kāvya, Sumaṅgala-stotra Kṛṣṇastotra, Kośa-kāvya. Must have flourished before the 15th century. Some of his verses are ascribed in *subhāṣita-saṁgraha-s* to Maṅgala, or are quoted anonymously, (Cf. AP 54-5, CC_1 545, CC_2 84 (?), CC_3 79 (?)), CC_4 295-9. (Cf. S. K. De, the Kṛṣṇa-karṇāmṛta of Līlāśuka, Introduction), in ABORI 17. 1 ; 173-88 and IHQ 20. 179 sqq. in Bengal's contribution... (op. cit.), 10. 315 and see also Kunjunni Raja's Text problem of Kṛ° IHQ 22 and in his Contribution of Kerala to Sanskrit Literature : pp. 34-40 ; Gangoly's Līlāśuka Vilvamaṅgala's Contribution to Sanskrit Poetry in Gopālakṛṣṇamacharya Commemoration Volume 53-6, P. K. Gode's Studies in Indian Literary History 2. 153 sqq. ; V. Raghavan's Introduction to the Kṛ°; H.G. Narahari's On the Date of Kṛ° in IHQ 21. 867 and the early MS of Kṛ° in ALB 8.1. (cf. Summaries of Paper to the 15th All-India Or. Conference p. 57 and Bull. of the Deccan College Research Institute (1955) 17.42-5 ; A. N. Upadhye, Sirīcindhakāvya of Kṛṣṇalīlāśuka in BhV 3.1, 60 ; M. Neog, the Asian Recension of Bilvamaṅgala's Kṛṣṇastotra in Journal of the University of Gauhati 11. 163 ; 12. 197. Recently E. J. Brill, Leiden announced the publication of the Bilvamaṅgala-stava (edition, translation and study by by F. Wilson ([originally a thesis at the University of California, Berkelay]).

LUṬṬAKA, poet. No information. (Cf. VS 107, CC_1 545).

Nos. 150 (VS), 1338 (VS).

Lokanīti, collection of Sayings in Pāli. (Cf. APMBS and SPLBNK).

Nos. 127, (593).

often the Vedas. Often quoted in later Dharmaśāstra-s and in *nibandha-s*. (Cf. P.V. Kane, History of Dharmaśāstra I. 50-60).

Nos. 402, (606), 855, (1343), 1729.

VASUKALPA (=VASUKALPADATTA; =KALPADATTA; = VASUKA; =KALPAVASU), court poet of king Kāmboja of the junior Pāla line. Mentions Bāṇa, Keśaṭa, Yogeśvara and Rājaśekhara. (Cf. AB 545, SkV 96-7, Kav 101-2, Skm (POS) 110-1, Skm (B) 21, CC_1 557).

Nos. 791 (Skm), 982 (SkV, Skm), 1702 (SkV).

VASTUPĀLA, poet. No information. (Cf. JS 58, AP 84, CC_1 557).

No. 1179 (JS).

VĀKKUṬA (= VĀKUṬA), poet. No information. Mentions king Śrī-candra, of whom he speaks as in the golden past. Lived after Abhinanda. Considered in Skm as author of verse No 734, while in other sources the verse is ascribed to Bimboka. (Cf. JS 58, AB 523-4, SkV CXVII, Kav 102-3, Skm (POS) 112, Skm (B) 21, CC_1 557).

Nos. 734 (Skm, but in SkV a. Bimboka), 1589.

VĀGBHAṬA II, son of Nemikumāra, a Jain, author of the Kāvyānuśāsana, a work on poetics, the Kraṣabhadeva-carita, a *kāvya*-work, Chandonuśāsana, a work on metrics, and possibly the Alaṁkāratilaka, Vāgbhaṭālaṁkāra and Śṛṅgāratilaka-kāvya. Probably flourished in the 14th century. (Cf. CC_1 559, JS 59). (Cf. P.V. Kane, History of Sanskrit Poetics 283-5).

VĀGVĪṆA, poet. No information. (Cf. Skm (POS) 113, Skm (POS) 21, AB 542, CC_1 559).

No. 516 (Skm).

VĀCASPATI, poet. No information. Mentioned by Kṣemendra in Kavi (5.1). In some text identified with Śabdārṇava; also indentified with Vācaspatimiśra, author of the commentary Bhāmatī on Śaṅkarācārya's Brahmasūtra-bhāṣya and with the author of Bhuvaneśvara-praśasti in honour of Bhaṭṭa Bhavadeva; the latter was the court poet of king Harivarmadeva (1075-1125) of the Varma-family of East Bengal. Quoted in SkV, Skm, Prasanna, RS. Cf. PO 26. 1-2: p. 50. (Cf. Skm (POS) 113, Skm (B) 21, SkV XCVIII 165, CC_1 559).

No. 1134 (SkV, Skm).

VĀPĪKA, poet. No information. (Cf. Skm (POS) 114, Skm (B) 22, CC_1 563).

No. 155 (Skm).

VĀMANA, poet and minister under Jayāpāda of Kaśmīr. Mentioned by Kalhaṇa (4. 496). Quoted by Kṣīrasvāmin, Abhinavagupta, Vardhamāna, Sāyaṇa (grammarian and writer on poetics in the Dhātuvṛtti) and many others. He quotes Pañjikā and Jainendra. Author of Aviśrāntaviva-

subhāṣita-saṁgraha-s his verses are quoted as jointly composed with Meṇṭha, or with Caṇḍāla, Vidyā and Kālidāsa; some of his stanzas are from the Harṣacarita. Also: legendary figure, and patron of Kālidāsa and other poets. If so, 6th century. (Cf. VS 117-8, AP 85, Skm (POS) 115-6, Skm (B) 22, SkV XCIX; JS 59, Kav 105, Vidy 14, CC_1 569).

Vikramorvaśīya, see Kālidāsa.

Nos. 239, 245, 283, 1204, 1422, 1552.

Viṭavṛtta, a collection of 84 stray verses attributed to Bhartṛhari and published in BhŚ. The verses are of no great poetical value and were probably attributed *in majorem gloriam* to Bhartṛhari.

No. 1523 A.

VIṬṬHOHA AṆṆĀ, poet. No information. Mentioned only in SRK.

Nos. 336 (SRK), 1677 (SRK).

Vidura-nīti, chapters 33-40 of the Udyogaparvan of the Mahābhārata containing mostly sententions verses. See also MBh.

No. 456.

Viddhaśālabhañjikā, see Rājaśekhara.

No. 1660.

VIDYĀKARA, compiler of a *subhāṣita-saṁgraha*, the Subhāṣitaratnakoṣa. No information. Probably not later than 1130 A. D. Compiled in a place between Kanouj and Bengal. (Cf. Kav., Introduction to SkV, SSTCS 14-5).

VIDYĀKARAMIŚRA, from Mithilā. Author of a *subhāṣita-saṁgraha* the Vidyākarasahasraka and of the Amaruśataka-vyākhyā, the Rādhāvinoda-vyākhyā, the Vidagdhamukhamaṇḍana-kāśikā and the Rākṣasakāvyaṭīkā. (Cf. CC_1 573 and Introduction to Vidy).

Vidyākarasahasraka, see Vidyākaramiśra.

Nos. 372, 493, 514, 679, 722, 865, 1031, 1060, 1105, 1112, 1121, 1136, 1142, 1166, 1432, 1450, 1612, 1621, 1803, 1819, 1820, 1859.

VIDYĀPATI, poet in the court of king Karṇa, who may be identical with Bilhaṇa on whom the title Vidyāpati was conferred by the Cālukya king Vikramāditya VII. Must be distinguished from Vidyāpati of Mithilā. Son of Gaṇapati who lived at the end of the 14th century and in the beginning of the 15th century and was the author of Gaṅgāvākhyāvalī, Dānavākyāvalī, Durgābhaktitaraṅgiṇī Puruṣaparīkṣā, Varṣakṛtya, Vibhāgasāra and Śaivasarvasvasāra. (Cf. VS 121-2, AP 86, ZDMG 27.636, Skm (POS) 117, Skm (B) 22-3, JS 59-61, Vidy 14, CC_1 574).

Nos. 1812 (Skm, but in Pad, Kav, ŚP, VS, SSB a. Vikaṭambā and in SRK a. Indiśesaprukha).

VIMBOKA, see Bimboka.

Vivādaratnākara, see Caṇḍeśvara Ṭhakkura.

VIŚALYA, poet. No information. Mentioned in JS once. Not quoted in CC_1.

No. 1059 (JS).

of 16th or beginning of 17th century). (Cf. PG 231-2).

No. 1445 (PG).

VIṢṆUŚARMAN, legendary author of the Pañcatantra. See Pañcatantra. (Cf. AP 87, Vidy 114).

VĪRACARITA, poet. No information. Only one verse is attributed to Vīracarita in SRHt.

No. 625 (SRHt).

Vīramitrodaya of Mitramiśra, a vast *nibandha*- work (Paribhāṣā-, Saṁskāra-, Āhnika-, Pūjā-, Lakṣaṇa-, Rājanīti-, Tīrtha-, Vyavahāra-, Śrāddha-, Samaya-, Bhakti-, Śuddhi-prakāśa). Mitramiśra also wrote a commentatary on Y. (Cf P. V. Kane's History of Dharmaśāstra I : pp. 440-6).

Nos. 247, 1080, 1289, 1342.

VĪREŚVARA(=BHAṬṬA-VĪREŚVARA), son of Hari, a Draviḍa, author of a collection of *anyokti-s*, the Anyoktiśataka.

VṚDDHI, see Śakavṛddhi.

No. 1643 (VS =Bhaṭṭa-vṛddhi).

VEṄKAṬANĀTHA(=ŚRĪMAD VEDĀNTA DEŚIKA=VEDĀNTĀCĀRYA), from Tuppil near Conjeevaram, author of serveral poems, among them of a short *kāvya*- poem, the Haṁsa-sandeśa. (Second half of the 13th century). (Cf. CC_1 608, 753).

VEṄKAṬĀDHVARIN, son of Raghunātha and Sītāmbā of Ātreya-gotra of Conjeevaram, contemporary of Nīlakaṇṭha Dīkṣita *inter alia* author of the Subhāṣita-kaustubha and of Viśvaguṇādarśa, a *campū* in which two Gandharva-s take a bird's eye view of various countries from their aerial car : one of the Gandharvas appreciates while the second censors the qualities of the countries they are passing. (First half of the 17th century). (Cf. M.C. Porcher, Un poème satirique ... la Viśvaguṇādarśa de Veṅkaṭādhvarin, Publ. de l'Institut Français d'Indologie No. 48 ; Introduction 1-37 ; CC_1 582-3).

VEṆĪDATTA, son of Jagajjīvana, grandson of Nīlakaṇṭha. Author of a mediaeval *subhāṣita-saṁgraha*, Padyaveṇī, as well as of Vāsudeva-carita and Pañcatattva-prakāśikā. Flourished in the early part of the 17th century. There is also a poet Veṇīdatta who was the son of Bhogi. (Cf. CC_1 603). (Cf. Introduction to PdT CCXVI-CCXVII and K. V. Sarma, Aparṇākhilāṅga-varṇanam of Veṇīdatta, JOIB 14.3-4 : p. 371 sqq.).

Nos. 324 (PV), 391 (PV), 465 (PV), 1181 (PV), 1187 (PV), 1213 (PV), 1796 (PV).

Veṇīsaṁhāra, see Nārāyaṇa.

No. 1861 (SSB).

Vetālapañcaviṁśatikā. Collection of 25 stories of a *Vetāla* in Śivadāsa, Jambhaladatta, Vallabhadāsa versions and in the Bṛhatkathāmañjarī, Kathāsaritsāgaha and Bhaviṣya-purāṇa. Often reworked. Already known in 6th century and compiled from the current Indian tale

subhāṣita-s, are often quoted in Vyās (C) and SRHt where they are ascribed to Vyāsaśataka. (Cf. L. Sternbach, The Spreading of Cāṇakya's Aphorisms over Greater India, Annex and On the Sanskrit *Nīti*-Literature of Ceylon in *Brahma-vidyā* 31-2 : pp. 636-63 and 35 : pp. 258-69. See below Vyāsa-subhāṣita-saṁgraha).

Nos. 508, 823, 1366, 1367.

Vyāsaśataka. No information. Quoted 20 times as a source of verses of SRHt. Considered by Dr. V. Raghavan as "a selection from the Mahābhārata". (Cf. L. Sternbach, The Sanskrit *Nīti*-Literature in Ceylon, Dr. V. Raghavan, Journal of Oriental Research 13.4 : p. 303, and below Vyāsa-subhāṣita-saṁgraha).

Nos. 834 (SRHt), 1161 (SRHt).

Vyāsa-subhāṣita-saṁgraha, an anthology of verses. From South India ; also known in Ceylon as Vyāsakāraya and in Siām as Vyākāraśataka. The latter came to Siām from Ceylon. (Cf. Introduction by L. Sternbach to the Vyāsa-subhāṣita-saṁgraha, Kāśī Skt. Ser. No. 193 ; L. Sternbach, On the Sanskrit *Nīti*-Literature of Ceylon, *Brahma-vidyā* 31-2 ; pp. 636-63 : and 35 : pp. 258-269 ; L. Sternbach, On the Vyāsa-subhāṣita .... in Prof. E. Sluszkiewicz Felicitation volume, Warszawa 1973 : pp. 208-214).

Nos. 435, 504, 823, 1363.

VRAJANĀTHA, author of a *subhāṣita-saṁgraha*, the Padyataraṅgiṇī. No information. (Cf. N. A. Gore in "Poona Orientalist" IX. 45-56).

Nos. 378, 472, 527, 554, 825, 1024, 1054, 1622, 1653, 1786, 1820, 1823.

ŚAKAVṚDDHI, poet. No information. (Cf. VS 125-126, AP 90, ZDMG 27. 637, JS 61, CC_1 622).

No. 735 (VS).

ŚAKTIBHADRA, dramatist from Malabar, author of Āścaryacūḍāmaṇi. According to tradition Śaktibhadra was a pupil of Śaṅkarācārya. If so, it dates from the beginning of the 9th century. This date is disputed and it is possible that it was composed in the beginning of 10th century. (Cf. Āś, text, pp. 5-9, CC_1 623).

ŚAṄKARAMIŚRA, son of Bhavanāthamiśra of Mithilā, Author of several works on different branches of Indian thought. Author of an anthology of verses of his own composition, the Rasārṇava and of Gaurīdigambaraprahasana. Flourished in the 15th century. Probably different from the following one (CC_1 625). (Cf. Vidy 15, CC_1 625).

No. 1112 (Vidy).

ŚAṄKARA MIŚRA, grandfather of Bhānukara (?) from Mithilā. Poet. Author of *anyokti-s* (15th century). (Probably different from the preceding one). (Cf. PdT CLXXXIII-CLXXXVIII, PV 114, CC_1 625).

Nos. 1450 (PV), 1823 (PV, RJ).

Śatakāvalī, a collection of *subhāṣita-saṁgraha-s* published in Bengālī characters. Modern.

1778, 1788, 1811, 1812, 1817, 1819, 1824, 1846, 1861, 1862, 1865, 1872.

Poet : 90 (ŚP), 544 (or Śrīdhara ; ŚP), 771 (ŚP), 782 (ŚP), 1065 (ŚP), 1410 (ŚP, SSB).

ŚALIHOTRA (= ŚĀLIHOTRA MUNI), son of Aśvaghoṣa, mentioned by Nakula, as author of a treatise on veterinary art for horses. Date unknown.

No. 659 (ŚP).

ŚILHAṆA (= SILHAṆA), confused (or identical) with Bilhaṇa ; author from Kaśmīr, who wrote the Śānti-śataka, a work influenced by the Vedantic teachings of the Vairāgya-śataka of Bhartṛhari. Date unknown, but must have lived before the beginning of the 13th century. (Cf. Skm (POS) 126, Skm (B) 25, CC_1 647). (Cf. K. Schönfeld in the Introduction to his Śāntiśataka edition).

Śivapurāṇa, consists of 12 *saṁhitā-s*. Mentioned in Kūrma- and Varāha-purāṇa and in Revāmāhātmya. Also known from the Brahmottarakhaṇḍa of the Skanda-purāṇa. (Cf. CC_1 650).

No. 1558.

ŚIVASVĀMIN (= BHAṬṬA-ŚIVASVĀMIN) ; poet at the court of king Avantivarman of Kaśmīr. Author of Kapphaṇābhyudaya, a *kāvya*-work. Mentioned by Kalhaṇa (5.34), (9th century). (Cf. SkV CII, Kav 111-113, Skm (POS) 127, Skm (B) 25, VS 129, AP 92-3, ZDMG 28, 157, CC_1 654).

No. 1485 (SkV).

Śivotkarṣamañjarī, see Appayya Dīkṣita.

No. 1850.

Śiśupālavadha, see Māgha.

Nos. 2, 111, 255, 421, 640, 765, 769, 777, 800, 1109, 1114, 1154, 1201, 1274, 1283, (1318), 1391, 1394, 1401, 1457, 1464, 1468, 1489, 1500, 1506, 1508, 1743, 1765, 1768, 1775, 1815, 1816, (1863). In *subhāṣita-saṁgraha-s* verses of Śiś are often attributed either to Māgha or to Śiś. In SR No. 1390 is attributed to Śiś, but could not be traced there.

Śukasaptati, Collection of 70 tales of the Parrot in two versions, the *textus simplicior* and *textus ornatior*; of old origin. In 1329 A.D. translated into Persian. (Cf. R. Schmidt's Śukasaptati, L. Sternbach, the *kāvya*-portions in the *kathā*- literature.

Nos. 53, 321, 535, 557, 971, 1177, 1503.

ŚUKṢOKA (= ŚUṄGOKA), poet. No information. (Cf. Skm (POS) 126, Skm (B) 25, CC_1 658).

No. 227 (Skm).

ŚŪDRAKA, considered to be a Brāhmaṇa king (?). Author of the well-known drama Mṛcchakaṭika which could not have been composed after the 8th century. There are theories that Mṛ. is a recast of Cārudatta of Bhāsa and only ascribed to

SRHt referring to the respective compilers themselves.

Nos. 638 (SRHt), 690 (SSB), 1102 (SSB), 1317 (SRHt), 1659 (SSB), 1717 (SRHt).

Saṁskṛtapāṭhopakāra, a modern *subhāṣita-saṁgraha* printed in Bengālī characters, quoted in IS.

Nos. 19, 134, 629, 711, 1308.

Saṁskṛta-sūktiratnākara, collection of 1015 *sūkti-s* and *subhāṣita-s* compiled by Rāmaji Upādhyāya. Modern.

Nos. 352, 411, 486, 575, 721, 1376, 1425, 1437, 1579, 1802.

SAKALAVIDYĀDHARA. Poet quoted in SRHt. One of the hereditary court poets of the Hoysala dynasty. (Cf. ABORI XXIII : p. 421).

No. 521 (SRHt).

Saduktikarṇāmṛta, see Śrīdharadāsa.

Nos. 11, 38, 117, 132, 145, 155, 166, 220, 227, 232, 256, 298, 326, 337, 339, 342, 365, 366, 373, 397, 444, 472, 516, 578, 630, 691, 723, 733, 734, 745, 760, 791, 816, 867, 982, 996, 1007, 1010, 1052, 1089, 1134, 1173, 1221, 1235, 1271, 1338, 1349, 1439, 1458, 1499, 1510, 1600, 1609, 1639, 1640, 1651, 1702, 1784, 1809, 1810, 1812, 1853, 1870.

Sabhātaraṅga. No information, often quoted as source for the SRK. (Cf. CC_1 696).

Nos. 353 (=Māl ; SRK), 514 (SRK).

Sabhārañjanaśataka, see Nīlakaṇṭha Dīkṣita.

Nos. 1128, 1696.

Samayamātṛkā, see Kṣemendra.

Nos. 14, 417.

Samayocitapadyamālikā, a collection of *subhāṣita-s* compiled by Gaṅgādhara Kṛṣṇa Draviḍa in two volumes, arranged alphabetically. Modern.

Nos. 47, 77, 115, 119, 141, 143, 152, 200, 203, 224, 238, 259, 266, 275, 300, 322, 348, 371, 378, 379, 386, 389, 398, 399, 408, 413, 415, 418, 432, 432, 435, 441, 451, 468, 495, 508, 511, 519, 535, 556, 575, 599, 615, 635, 637, 653, 658, 661, 672, 688, 693, 783, 1035, 1043, 1095, 1122, 1141, 1220, 1229, 1256, 1306, 1340, 1347, 1348, 1365, 1366, 1380, 1417, 1443, 1507, 1518, 1527, 1533, 1547, 1557, 1579, 1604, 1613, 1620, 1630, 1661, 1679, 1686, 1706, 1709, 1723, 1724, 1730, 1739, 1744, 1762, 1782, 1831.

Sarasvatīkaṇṭhābharaṇa, see Bhoja.

Nos. 131, 293, 316, 660, 691 (SRHt, but it is from Kpr), 746, 773, 776, 786, 848 (SRHt, but it is from Kpr), 860, 872, 1011, 1020, 1199, 1238, 1253, 1311, 1328, 1454, 1492, 1499, 1553, 1563, 1674, 1765, 1804.

SARORUHA, possibly identical with Sarasīruha, poet. No information. (Cf. Skm (POS) 131, Skm (B) 27, CC_1 699, 700, AB 528).

No. 397 (Skm).

SARVADĀSA (=ŚARVADĀSA). Poet. No information. Possibly author of Vidagdhamukhamaṇḍana. (Cf. AP 95, JS, Kavināmānukramaṇī 77-8, CC_1 701, (572-3(?)).

No. 1830 (JS).

(POS) 133, Skm (B) 27, CC_1 267, 728, CC_2 205, CC_3 55).

Subhāṣita or *Ślokasaṁgraha* of Maṇirāma Dīkṣita, court poet of Rājā Ṭoḍarmal, *subhāṣita-saṁgraha* in MS form (MS. BORI 527 of 1887-91), as quoted in BhŚ.

Nos. 232, 1100.

Subhāṣitanīvi, according to tradition attributed to Vedāntācarya. (1268-1369 A. D.). A collection of moral maxims.

Nos. 76, 284, 496, 1098, 1196, 1212, 1297, 1396, 1424, 1452, 1541.

Subhāṣita-mañjarī, a poetical anthology, containing in two parts 100+100 *subhāṣita-s* compiled by S. Venkatarama Sastri. Modern.

Nos. 73, 108, 141,389, 428, 846, 1340, 1380, 1437, 1547, 1669.

Subhāṣita-muktāvalī, anonymous *subhāṣita-saṁgraha*, compiled prior to 1623 A. D. (Cf. CC_1 728). (Cf. Introduction to SuM ; P.K. Gode in IHQ 22. 55-9, L. Sternbach in Journal of the University of Poona, Humanities Section, 19. 37-65, SSTCS 10-1).

Nos. 30, 167, 200, 287, 289, 535, 539, 575, 680, 770, 813, 823,839, 978, 1024, 1026, 1040, 1043, 1100, 1190, 1249, 1250, 1432, 1465, 1605, 1623, 1697, 1743, 1780.

Subhāṣita-ratna-Karaṇḍakathā of Āryaśūra, probably different than Āryaśūra, the author of Jātaka-mālā. This authology is a Buddhist collection of moral sayings. (Cf. V. V. Mirashi, A Note on the Subhāṣita-ratna-Karaṇḍakathā of Āryaśura, *Brahmavidyā* 25. 304-7 ; No. 21 of the Bauddha Saṁkṛta Granthāvali.

No. 694.

Subhāṣitaratnakośa of Bhaṭṭaśrīkṛṣṇa, a *Subhāṣita-saṁgraha* in MS form (MS. BORI 93 of 1883-84), as quoted in BhŚ and/or SkV.

Nos. 232, 1100.

Subhāṣita-ratna-koṣa of Vidyākara. See Vidyākara.

Nos. 32, 38, 54, 60, 95, 175, 231, 232, 233, 243, 256, 287, 299, 326, 334, 388, 472, 488, 578, 583, 588, 626, 689, 696, 699, 729, 734, 867, 868, 982, 992, 993, 996,1006, 1008, 1027, 1049, 1059,1134, 1141, 1168, 1173, 1186, 1271, 1274, 1324, 1349, 1465, 1555, 1566, 1567, 1589, 1634, 1641, 1660, 1674, 1702, 1740, 1787, 1792, 1860, 1865.

Subhāṣita-ratna-nidhi, ascribed to Paṇḍit Sākya (Saskya) Kun dgah rgyalmiśhan dpal-brang-po. (In Sanskrit : Ānanda Dhvaja Śrī Bhadra). Collection of maxims mostly of Sanskrit origin, knowa in Tibet (Sa-skya lagsbcad or Sakya legsthe); from Tibetan translated in Mongolian and Manchurian. (Cf. L. Sternbach, The Spreading of Cāṇakya's Aphorisms over Greater India : paras 24-30, 36).

Subhāṣita-ratna-bhāṇḍāgāra, a modern, extensive *subhāṣita-saṁgraha* by Nārāyaṇa Rāma Ācārya "Kāvyatīrtha," based (?) on the *subhāṣita-sudhā-ratna-bhāṇḍagāra*.

Nos. 3, 5, 10, 18, 19, 21, 25, 27, 28, 35, 36, (39) 40, 44, 46, 47, 49, 50, 51,

187, 232, 242, 246, 266, 275, 287, 297, 307, 332, 336, 348, 350, 353, 359, 370, 389, 390, 395, 413, 414, 428, 483, 514, 526, 575, 588, 594, 624, 647, 661, 796, 804, 823, 847, 856, 864, 966, 970, 1024, 1048, 1054, 1060, 1062, 1100. 1136, 1150, 1167, 1177, 1183, 1197, 1215, 1272, 1282, 1291, 1311, 1410, 1425, 1432, 1433, 1443, 1446, 1478, 1490, 1500, 1520, 1527, 1549, 1566, 1576, 1579, 1587, 1596, 1603, 1641, 1652, 1655, 1657, 1672, 1673, 1677, 1678, 1722, 1778, 1779, 1781, 1791, 1812, 1819, 1824, 1868.

Subhāṣitaśloka, a *subhāṣita-saṁgraha* of an anonymous anthologist in MS form (MS. BORI 324 of 1881-82), as quoted in BhŚ and/or SkV.

No. 125.

Subhāṣita-saṁgraha by Puruṣottama Mayarāma Paṇḍya. A *subhāṣita-saṁgraha* containing 273 *subhāṣita-s* with Gujarātī explanation. Modern. Nos. 19, 22, 109, 659, 966, 1217, 1425, 1653, 1661.

Subhāṣita-saṁgraha, a *subhāṣita-saṁgraha* in MS form (MS. BORI 424 of 1899-1915), as quoted in BhŚ.

Subhāṣitasaṁdoha of Amitagati. See Amitagati.

Subhāṣita-saptaśatī, a collection of 700 *subhāṣita-s* and *sūkti-s* from various sources compiled by Maṅgaladeva Śāstrī. Modern.

Nos. 413, 415, 457, 461, 486, 769, 850, 966, 1001, 1081, 1309, 1342, 1455, 1579, 1662.

Subhāṣita-sudhā-nidhi by Sāyaṇa, a *subhāṣita-saṁgraha* similar to the Sūktiratnahāra, possibly another version of the same work. (Cf. L. Sternbach, *Sāyaṇa's Subhāṣita-ratnahāra and Sūryapaṇḍita's Subhāṣita-ratnahāra* in *Journal of the Gaṅgānātha Jha Kendriya Sanskrit Vidyāpeeṭha* 27 : pp. 167-263).

Nos. 47, 56, 66, 104, 111, 136, 140, 153, 164, 190, 194, 211, 222, 242, 245, 250,251, 253, 254, 256, 275, 293, 322, 348, 354, 359, 366, 376, 404, 428, 459, 468, 473, 483, 491, 518, 521, 572, 575, 589, 590, 624, 625, 634, 683, 684-85, 691, 693, 705, 754, 761, 763, 807, 821, 834, 843, 846, 880, 971, 1036, 1057, 1069, 1081, 1177, 1239, 1261, 1266, 1306, 1310, 1314, 1317, 1319, 1335, 1346, 1349, 1363, 1425, 1437, 1455, 1490, 1493, 1495, 1524, 1606, 1611, 1618, 1657, 1697, 1717, 1719, 1735, 1749, 1757, 1758, 1805.

Subhāṣita-sudhā-ratna bhāṇḍāgāra, a modern *subhāṣita-saṁgraha*, by Pt. Śivadatta Kaviratna.

Nos. 2, 3, 5, 21, 25, 28, 35, 44, 46, 47, 62, 63, 73, 82, 85, 87, 88, 96, 101, 103, 107, 108, 109, 111, 113, 114, 118, 133, 135, 138, 139, 141, 158, 160, 161, 163, 164, 165, 176, 179, 180, 182, 185, 186, 187, 189, 197, 209, 211, 226, 229, 230, 232, 240, 242, 246, 249, 251, 252, 255, 266, 268, 272, 273, 274, 275, 277, 282, 286, 291, 292, 297, 305, 307, 313, 315, 316, 319, 320, 322, 330, 332, 337, 340, 341, 343, 344, 345, 348, 350, 353, 354, 365, 367, 370, 372, 376, 378, 381, 383, 385, 389, 390, 395, 398, 406, 413, 423, 428, 431, 436, 448, 449, 463, 467, 473, 475, 478, 489, 490, 514, 517, 518, 519, 520, 524, 527, 532, 538, 553, 559,

1095, 1100, 1216, 1220, 1258, 1269, 1286, 1332, (1348), 1350, 1367, 1380, 1404, 1431, 1527, 1683, 1690, 1759.

Subhāṣitāvalī, see Vallabhadeva.

Suvarṇadāna, mentioned as source in SRHt. No information.

No. 204 (SRHt).

SUVARṆADEVA, mentioned as source in SRHt. No information.

No. 846 (SRHt).

Suvarṇānyokta, mentioned as source in Any. No information.

No. 197 (Any).

Suvṛttatilaka, see Kṣemendra.

Nos. 316, 363, 444, 473, 712, 775.

Sūktāvalī (= *Śrī-Sūktāvalī*), one of the least known *subhāṣita-saṁgraha-s* (Anonymous). Edited by Dr. E. Bartoli. Very often corrupt. Date unknown. (Cf. Introduction to SuB; P.-E. Pavollini, *Collana di belle sentenze* in *Giornale della Società Italiana*; 20.1-16; SSTCS 12-3).

Nos. 184, 435, 854, 1043, 1206, 1380, 1443, 1550.

Sūkti-karṇāmṛta (= *Sadukti-karṇāmṛta*), see Śrīdharadāsa.

Sūktimuktāvalī of Bhagadatta Jalhaṇa, see Jalhaṇa.

Nos. 4, 17, 62, 63, 65, 91, 97, 105, 116, 129, 131, 132, 133, 161, 178, 187, 235, 239, 245, 257, 276, 295, 304, 305, 312, 320, 326, 328, 332, 350, 365, 382, 387, 390, 425, 432, 498, 524, 528, 611, 619, 643, 648, 661, 689, 691, 694, 717, 725, 739, 757, 799, 804, 847, 982, 997, 1020, 1033, 1059, 1096, 1109, 1111, 1152, 1159, 1163, 1167, 1168, 1172, 1179, 1198, 1287, 1298, 1349, 1351, 1383, 1425, 1465, 1473, 1500, 1521, 1523, 1548, 1566, 1567, 1579, 1581, 1583, 1585, 1600, 1616, 1626, 1657, 1664, 1672, 1674, 1738, 1780, 1811, 1830, 1848, 1862.

Sūktimuktāvalī of Somaprabha. A *subhāṣita-saṁgraha* containing 99 verses.

No. 808.

Sūktimuktāvalī (= *Hariharasubhāṣita*), of Harihara, son of Lakṣmī and Rāghava. A *subhāṣita-saṁgraha* of the 17th century. Ed. by R. Jhā. Also published in KM 86.

Nos. 16, 29, 288, 374, 375, 584, 662, 674, 692, 707, 1098, 1170, 1352, 1370, 1497, 1504, 1513, 1595, 1695, 1698, 1741, 1856, 1864.

Sūktiratnahāra, attributed to Sūrya Kaliṅgarāja. A south-Indian *subhāṣita-saṁgraha*; quotes many verses not found in other *subhāṣita-saṁgraha-s*, e. g., of Kauṭilya. (Middle of the 14 th century). (Cf. V. Raghavan in Journal of Oriental Research 13. 293-306; SSTCS 8-10; L. Sternbach *op.cit.* (in Subhāṣita-sudhā-nidhi) and in ABORI 53. 127-160).

Nos. 25, 51, 56, 66, 78, 86, 111, 136, 138, 153, 190, 194, 204, 205, 210, 211, 219, 222, 245, 250, 253, 254, 275, 348, 354, 357, 359, 364, 376, 404, 413, 422,

Skanda-purāṇa, a *Mahā-purāṇa* in seven *khaṇḍa-s*, of which some contain *smṛti*-chapters, some parts of the Skanda-purāṇa could not be composed earlier than 1300 A.D. (Cf. R.C. Hazra's Purāṇic Records on Hindu Rites and Customs: pp. 157-166).

Nos. 402, 1116, 1654.

SKANDASKĀRA ŚAṀKARA, poet. No information. (Cf. VS 126, CC_1 743).

No. 1222 (VS).

Sphuṭaśloka, mentioned very often as source for SRK verses. No information.

Nos. 164, 169, 176, 183, 246, 864, 1060, 1062, 1136, 1177, 1183, 1197, 1433, 1443, 1446, 1490, 1527, 1549, 1652, 1678, 1779, 1786, 1868.

Smṛticintāmaṇi, a *nibandha* from the second half of the 15th century by Gaṅgādhara in MS form, as quoted in Dharmakośa.

No. 511.

Smṛtimuktāphala, popular *nibandha* of Vaidyanātha Dikṣita, probably compiled after 1686 A.D. (Cf. CC_1 747). (Cf. P.K. Gode in Mīmāṁsā-Prakāśa 3. 39-42).

No. 556.

Svapna-Vāsavadattā, see Bhāsa.

She-rab dong-bu (= *Nītiśāstra-Prajñā-daṇḍa*), a collection of maxims in Tibetan found in the Tanjur and ascribed to Nāgārjuna (Klu-sgrub or Lutrub). Probably a metrical translation in Tibetan of a Sanskrit work from the 11th century. (Cf. B.C. Campbell in his Introduction to ShD (T); L. Sternbach, The Spreading of Cāṇakya's Aphorisms over Greater India : paras 15-21).

No. 108, 1443.

HAṀSAVIJAYA GAṆI, author of Anyoktimuktāvalī (KM 88), probably written in 1679. (Cf. Guérinot, JA 1909, s. 10+14 : p. 47 sqq.).

No. 1106.

Haṁsasandeśa, see Veṅkaṭanātha.

No. 310.

HANŪMAT, according to legend author of the drama Hanūmannāṭaka or Mahānāṭaka which was lost, but at time of king Bhoja of Dhārā restored, after the sea cost up some of stone tablets containing portions of the drāma. The restoration is a clear plagiarism from several poets whose verses, fitted the story (Kālidāsa, Bhavabhūti, Rājaśekhara, Vasukalpa, Dhīranāga, etc. (Cf. SkV CIV, Skm (POS) 136-7, Skm (B) 28, PG 230-40, PV 93, AP 99, CC_1 438, 753, CC_2 100, CC_3 93). (Cf. A. Esteller, Die älteste Rezension des Mahānāṭakam, AKM 21. 7; S. K. De, The Problem of the Mahān° in HQ (1931) : p. 533 sqq.).

No. 691 (JS, but not found in Hnūmannāṭaka).

Hanūmannāṭaka, see Hanūmat.

See also Mahānāṭaka.

HARI (=BHAṬṬA HARI), poet. No information. The name occurs very

Hitopadeśa, a collection of fables ascribed to Nārāyaṇa. (Cf. AOS 44).

Nos. 47, 67, 68, 290, 348, 378, 389, 403, 413 (SR ; but also a. BhŚ), 418, 482, 468, 508, 511, 545, 556, 615, 639, 661, 693, 836 (SR), 851, 1097, 1141 (SR), 1304, 1361, 1366, 1417, 1443, 1527, 1532, 1543, 1547, 1630, 1762 (SR), 1765, 1768, 1822.

HIMBOKA (HIṄGOKA), see Bimboka.

Hṛdayaṁgama, a commentary on KāD, by an anonymous author.

No 316.

HEMACANDRA (=HEMĀCĀRYA), a Jain, prolific writer in different branches of study ; son of Cāca (or Cāciga) and Pāhinī. Patronised by king Jayasiṁha and afterwards Kumārapāla. Author of Yogaśāstra, Triṣaṣṭiśatakāpuruṣacarita with the Pariśiṣṭaparvan, Jaina Rāmāyaṇa, the Rāmacarita, Kumārapāla-carita and other works. He was also a grammarian and wrote the Siddhahemacandra, the Abhidhānacintāmaṇi, Nighaṇṭuśeṣa, Anekārthasaṁgraha, a work on poetics Kavyānuśāsana, on metrics Chandonuśāsana, on logic Pramāṇamīmāṁsā, politics Laghvarhannīti-śāstra, etc. Flourished between 1145-1172 A.D. (Cf. VS 139, CC_1 768). (Cf. G. Bühler, Über das Leben des Jaina Mönches Hemacandra, transl. by M. Patel, JSS).

II. INDEX

OF

SANSKRIT METRES

The following metres, other than *śloka-s*, were used in the verses quoted in this volume; the metres in groups A and B are quoted according to the number of syllables to the quarter. Referential numbers to the non-metrical verses are given in *italics*.

A. AKṢARACCHANDAS (Sama)

a. 11 syllables to a quarter

Indravajrā

— — ᴗ/— — ᴗ/ᴗ —ᴗ/ — —

Nos. 301, *331*, 423, 673, 978, 1021, *1175*, 1602, 1628, 1725, 1727, 1787, 1801, 1847, 1852. Total : 15.

Upajāti (Indravajrā and Upendravajrā)

ᴗ —ᴗ/ — —ᴗ/ᴗ — ᴗ/— —

Nos. 9, 12, 27, 61, 125, 160, 296, 300, 330, 336, 384, 386, 387, 391, 406, 410, 417, 493, 494, 524, 619, 627, 631, 632, 651, 652, 653, 669, 670, 671, 672, 678, 680, 693, 718, 783, 786, 794, 795, 801, 802, 803, 804, 809, 820, 845, 970, 998, 1118, 1151, 1157, 1181, 1182, 1192, 1213, 1216, 1217, 1220, 1225, 1227, 1241, *1259*, 1320, 1322, 1328, 1334, 1345, 1369, 1422, 1523, 1538, 1545, 1546, 1553, 1555, 1563, 1566, 1569, 1570, 1592, 1627, 1629, 1677, 1679, 1680, *1692*, 1726, 1733, 1748, 1751, 1790, 1791, 1806, 1833, 1839, 1844, 1866. Total : 97.

Upendravajrā

ᴗ— ᴗ/— —ᴗ/ᴗ—ᴗ/ — —

Nos. 117, 347, 400, 790, 829, 1185, 1187, 1257, 1565. Total : 9.

Rathoddhatā

— ᴗ—/ᴗᴗᴗ/— ᴗ —/ᴗ —

Nos. 1, 4, 6, 132, 274, 314, 316, 465, 473, 712, 713, 863, 865, 866, 1612, 1619, 1687, 1741, 1745, 1763, 1766, 1770. Total : 22.

Śālinī

— — —/— —ᴗ/— —ᴗ/— —

(Caesura after the fourth syllable).

Nos. 1624, 1652, 1863. Total : 3.

Svāgatā

—ᴗ—/ᴗᴗᴗ/— ᴗᴗ/— —

Nos. 215, 226, 862, 1663, 1743, 1746, 1775. Total : 7.

b. 12 syllables to a quarter

Upajāti (Vaṁśasthā and Indravaṁśā)

ᴗ—ᴗ/— —ᴗ/ᴗ—ᴗ/—ᴗ—/

Nos. 23, 176, 214, 581, 582. Total : 5.

Drutavilambita (or Hariṇapluta)

⏑⏑⏑/ —⏑⏑/ —⏑⏑/ —⏑—

Nos. 19, 248, 515, 541, 617, 1040, 1114, 1291, 1439, 1447, 1477, 1080, 1487, 1489, 1508. Total : 15.

Pramitākṣarā

⏑⏑—/⏑—⏑/⏑⏑—/⏑⏑ —

Nos. 765, 777, 1427, 1464, 1500, 1506. Total : 6.

Bhujaṅgaprayāta (or Aprameyā)

⏑— —/⏑— —/⏑— —/⏑— —

Nos. 15, 381, 815, 1341, 1516. Total : 5.

Sragviṇī (or Padminī)

—⏑—/—⏑—/—⏑—/—⏑—/

No. 278. Total : 1

Vaṁśasthā

⏑—⏑/— —⏑/⏑—⏑/—⏑—/

Nos. 52, 54, 65, 191, 342, 356, 382, 383, 394, 639, 754, *762*, 779, 780, 805, 814, 849, 1087, 1090, 1117, 1120, 1138, 1142, 1146, 1195, 1211, 1224, 1226, 1275, 1302, 1312, 1313, 1335, 1412, 1415, 1441, 1551, 1552, 1559, 1568. Total : 40.

c. 13 syllables to a quarter

Kalahaṁsa (or *Prabodhitā*)

⏑⏑—/⏑—⏑/⏑⏑—/⏑⏑—/—

No 587. Total : 1.

Praharṣiṇī

— — —/⏑⏑⏑/⏑—⏑/—⏑—/—

(Caesura after the third syllable).

Nos. 730, 1815. Total : 2.

Mañjubhāṣiṇī

⏑⏑—/⏑—⏑/⏑⏑—/⏑—⏑/—

(Caesura after fifth syllable).

No. 1098. Total : 1.

Rucirā

⏑—⏑/—⏑⏑/⏑⏑—/⏑—⏑/—

(Caesura after the fourth syllable)

No. 800. Total : 1.

d. 14 syllables to a quarter

Pramadā (or Kurarīrutā)

⏑⏑⏑/⏑—⏑/—⏑⏑/⏑—⏑/⏑—

No. 1201. Total : 1.

Vasantatilakā (or Uddharṣiṇī or Siṁhonnatā)

— —⏑/—⏑⏑/⏑—⏑/⏑—⏑/— —

Nos. 129, 150, 151, 157, 235, 293, 297, 304, 308, 312, 360, 362, 363, 364, 366, 657, 659, 663, 677, 679, 682, 694, 695, 700, 702, 703, 705, 708, 719, 720, 723, 726, 732, 860, 869 to 965, 967, 968, 969, 971, 972, 973, 974, 975, 976, 977, 980, 981, 985, 986, 987, 988, 989, 990, 996, 1002, 1160, 1173, 1543, 1596, 1597, 1598, 1601, 1621, 1623, 1626, 1634, 1635, 1651, 1656, 1678, 1693, 1697, 1750, 1785, 1786, 1794, 1795, 1808, 1812, 1823, 1824, 1830, 1845, 1848, 1851, 1853, 1865. Total : 182.

Śarabhā

— — —/—⏑⏑/⏑⏑⏑/— —⏑/— —

No. 242. Total : 1.

e. 15 syllables to a quarter

Mālinī (or Nandimukhī)

⏑⏑⏑/⏑⏑⏑/— — —/⏑— —/⏑— —

(Caesura after the eighth syllable).

Nos. 96, 188, 374, 375, 488, 526, 539, 585, 592, 637, 640, 739, 745, 749, 750, 775, 817, 1094, 1099, 1100, 1103, 1111, 1279, 1391, 1408, 1442, 1445, 1451, 1459, 1460, 1462, 1468, 1479, 1509, 1510, 1529. Total : 36.

f. 16 syllables to a quarter

Pañcacāmara

υ—υ/—υ—/υ—υ/—υ—/υ—υ/—

No. 1077. Total : 1.

g. 17 syllables to a quarter

Narkuṭa (*or Nardaṭaka*)

υυυ/υ—υ/—υυ/υ—υ/υ—υ/υ—

No. 1434. Total : 1.

Pṛthvī (*or Vilambitagati*)

υ—υ/υυ—/υ—υ/υυ—/υ— —/υ—

Nos. 46, 349, 475, 518, 791, 1126, 1183, 1193, 1208, 1337, 1435, 1531, 1539, 1540, 1556. Total : 15.

Mandākrānta (*or Śrīdharā*)

— — —/—υυ/υυυ/— —υ/— —υ/— —

(Caesurae after the fourth and tenth syllables).

Nos. 220, 232, 288, 310, 332, 333, 339, 458, 717, 722, 1007, 1011, 1149, 1159, 1170, 1632, 1658, 1660, 1705. Total : 19.

Śikhariṇī

υ— —/— — —/υυυ/υυ—/—υυ/υ—

(Caesura after the sixth syllable).

Nos. 38, 39, 48, 60, 89, 90, 116, 175, 185, 350, 388, 395, 397, 516, 529, 531, 532, 583, 630, 796, 808, 824, 847, 853, 1027, 1031, 1089, 1115, 1134, 1209, 1221, 1223, 1255, 1273, 1274, 1298, 1299, 1311, 1316, 1324, 1338, 1344, 1349, 1350, 1358, 1373, 1383, 1396, 1419, 1450, 1465. Total : 51.

Hariṇī (*or Vṛṣabhaceṣṭita*)

υυυ/υυ—/— — —/—υ—/υυ—/υ—

(Caesurae after the sixth and tenth syllables).

Nos. 20, 34, 91, 166, 373, 489, 776, 1051, 1052, 1053, 1203, 1235, 1271, 1458, 1466, 1485, 1521, 1528.

Total : 18.

h. 19 syllables to a quarter

Śārdūlavikrīḍita

— — —/υυ—/υ—υ/υυ—/— —υ/— —υ/—

(Caesura after the twelfth syllable).

Nos. 10, 11, 128, 131, 133, 154, 155, 227, 229, 231, 233, 234, 239, 243, 245, 246, 251, 258, 267, 268, 273, 287, 291, 298, 299, 305, 307, 319, 320, 326, 328, 334, 337, 365, 367, 416, 430, 431, 444, 445, 447, 448, 449, 463, 647, 648, 650, 662, 667, 689, 690, 691, 696, 699, 709, 716, 724, 725, 727, 728, 729, 734, 735, 867, 868, 979, 982, 991, 992, 993, 994, 995, 997, 1005, 1008, 1010, 1016, 1020, 1022, 1148, 1153, 1163, 1167, 1168, 1169, 1171, 1172, 1584, 1585, 1586, 1589, 1609, 1639, 1640, 1645, 1646, 1647, 1664, 1672, 1673, 1674, 1675, 1703, 1736, 1740, 1752, 1779, 1793, 1803, 1809, 1810, 1811, 1813, 1814, 1816, 1819, 1820, 1821, 1835, 1840, 1842, 1850, 1856, 1857, 1859, 1860, 1862, 1870. Total : 128.

i. 21 syllables to a quarter

Sragdharā

– – –/-υ-/-υυ/υ- –/υ- -/υ- –

(Caesurae after the 7th and 14th syllables).

Nos. 156, 230, 257, 286, 309, 322, 903, 1009, 1156, 1178, 1588, 1600, 1655, 1676, 1702, 1707, 1738, 1784, 1787, 1861. Total : 20.

B. AKṢARACCHANDAS (Ardhasama)

Aupacchandasika

First and third *pāda-s* : 11 syllables

υυ –/υυ—/υ—υ/— —

Second and fourth *pāda-s* :

12 syllables

υυ—/—υυ/— υ—/υ— —

Nos. 21, 113, 346, 477, 514, 519, 746, 752, 759, 813, 1056, 1058, 1060, 1062, 1105, 1106, 1135, 1395, 1481, 1482, 1575. Total : 21.

Puṣpitāgrā

First and third *pāda-s* : 12 syllables

υυυ/υυυ/—υ—/υ— —

Second and fourth *pāda-s* :

13 syllables

υυυ/υ—υ/υ—υ/—υ—/—

Nos. 17, 33, 748, 757, 760, 1101, 1109, 1137, 1204, 1283, 1392, 1436, 1461, 1467, 1486. Total : 15.

Viyoginī

First and third *pāda-s* : 10 syllables

υυ—/υυ—/υ –υ/—

Second and fourth *pāda-s* :

11 syllables

υυ—/—υυ/υ—υ/υ—

Nos. 82, 94, 162, 352, 354, 491, 577, 768, 769, 770, 772, 1047, 1050, 1246, 1248, 1251, 1390, 1394, 1409, 1429, 1471, 1483. Total : 22.

C. AKṢARACCHANDAS (Viṣama)

Udgatā

First *pāda* : 10 syllables

υυ—/υ—υ/υυ—/υ

Second *pāda* : 10 syllables

υυυ/υυ –/υ—υ/—

Third *pāda* : 11 syllables

—υυ/υυυ/υ—υ/υ—

Fourth *pāda* : 13 syllables

υυ—/υ—υ/υυ—/υ—υ/—

No. 773. Total : 1.

D. MĀTRĀCCHANDAS

Āryā

First and third *padas-s* : 3 feet (12 *mātrā-s*)

Second *pāda* : 4½ feet (18 *mātrā-s*)

Fourth *pāda* : 2 feet+a short syllable +1½ feet (15 *mātrā*-s)

(feet could be : υυυυ, or — —, or —υυ, or υυ—, or υ—υ),

Nos. 3, 16, 18, 28, 30, 32, 93, 95, 112, 114, 130, 139, 165, 167, 187, 189, 240, 241, 244, 249, 252, 253, 256, 262, 263, 275, 283, 295, 313, 329, 344, 353, 355, 369, 372, 413, 414, 420, 422, 426, 433, 437, 456, 466, 471, 498, *525*, 527, *528*, 538, 540, 544, 546, 566, 571, 573, 574, 575, 579, 588, 589, 594, 609, 611, 623, 624, 626, 642, 692, *707*, 715, 733, 753, 816, 868, 983, 1033, 1048, 1054, 1057, 1059, 1107, *1108*, 1110, *1112*, 1147, 1164, 1166, 1200, 1202, *1206*, 1231, 1244, 1250, 1272, 1280, 1281, 1284, 1287, 1410, 1411, 1425, 1428, 1430, 1443. 1444, 1446, 1463, 1469, 1478, 1488, 1492, 1494, 1496, 1501, 1511, 1513, 1520, 1576, 1582, 1622, 1625, 1637, 1644, 1650, 1671, 1689, 1732, 1747, *1780*), 1781, 1783, 1838, 1841. Total : 133.

Udgīti

First and third *pāda* : 12 *mātra-s*

Second *pada* : 15 *matra-s*

Fourth *pada* : 18 *matra-s*

Nos. 584, 603 616, 1249, 1695.

Total : 5.

Upagītī

First and third *pāda-s* : 12 *mātra-s*

Second and fourth *pāda-s* : 15 *mātrā-s*

Nos. 338, 370, 450, 464, 467, 474, 484, 966, 1075, 1268, 1698, 1873. Total : 12.

Gīti-ārya

First and third *pāda-s* : 12 *mātrā-s*

Second and fourth *pāda-s* : 18 *mātrā-s*

Nos. 13, 168, 186, 272, 292, 351, 509, 537, 572, 576, 580, 596, 597, 610, 612, 743, 1012, 1061, 1063, 1136, 1158, 1278, 1282, 1389, 1433, 1490, *1497*, 1502, 1580, 1659, 1780[1], 1796, 1807, 1864. Total : 34.

1. In other sources *Āryā*-metre.

Mātrāsamaka

16 syllables (several varieties ; rymed moric verse).

No. 266. Total : 1.

E. IRREGULAR

Nos. 122, 194, 492, 1125, 1129, 1130, 1131, 1132. Total : 8. See also numbers given above in italics.

III. SUBJECT INDEX

D

E

M

Q

R

S

T

X, Y, Z

ADDENDA AND CORRIGENDA[1]

Page			
xv	line 8	*read* :	AnyŚat *instead of* Anyśat.
xvi	,, 28	*read* :	Bālambhaṭṭi *instead of* Bālambhāṭṭ.
xviii after	,, 18	*add* :	BPC Bhāvadeva Sūri's Pārśvanātha-caritra, Benares, *Vīrasaṁvat* 2048 (A.D. 1912).
xxvi	,, 15	*read* :	Dampatiś(ikṣānāmaka).
xxxix after line 30 and xl after line 3 *add indented*			"MK (D). Mādhavānala-kathā by Damodara, GOS 93 ; pp. 443-509" and "MK (K). Mādhavānala-kāmakandalā-caupāi GOS 93 ; pp. 381-442."
xl after	line 14	*add* :	Moh (KSG) Moh in KSG I. 352-7.
xlvi	,, 14	*read* :	Kosegarten.
xlix	,, 3	*read* :	Chaudhuri, Prācyavāṇī-Mandira-Saṁskṛta-granthamālā 2.
xlix	,, 17	*read* :	RS ; RŚ Rudraṭa's Śṛṅgāratilaka (RŚ) ed. with ... ...
l	,, 5-6	*delete* :	) and)
li	,, 13	*read* :	Saśā.
li	,, 27-8	*read* :	Rijksuniversiteit te Gent. Werken uitgegeven door...
liv	,, 7	*read* :	MS. BORI 1423 of 1887-91.
lvi	,, 18	*read* :	Subhāṣita-saṁgraha-s.
lxii	,, 19	*read* :	De l'origine.
liv	,, 11	*read* :	Zeitschrift der Deutschen ...
lxvi	fn. 2	*read* :	2. 181. 6 *instead of* 286.
lxxvi	fn. 5, line 8	*read* :	A. Weber's *instead of* A. WEBER.
lxxvii	fn. 7, line 2	*read* :	300-10 *instead of* 300.10.
lxxix	line 16	*read* :	conterminous.
lxxxiv	fn. 1, lines 2-3		beginning with the words : Cf. L. Sternbach *transfer* at the end of fn. 2.

1. The length of the ADDENDA AND CORRIGENDA is mainly due to the additional material inserted in the text of the *subhāṣita-s* after the printing of this part of the volume was completed some two years ago (see PREFACE, p. viii).

Page

lxxxvi fn. 2, line 8 *read* : Warszawa 1974.

lxxxvii line 10 *read* : The work is of South Indian Origin.

lxxxviii fn. 3, line 1 *read* : *Indian Culture* 12. 3 ; 130-9. Cf. S. Ch.

lxxxviii fn. 5, line 2 *read* : *Indian Culture* 2. 2 ; 382-3.

xciv line 18 *read* : the shorter version is completely preserved.

xciv fn. 1 *read* : Cf. Guérinot in JA. 10 t. 14 ; pp. 47 ff. No. 1106.

c lines 10-11 *read* : S. V e ṅ k a ṭ ā d h v a r i n.

ciii line 14 *read* : Sindūraprakara.

cv line 21 *read* : of stray verses written on 30 pages.

cxii fn. 4, line 7 *read* : met with in Sanskrit literature.

cxvii line 4 *read* : rogues ;

cxvii fn. 6, line 1 *read* : Bareau *instead of* Barreau.

cxx line 1 *read* : P a n t' s *instead of* P a r t' s.

cxxxiii „ 11 *read* : Saduktikarṇāmṛta.

cxxix lines 19-20 *delete* : *Taittirīya-brāhmaṇa* 2. 5. 83.

cxxix line 24 *read* : 3.312.3 *instead of* 32.12-3.

cxxx fn. 1, line 7 *read* : *Māra und*

cxxxi line 17 *read* : composed of some well-known

cxxxix line 5 *read* : Tshigs-su-bcad-paḥi.

cxxxix fn. 2, line 6 *read* : XLIII ; pp. 115-158.

cxlii, cxliii and cxliv *read* : E. Bosson *instead of* : E. Bossom.

cxlvi fn. 1, line 3 *read* : *textes bouddhiques du Tibet et du* ...

cxlvii fn. (fn. 4 from p. cxlvi) line 2 *read* : 135. 258-269 *instead of* in print.

cxlviii line 7 *read* : Lokasāra.

clvi „ 14 *read* : (*Poésie*).

clvi fn. 4, line 2 *read* : *conservés* ... *par* Chao ...

clvi line 8 *read* : 361 (or over ... *instead of* : 332 (or

clviii fn. 2, line 2 *add* at the end : and op. cit. p. clvii fn. 7.

clxi line 11 *read* : Udyoga- and Bhīṣma-*parvans*.

Page	*Verse*	
4	19	column 2 lines 3-4 *read* : wives/impatience with good men and kinsmen alike ; / all are in the nature of

Page	Verse	
5	27	(*c*) *read* : (°वेशं ; °वेषं ;
6	32	column 2 lines 7-10 *read* : and others/he sees his own vice in his neighbour's heart. / Though they upon the bank are motionless, / a man aboard a river boat supposes, / that it is they who
7	39	(आ) *add* : SH 1908.
8	40	(आ) *add* : SSB 315.32.
9	47	(आ) *add* : SSSN 243.2.
		(*a*) *add* at the end : °पा° °जा° tr. SSSN.
		(*b*) *read* : आघ्राणां HP, Prab, SSSN.
9	49	(अ) *add* : Bhaviṣya-purāṇa 1.7.51.
		(*a*) कामादृते क्रियाकारी Bhaviṣya.
		(*c*) कश्चिद् Bhaviṣya.
	50	(अ) *add* : R (Bar) 5.20.38 *id/ef.*
	51	(इ) should *read* : MBh (Ju) p. 238 *mn/op.* Also *delete* : (*c*) and *insert* text in (*b*).
10	54	(*b*) line 3 *read* : SSB *instead of* : SBS.
	56	(आ) *add* : SSSN 70.1 ;
11	61	(आ) *read* : Subh 12.
		(*d*) *read* : ताडितम् .
	62•3	(अ) *read* : JS *instead of* : IS and *add* : SH 448 (No. 62 only).
		(*e*) *read* : JS *instead of* : IS.
12	66	*add* : (अ) MBh (Bh) 12.81.11 ; in (आ) SSSN 108.8 and (*d*) इच्छते तस्य जीवति MBh.
	69	(translation line 5) *read* : splendid *instead of* : sweet.
	70	*read* : 70**
14	78	*add* at the end of (आ) and (*a*) : SSSN 90.2.
	82	fn. 1, line 4 *read* : =Amaṅgalakara.
	83	(अ) *read* : R (Bar) 3.36.22.

Page	*Verse*	
16	92	*add* at the end of (आ) and (*a*) : SH 827 and in (*d*) after IS : निर्दयं चैव SH ; in (*a*) *correct* SV to VS.
17	100	(अ) *read* : MBh (C) 12.6536 and 12.9294.
	101	(अ) *read* Cf. No. 2152 *instead of* : 2352.
18	104	(आ) *add* : SSSN 221.6, SH 1593.
	after 105	*add* : अकृत्याग्निजरक्षां see No. 107.
	107	(आ) *add* : SH 1382 ; (*ab*) अकृत्नाग्निरक्षां योदे °वि° SH ; and in (*d*) (at the beginning) : त्यक्त° SH.
	108	(आ) *add* at the end : SH 1049 ; cf. No. 1437 and in (*c*) at the end : SH. (In the translation last line) *read* : 'then' *instead of* : 'the'.
	109	(अ) *read* : Pts. 4.118 *instead of* : 4.188.
19	111	(अ) *read* : (GN) *instead of* : (DN) and in (आ) *add* : SSSN 143.16.
	113	*read* : 113*; and in (आ) and (*b*) *add* at the end : SH 107.
20	120	(इ) and (*b*) *read* : Tantri (OJ) *instead of* : Tantri (OS).
21	123	*add* : (आ) SH 718 ; (अ) अश्नोषः स° च SH ; (*c*) and (*d*) after MBh (Bh) *add* : SH.
	127	(अ) *read* : MBh (C) 5.1518-9 *instead of* : MBh (C) 1518-9. (in translation line 3) *delete* : "and".
22	130	(in translation line 3) *read* : 'fly' *instead of* ; 'flee'.
	132	(आ) *read* : Skm (POS) 2.119.4.
23	136	*add* at the end of (आ) and (*a*) : SSSN 66. 2 ; in (*b*) after (see *a*) *add* : SSSN and in line 3 read : sथ (हि).
	137	(अ) *read* : Araṇyakāṇḍa 980* and in (*a*) अक्षमो IS *instead of* : अक्षयो R (G).
	138	(आ) *add* : and SSSN 160.3 (a. Vallabhadeva).
24	140	(आ) *add* : SSSN 92.21.
	144	*read* : 144 *instead of* : 144**.
25	149	(अ) *read* : CR 4.20 *instead of* : CPr.
	153	(आ) *add* : SSSN 97.3.

Page	*Verse*	
26	156	*read* : 156*.
	159	*read* : 159**.
27	164	(श्रा) *add* : SSSN 1.2.
	165	(श्र) *read* : ĀrS 2.47.
30	182	*delete* : Ava 388 from (श्र) and *insert* it in (श्रा).
	185	(श्रा) *add* : SH 2033 ; in (*a*) *add* : श्रगारे सर्वस्मिनरिश° SH and *add* : (*b*) श्रपिसकलवातायनतले° SH. (*c*) °घिशिरगृहे शिरो राहुनिकरं SH.
31	190	*add* : (श्र) MBh [MBh (Bh) 12.57.34, MBh (R) 12.57.34, MBh (C) 12. 2080] in (श्रा) *add* : SSSN 50.2 ; *add* : (*c*) °वेत्तार: MBh.
	192	(श्र) *read* : VCsr 15.4 (Cf. No. 217 and MBh (R) 13.26.42).
32	194	(श्रा) *add* : SSSN 134.9.
	195	*add* : (श्र) KR 2. 27. 11 and in (श्रा) at the end : and घृतकुम्भ° ; *add* : (*cd*) तेन नारद नारीणां संसर्गं परिवर्जयेत् KR.
	196	*add* at the end of (श्र) : and घृतकुम्भ°.
	198	(श्र) *read* : Mn 8.350 *bis* (Mandlik's ed.), Vās 3.16, Cr 5 (CSr II. 14, CRr VIII. 46, CPS 233.35, CKl 44). (श्रा) *add* : Mitākṣarā *ad* Y 2.21, Sarvajñanārāyaṇa, Rāghavānanda, Govindarāja and Rāmacandra *ad* Mn 8. 350, Daṇḍaviveka 234, Smṛticandrikā 315, Madanaratna 128, Vivādatāṇḍava 491, Vyavahārārthasamuccaya 147, Sarasvatīvilāsa 153, Manvarthacandrikā, Vyavahāraprakāśa 14.
33	200	(श्र) lines 1-5 *read* : Cr. 66 [(CV XIV. 12... (partly illegible)].
	203	(श्र) *delete* : "Cf. Nos. 213, 250".
34	210	(श्रा) *read* : IS 70 *instead of* : TS 70.
35	211	(श्रा) *add* : SH 1552.
37	221	(श्र) *add* : MBh (Bh)[1] App. 1.81.38-9 and *add* : (*c*) लोकं प्रस्थाप° (°क्षल or स्नाप)° यित्वा च MBh (Bh).
	222	(श्र) *read* : (श्रा) and *add* : SSSN 182.51; (*a*) *add* : प्रभ्र° SSSN.
	230	(श्रा) *read* : Cf. No. 242 *instead of* : No. 282.

Page	*Verse*	
38	232	(अ) *read* : BhŚ *instead of* : BrŚ.
40	242	(आ) *read* : SSSN 197.89 *instead of* : 1.36.89.
41	245	(आ) *read* : SSSN 211.11 *instead of* : 3.7.11 and in (*b*) *read* : Vik.
42	249	(अ) *add* : KR 2.197.4 (p. 482) ; in (*a*) before "Subh" *add* : KR.
	250	(आ) *read* : SSSN 52.2 *instead of* : 2.4.2.
	251	(आ) *read* : SSSN 228.1 *instead of* : 2.27.1 ; in (*c*) *delete* : SR, RS.
	253	(आ) *read* : SSSN 128.6 *instead of* : 2.90.6.
43	254	(आ) *read* : SSSN 148.11 *instead of* : 2.114.11.
	256	(आ) *read* : SSSN 211.14 *instead of* : 3.27.1 in (*b*) line 2 *read* : (कुसुमिते च SSSN).
44	266	(आ) *read* : SSB *instead of* : SSg.
46	275	(आ) *read* : SSSN 143.21 *instead of* : 2.111.21 and *add* : SH 851 and 47* (a. Bāṇa) ; in (*a*) *read* : SR, SH.
47	283	(*d*) *read* : Vik *instead of* : Vikr.
48	288	*read* : (आ) SMH 9.41 *instead of* : (अ) SMH 9.41.
49	293	(आ) *read* : SSSN 225. 3 *instead of* : 3.23.3 and in (*c*) समं *instead of* : सम.
51	302 and 303	*add* : at the end of (इ) and (अ) respectively : and घृतकुम्भ°.
53	after No. 316	*read* : अङ्गुलीषु *instead of* : अङ्गलीषु.
	318	*add* : at the end of the translation : "(K. Ray's translation)."
54	322	(आ) *read* : SSSN 17.77 *instead of* : 1.4.77.
55	326	(आ) *read* : Skm (POS) 5.1.1).
59	344	(आ) *add* : SH 1823.
	348	(आ) line 3 *delete* : '7669" and *read* : SSSN 42,10 *instead of* : 1.32.10 ; *add* : SH 1053. (*a*) and (*d*) at the end of line 2 *add* : SH.

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60	350	*add* : at the end of (आ), (*a*), (*b*) and (*d*) "SH 517."
61	354	*read* : SSSN 81,74 *instead of* : 2.35.74 ; *add* : (इ) Śit (OJ) 17.
62	359	*read* : in (अ) GP *instead of* : PP and in (आ) SSSN 40. 6 *instead of* : 1.31.6.
	362	*read* : in (*d*) मुखं *instead of* : मुख.
63	366	*read* : SSSN 7.5 *instead of* : 1.4.5.
64	368	*read* : Vi (K) 20.52 *instead of* : Vi (R) 20.52.
	369	(आ) *add* : SH 241.
65	376	translation last line *read* : Ray's *instead of* : Roy's.
	378	in (आ) and (*b*) *add* at the end : SH 1096.
66	385	in (आ) *add* : SH 1313 ; in (*a*), (*b*) and (*d*) after "ŚP" *add* : SH ;
67	389	in (आ) *read* : (a. Kalpataru).
	390	in (अ) *add* : before Cf. No. : "BPC 6.417 ; in (आ) *add* : SH 370 (a. BhŚ) and at the end of line 2 *add* : 373.6 ; in (*b*) *delete* 373.6" and *insert instead* : सुतां SH ; at the end of (*d*) *add* : भावेत् [व°] BPC.
68	395	(आ) *read* : SSB 272.102 (a. BhŚ) *instead of* : SSB 374.214 ; in (a) *delete* "महा°" ... to "*metrum*" and in lines 3,4,5 *delete contra metrum* ; in (*b*) *delete* : "अश्नात् Śānt (var.)."
69	398	(आ) *add* : SH 1544 ; (*b*) and (*d*) after ŚP *add* : SH.
70	402	(आ) *add* : SH 631 ; (*a*) after Y *add* : SH ; (*d*) after SkP, *add* : SH.
	404	(आ) *read* : SSSN 58.6 *instead of* : 56.6.
71	413	(आ) *add* : SH 732 *b*'*ṣ* (a. BhŚ).
72	414	*read* : (आ) *instead of* : (अ) and *add* : Ava 94.
76	444	(*c*) *read* : [°मुक्त°] *instead of* : (°व्युक्त°).
77		before No. 449 *add* : अज्ञानेन तदज्ञानं see ज्ञानेन तु तदज्ञानं.
78	456	(आ) *read* : Vidy *instead of* : Vid and after (आ) *read*. Āryā metre *instead of* : Udgiti-ārya metre.
79	463	*add* : (अ) Mahāviracar. 3.35 and *add* : (a) विधुर्यंगतज्ञानोऽस्य संदेवहृधृद् Ma°.

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80	468	(श्रा) *add*: SH 677.
81	472	(श्रा) *add* : SSB 301.3.
		before No. 474 *delete* : अञ्जलिं शपथं see No. 467.
83	482	(श्र) *add* : MK (MK (S) 88, MK (G) *ad* : 54.57.
	483	(श्र) *should read*: KN (KN (ĀnSS) 13.43, KN (TSS) 13.43, KN (BI) 12.41). In (श्रा) *add* : IS 120 ; at the end of (*a*) *add* : KN (ĀnSS), KN (TSS) ; at the end of (*c*) *add* : मार्जयेत् KN (ĀnSS), KN (TSS) ; at the end of (*d*) *add* : SRHt, SSSN.
	487	(श्रा) *add* at the end : (but does not appear in MBh (Bh)).
90	527	(श्रा) *add* : SH 792 ; (*d*) *add* at the end : शीलानाम् [तृ°] SH (*contra metrum*).
92	535	(श्र) *read* : Śto *instead of* Śtd.
93	539	translation line 4 *read* : widowhood *instead of* wido-hood.
94	546	(श्रा) *add* : SH 1344, SSB 477.324 and in (*d*) *add* : न वायवाग्नि जलं पि° SH.
	548	translation line 3 *read* : Rāghavācārya's.
	550	*add* : (*a*) MBh (MBh (Bh) 13.2.69, MBh (R) 13.2.70, MBh (C) 13.153) and in (श्रा) *read* : (a. Manu but does not appear in the MnJ edition).
	551	in the text (*b*) *read* : शुभम् *instead of* : शमम्.
95	552	(श्र) *read* : (NSP) *instead of* : (NSA).
	556	in (श्र) before MBh (C) *add* : MBh (R) 12.191.12 and *instead of* : MKS *read* : MK (MK (GOS) 155, MK (S) ; in (श्रा) *add* SH 706 ; in (*c*) line 1 *add* after H : MK, and in line 3 after MBh (var.) *add* : SH ; at the end of (*c*) *add* : वत्था [त°] SH.
	557	(श्र) *add* ; MK (S) 128 and *add* : (इ) Ślt (OJ) 77.
96	558	*add* : (श्र) MBh (MBh (Bh) 12.186.9, MBh (R) 12.193.9, MBh (C) 12.7040) ; cf. MBh (Bh) 13.143.13) and *add* : (*cd*) भृत्यै (पूर्वं) / पुरुषस्य प्र° MBh.
	560	in (अ) after 565 *add* : 595 ; in fn. in (*b*) *read* : कौरवाः.

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96	563	(आ) *add* : SH 1187 and *read* No. 560 *instead of* : 550.
98	574	(आ) *read* : "VP 9.15" *instead of* : "VP 9".
	575	(आ) *add* : SH 1188.
101	588	(आ) *read* : SH 760 *instead of* : SH fol. 58a (560) and in (*d*) *delete* : दृष्टिः SSB, SRHt.
	590	(*c*) *add* at the end : SSSN.
	591	(अ) *add* at the end : See No. 2312 (*varia lectio*).
102	599	(अ) *add* : MK (MK (GOS) 26, MK (S) 25, MK (P) 19, MK (G) 45, MK (D) 85).
103	602	(अ) *read* : PM 5.10 *instead of* : 5.00.
106 col. 1, line 15 *read* 619* *intead of* : 419*.		
107	624	(आ) *add* : SH 932 and 125* (a. Kṣemendra) and at the end of (*d*) *add* : स ददाति वित्तलेशमपि SH (*contra metrum*).
110	before 646	*add* : अतो हास्यतरं लोके see No. 5852.
	before 648	*add* : आत्मनाम गुरोर्नाम see No. 4569.
112	661	(आ) *add* : SH 980 and 176* and in (*d*) *add* : वदान्यस्य SH.
117	688	(*a*) *add* at the end : रिनाशाय KR. (*d*) lines 3-4 *read* : PrŚ (C); *instead of* : PrŚ (C) ;
	689	*add* at the end of (आ) IS. 177.
118	694	(आ) *add* : Subhāṣitaratnakaraṇḍakakathā 5.3 and *add* : (*d*) पुण्याधिकाः क्षितिभुजो Subhā°.
120	701	(आ) *add* : SH 1286 and in (*a*) *add* at the end : SH.
	703	(आ) *read* : Sāh *instead of* : Śāh.
121	711	(अ) *read* : (2208*) *instead of* : (2.208*).
122	716	(आ) *add* : SH 1978 (*d* incomplete). in (*b*) *add* as the first entry : वेनायं सखि धिक् SH ; in (*c*) *add* as the first entry : यत्कान्तीय वि° SH.
127	743	(आ) *add* : Ava 132.
129	760	in fn. 1, line 4 *read* : entsteht ein.
130 before No. 762 *insert* : अथ रोगाभिभूतस see तथा रोगभिभूतस.		

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130	before No. 764	*insert* : अथवा जानता धेनुरियं see यदि राज्ञा हृता कर्तुम् and : अथवा विज्ञ: सफल: see तस्योपदेश: सोपल:
	766	*a* in text *read* : अथ वा ; in (a) *read* : R (Bar. 6.23.13*ab*+480*; *add* : (*a*) ऽत्र [वा] R (var.); वंचयते or नश्यते or शपथ न or अथ नश्यति सा प्रज्ञा R (var.); (*b*) सतस्तव (समंतत: or विनश्यत: or वचस्तथा or as above) R.
131	773	*read* : Udgatā metre *instead of* : Udgīti metre.
132	775	(*a*) *read* : °शार्ङ्ग *instead of* : °शार्ङ्ग.
133	787	*read* : 787**
135	799	*read* : SH 338 *instead of* fol. 32a (138).
136	before 804	*read* : अथो नरपति *instead of* : अथो नरपति.
137	809	(अ) *read* : (MS. E) *instead of* : (MSE).
139	823	(अ) *add* : Vyāsa-smṛti 4.24.
	823	(आ) *add* : SH 939 and 132*; *delete* the translation and insert *instead* : I consider a generous man as a miser, for after his death he makes use of his wealth [good deeds] ; however, the miser is generous when leaving (this world), for then he gives away his entire wealth.
142	844	(अ) *delete* : MBh (C)...and *insert instead* : MBh (R) 12.331.8, MBh (C) 12.12519.
	845	*d* in text *read* : भवन्त्यकाले स्व° and in (*d*) the first entry should *read* : भवन्ति काले Cv.
	846	(आ) *read* : SSSN 175.1, SH 974 and 168* and *add* (*b*) चरम° SH 974.
	847	(आ) *add* : Regnaud VI No. 103 (a. Ānandavardhana) (*c*) *read* : Regnaud, *instead of* : Viśvaguṇādarśa.
143	852	(अ) *add* : MBh (MBh (Bh) 13.136.16, MBh (R) 13.152.16, MBh (C) 13.7177 ; *ab* in MBh (Bh) 13.33.16). Cf. Mn. 9.315.
		(आ) *add* : SH 1113 ; in (*d*) *add* after the end : SH ; *add* : (*cd*) लोकानान्यान् सृजेयुश्च लोकपालांश्च कोपिता: MBh.
144	854	In the translation, line 1 *read* : by water ; the

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144	856	(अ) *read* : 559 *instead of* : 560.
146	865	(आ) *add* : SH 1956 ; *add* : (*b*) समागत सति [वि°] SH.
150	886	(आ) line 3 *read* : 178.42, SSB 107.46.
151	892	(*c*) *read* : प्रोत्तुङ्गपीवरकठोरपयोधराढ्यं
161	943	(*b*) *read* : सृष्टगाते *instead of* : सृष्टयाते.
167	971	(आ) *add* : SH 544 Subhāṣita(savaskṛta)Ślokaprārambhaḥ No. 16 ; in (*b*) line 4 after Śts (var.), *add* : SH.
169	982	(*c*) *read* °क्षणम् *instead of* : क्षणय् .
171	992	translation lines 1 and 2 *read* : resort/to pavilions.
173	1000	(*c*) line 3 *read* : कामेषु *instead of* : कयेषु .
174	1006	translation line 6 *read* : grove/my lover.
175	1013	(*d*) line 2 *read* : धर्मः *instead of* : धर्म ;
177	1023	*a* in text *read* : अद्वैधमनसंयुक्तं and in (अ) *read* : MBh (R) 12.298.44.
	1025	*a* in text *read* : अधः कुर्वन् प्रजाः .
178	1032	at the end of (अ) *add* : MK (S) 88 GS.
179	1036	(अ) lines 1-2 *read* : MBh (C) 12.220-1) ... ... +1582*.
	1039	translation line 2 *read* : man. *instead of* : men.
	1042	*transfer* the words ŚKDr *ad* मानः (*a. c*), IS 215 from (अ) to (आ).
182	1055	*c* in text *read* : मूर्ध्नि.
	1056	(आ) *read* : PG *instead of* : PGr.
	1057	(आ) *read* : SH 1592 *instead of* : SHV part II.13 and in (*c*) and (*cd*) *read* : SH *instead of* : SHV.
183	1063	(आ) *read* : PG *instead of* : PGr.
184	1065	*read* : 1065** *instead of* : 1065*.
	1069	(आ) *add* : SSSN 147.22.

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185	1076	*read* : 107.6 *instead of* : 1076*.
186	1079	*a* in text *read* : अधर्मदार्जितं .
	1080	(अ) at the end *add* : Bhaviṣya-purāṇa 1.4.38*cd*-39 *ab* and in (*d*) line 5 *read* : वा न° [वाधि° MBh 12 (var.); वा नि° Bhaviṣya-purāṇa ; यच्छति .
187	1084	*ab* in text *read* : अधर्मोपार्जितैरर्थैर् / यः करोत्यौर्ध्वदेहिकम् ।
	1089	(*b*) *read* : SR *instead of* : ISR.
188 before 1093		*add* : अधार्षतानां see No. 1085.
189	1100	(आ) line 3 *read* : RJ 1420 *instead of* : RS 1420.
190	1105	(आ) line 3 *read* : SH 2007 *instead of* : HS 2007.
192	1117	*c* in text *read* : हृदयं *instead of* : हृदय.
194	1126	(*a*) *read* : चिरमपास्य BhŚ (var.).
	1127	(अ) line 2 *read* : CNSap *instead of* : CNS ap ; (*d*) *read* : समासुमम् Tantri (OJ).
195	1129-32	(*i*) *read* : °पण्यं MBh (C).
196	1140	translation line 2 *read* : look of cruel ...
198	1149	translation lines 2, 3, 4, 5, 6, 7, 8, 9 *add* : "/" after "joys", "dwell", "up", "rites", "joined", "holiness", "bards", "sage" respectively.
199	1153	(*a*) *read* : खड्गस्त्रुड् SSS.
200	1158	translation line 1 *read* : Der auf einem ... and line 9 *read* : Schöne.
	before 1160	*insert* : अध्युवास वनवास° see केलिकाननश°.
201	1168	translation lines 5-6 *read* : ... the cuckoo/from the treetop calls ...
203	1176	(*a*) *read* : देहभृतां MBh (var.)
	1177	(अ) line 1 *add* : CPS 102.56 ; line 2 *read* : Cf. No. 1176.
204 before 1183		*insert* : अनगवीविवंसुधा see No. 275.
	1183	translation in lines 6 and 8 the words "hair fully growing" and "with gray hairs" should be in square-brackets.

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207	before 1204	*insert* : अनद्भुतमिदं लोके see No. 1484.
	1204	(*c*) *read* : IS *instead of* : VC (var.).
208	1207	*a* in text *read* : अनधीत्यार्थशास्त्राणि .
	1210	(अ) (line 1) *read* : 12, 171.56, *instead of* : 12.17.56
209	1215	(*d*) : *read* : कुजन्मा all texts.
	1216	(अ) *add* at the end : and 1546 and *add* in (आ) (*c*) and (*d*) at the end : SSB 509.879.
	after 1216	before see No. 1220 *add* : कवल्पश्च.
210	1217	at the end of (आ) *add* : Cf. No. 7765.
	1218	translation line 6 *read* : (G. Bühler's translation).
	1220	(अ) *read* : Cf. Nos. 1216 and 1546 and in (आ) *read* : *bc/da* ; in *c read* : यम्नर° CV (var.).
212	1232	(अ) line 2 *read* : 6.41.14, R (R) 6.63.14, R (R) 6.63.14) ; in (*d*) line 2 read : °स्यांतरिकृतं.
	1234	(अ) *add* : SH 660. (*a*) line 2 *read* : MBh (var.), ŚP, SS (OJ); परार्थेषु MBh ; in fn. line 3 *read* : SS (OJ) *instead of* : SS (OS). (*d*) line 1 *add* : SH after VS and *instead of* : "IS".
213	1240	(इ) *read* : NŚ (OJ) 4.18.
214	1242	*read* : NŚ 1242** *instead of* : 1242*; (*d*) *read* त्रिद्विमा ŚP.
215	1249	*read* : 1249** *instead of* : 1249*
216	after 1259	*add* : अनर्थकमनायुष्यं see No. 2003.
217	1265	(*b*) *delete* : first line ; from (*d*) line 1 *delete* : मर्तृषु MBh (R).
218	before 1268	*insert* : अनर्थो वर्जने येषां see कृच्छ्राधिग°.
220	1284	(आ) *read* : SSB 505.756.
	1285	(*d*) line 3 *read* : CPN I, Same.
221	1288	(अ) after 5. 36. 43 *delete* and *insert instead* : MBh (R) 5.35.45, MBh (C) 5.1304).
222	1292	and 1294 (अ) *read* MBh (R) *instead of* : MBh (C).
223	1302	(अ) line 1 *read* 97 *instead of* : 79 ; line 2 *read* : PtsK *instead of* : Pts. (आ) *read* : Subh 122 ; (*d*) line 2 *read* : मे [म] Pts.

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223	1303	(अ) *read* : MBh (R) *instead of* : MBh (C).
224	1304	*instead of* : (*a*) *read* : (*d*).
	1306	(इ) and (*a*) *read* : Tantri (OJ) *instead of* : Tantr (OJ); (*c*) line 3 *add* after SRHt, : Tantri (OJ).
225	1308	(आ) *read* : Sskr̥ *instead of* : Skr̥.
	1310	(आ) *read* : SSSN *instead of* : SSN.
	1311	(*b*) line 2 after BhŚ (var.), *add* : VS ; (*d*) line 1 *read* : (but A_{0-2} as above).
226	1316	translation line 5 *read* : the sustainer.
	1318	(अ) line 2 *read* : Prab (B) 5.11.
227	1324	(आ) *read* : SkV 1464.
228	1327	(*d*) *read* : SkP *instead of* : SKP.
before 1329		*add* : अनाभ्यासे विषं शास्त्रं see विषं गोष्ठी दरिद्रस्य.
	1331	(आ) *add* : SH 1203.
230 before 1340		*read* : अनारम्भ मनुष्याणां see No. 1340.
	1340	(अ) and (*a*) *read* : VP *instead of* : PV.
	1341	(*b*) *read* : विना [ऋ°] Ava.
231	1346	(*b*) *read* : असूयक° SSSN. (*d*) *read* : या···ष्टं SRHt,
after 1346		*insert* : अनार्यश्चात्मशीलश्च see कुलीनम° and in next line before "see" *add* : (or °संकाशः).
	1348	translation line 2 *read* : ... undistinctly, who runs.
232	1349	(*b*) line 3 after JS *add* : SkV (var.); (*c*) line 3 after JS ; *read* : इयेते SSSN ; line 5 *read* : ... Amar (var.) ; °नोद्भासितशिखाः Amer (var.) ; SSSN ; नोद्भासर° SkV (var.), Skm (var.) ;
233 after 1355		*insert* : अनाढ्यस्य च कर्ता न see No. 1348.
234	1360	translation line 4 *read* : not desired and is useless ?
before 1366		*insert* : अनाहूतोप्रविष्टो यः see No. 1363.
235	1368	translation line 3 *read* : blessings, too—/why sink.
236	1374	(अ) line 2 *read* : MBh (R) *instead of* : MBh (C) and *add* : 12.330.14. At the end of (अ) *add* : HJ 4.71, HS 4.65,

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236	1374	HM 4.68, HK 4.73, HP 4.72, HN 4.72, HH 111.18-19, HC 149.17-8). (*d*) *add* : as first item : मुच्येत् तत्र न प° H.
	1375	*read* : 1375** *instead of* : 1375.
237	1380	(*b*) first entry : नित्यं ··· *transfer to* (*c*). (*d*) line 2 *read* : but CNI II *instead of* : CNT II. (आ) *add* : SH 1004 and 210* ; *add* : (*d*) °मवनाशा° SH.
238	1385-7	(*g*) *read* : परष्वङ्ग: KK (ĀnSS) ; (*h*) *read* : शवत्या KN (ĀnSS).
239	1393	(*a*) last entry (हितै° etc.) *transfer to* (*b*).
	1394	translation line 4 *read* : by the good ? [*or* : how can ...
	1395	translation line 4 *read* : ... by disregard ; but,
240	1397-9	(आ) line 1 *read* : Nos. 1398-9 : SR 77.3-4 ... ; line 3 *read* : SH 995 and 196* *instead of* : SH 995, 196 ; (*i*) *read* : वोजसि: SH.
	1400	*read* : 1400*.
241	1406	(*a*) *should read* : R (R (Bar.), 5.10.10 *ab*+11 *ab* ; R (B) 5.12.10-1[1], R (R) 5.12.10-1, R (G) 5.15.5, R (L) 5.7.10-1, R (Kumb) 5.12.10).
	1407	(*a*) *should read* : R (R (Bar). 5. 10. 11, R (R) 5. 12. 11, R (B) 5,12,11, R (G) 5.15.5-6, R (L) 5.7.11, R (Kumb) 5.12.10-1). Cf. Nos. 1404-6.
242	1412	(आ) *add* : IS 305 and (इ) *read* : Joh 201.1 *instead of* : Job. 201.1.
	1416	(अ) line 4 *read* : 73.4 and 12.12485), and in (आ) *add* : IS 307.
243	1417	(अ) *read* : H (HJ 1.5...
	1421	(अ) line 1 *read* : MBh (R) *instead of* : MBh (C).
244	1427	(अ) *read* : Āś 4.13.
246	before 1435	*insert* : अनुक्रोशादधर्मं च see क्षमस्या क्षुधा (verse 5).
	1437	(आ) *add* at the end : तर्कोप्रतिष्ठ:
247	1443	(अ) line 2 *read* : Cr. 1150 *instead of* : 150 ; (*b*) line 2 *read* : VP *instead of* : PV and (इ) *read* : ShD (T) 31.

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247	1445	(श्रा) *read*: SH 154 *instead of* : SH 54.
248	1446	(श्रा) *read* : SR 91.41.
249	before 1453	*insert* : श्रनु तेऽस्य पिता राजन् see यव नु ते°
250	1457	translation line 10 *read* : *vṛtti.*
251	1465	(श्रा) line 1 *read* : SkV ; line 2 *read* : (a. Dharmaśoka) ; (*b*) *read* : पदोर्थनामात्मा ; (*c*) line 2 *read* : फिङ्ग्विफिङ्ग्वल् ; (*d*) line 2 *read* : तूद्धवित्तमुर:
252	1470	(श्र) line 1 *read* : lines 205-6.
	1473	*read* : 1473**.
253	1478	(श्रा) *add* : SSB 328.15 ; (*c*) *read* : VC (var.) *instead of* : VO (var.); (*d*) *delete* upto ऽवति° ··
254	1484	translation line 1-2 *read* : world : that
255	1490	(*c*) *read* : शव इव [पु०] SSSN ; (*d*) *read* : [श०श०न०].
256	before 1495	*insert* : श्रनुसुरक्ता ववनरुचि see कुसुमनश°
257	1499	(श्रा) line 2 *read* : Kpr *instead of* : Kpt.
258	1503	fn. line 3 *read* : *der Weiber und Unnutz* ; line 5 *read* : *die sie nicht liebt.*
	before 1504	*insert* : श्रनुराग: प्रति° see तेज: सत्यं बुद्धिर्.
259	1511	translation line 3 *read* : accompaniment.
261	1523A	(श्र) *read* : Viṭavṛtta.
	1524	(श्र) *read* : line 2 : 11.55, MBh (MBh (Bh) 5.40.3, MBh (R)) (इ) *read* : p. 238 *ef* / *gh.*
	1527	(श्र) line 7 *instead of :* MK 125 *read* : MK (MK (GOS) 197, MK (S) 162, MK (P) 125, MK (G) 22. 117, MK (D) 680 ; (*c*) line 1 *read* : निर्गुणत्वमशौचत्वं निर्घृणत्वं H.
262	1531	(*c*) *read* : °विचित्रं AS (var.).
	1532	(श्र) *read* : SR 381.186 (a. KN).
264	1541A	(श्र) line 1 *read* : KN (ĀnSS) 9.53 ; line 2 *read* : PtsK 3.10).
265	1547	(श्रा) line 2 *read* : Sama 1 श्र-16.

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266	1553	*read* : 1553*.
	1559	translation line 4 *dharma* to *kāma* should be put in square brackets.
267		before No. 1560 *insert* : अनेन पर्यासयताश्रुबिन्दु see जगाव चेरामयम°.
	1560	(अ) *read* : BhPn̥ *instead of* : Bh Pn̥.
	1564	(आ) *add* : (cf. Nos. 8874-5).
	1566	(*b*) line 2 *instead of* : Kavi *read* : JS, SR, SSB, SRK, Kavi, IS ; and *instead of* Kau *read* : Kav. In line 3 *delete* : JS, SR, SSB, SRK, IS and in line 4 *instead of* : SR, SB, *read* : SR, SSB.
268	1568	*read* : 1568*.
	1572	in fn. lines 2-3 *read* : (Tanjore Sarasvati ...
269	1579	(आ) line 3 *read* : SRRU *instead of* : SRRV.
270	1582	*read* : 1582*.
	1585	*read* : SH 513 *instead of* : SHSB.
271	1591	(आ) and (*c*) *read* : ŚbB *instead of* : ŚB.
273	1600	(*ab*) *read* : स्थगयति नयनं.
273	1604	(आ) after 100 *delete* and *insert instead* SH 368. (b) *read* : (printing error) ; बुधाद्वोधो SH.
275	1611	translation line 5 *read* : of SS (OJ)].
276	1621	(*c*) line 1 *read* : ... Vidy ; °पयसोपरी Vidy ; °पयग्नोपरि.
277	1628*	*read* : 1628.
278	1635	(*b*) *read* : निकंध [नि°] Pad, Ava, SR, SSB ; लघुंक° Any.
279	1638*	*read* : 1638 ; (*a*) line 1 *read* : 33-4 *instead of* : 334.
	1639	*read* : 1639*.
280	1645	(*d*) *read* : ··· बाऽश्रे° SR, SSB.
	1647	(*c*) line 2 *read* : Pts) PP, Pts. PRE ; *c* line 3 *read* : PRE *instead of* : PrE.
281	1647	fn. line 9 *read* : gedrängt.
282	1654	(आ) *add* : SSB 227.22.

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282	1657	(श्रा) line 3 *read* : JS 105.1, *instead of* : JS 105.
283	1665	*a* in text *read* : रेमिरे ; *b read* : न ते मर्त्येषु and *c* सुखामाहुर् .
284	1668	(*a*) at the end *add* : MBh (C) 3.91 and 12.6491-2 and *add* : (आ) IS 353.
284	1671	(*a*) *read* : (बुधः VS, SR, SSB or बुधो PP) PP, PtsK, VS, SR, SSB [better]).
285	1672	(श्रा) line 2 *read* : RJ 1363, Amd 171.453.
287	1684	(*b*) *read* : ... PtsK. Cf. Nos. 1685 and 1686.
292	1719	(*b*) *read* : भक्ष्याशाः शिक्षिताः MBh, but some texts as above. (*c*) *read* : गर्भं *instead of* : गर्भे.
293	1729	(अ) line 3 *read* : included in (श्र) No. 1728.
294	1735	(*c*) *read* : वस्त्रे SSSN.
	1737	(श्रा) *read* : SSB *instead of* : SSA.
295	1739	translation line 3 'gets the punishment' should be put in square brackets.
297	1753	(श्र) line 2 after Cf. *add* : BPC 2.481 and
	1757	(श्रा) *read* : SSSN 247.2.
298	1758	fn. 1, line 2 *read* : MBh 12.331.9 (?).
	1761	(श्र) line 2 *read* : MBh (C) 3.1150 *instead of* : 5.1150.
	1762	*b* in text *read* : भवेत् स्व ···
300	1771*	*read* : 1771**.
	1776	(*d*) line 2 *read* : मतिम् om. D_7 in MBh.
305	1804	(श्रा) *read* : SSB 499, 597, SH 696 *instead of* 449, 499, 597.
before	1807	*read* : अग्न्यागारस्थोऽपि see No. 1671.
307	1812	line 2 in (श्रा) and in (*d*) *read* : APK *instead of* : AP. (*c*) line 2 *read* : मुग्धाननामरजसम् VS and line 4 last entry *transfer to* : (*d*).
	1813	line 2 in (आ) *add* : Sāh *ad* 7.575 (p. 221).
308	1820	(*b*) *read* : °कूपतटाकसागरमसरित्तोयेषु ; (*c*) *read* : ··· ऽपि सन् ; (*d*) *read* : नोद्वृणयति Ava.

Page	*Verse*	
309	1824	(आ) *add* after Vidy : 96 and after ASS 16.2 *add* : IS. 380.
310	1833	(आ) *add* : IS 383.
	1834	(आ) *add* : 'SSSN 122.5 (a. MBh), IS 385 and at the end of (*a*) *add* : SSSN.
311	1839	(*b*) *read* : तु *instead of* : तू .
312 before	1842	*insert* : अन्यो न्याया मनुष्याणां see त्रयो न्याया मनुष्याणां.
313	1850	translation line 2 "drink" should be put in square brackets.
314	1854	(*c*) *read* : संप्रवर्तते MBh (var.).
315	1861	(*d*) *read* : Veni·

Page	*Col.*	*Line*	
319	2		*read* : *Anyāpadeśaśataka*, see.
324	1	6	*add* : 195,
329	2	11-12	*read* : de petits recueils de vers and *add* at the end of line 14 : and *Journal Asiatique* 1974.
330	2	6	*read* : CC_1 165.
333	1		close brackets at the end of line 11 *instead of* in line 6 after CC_2 40.
334	1	20	*read* : of the Mugdhopadeśa ; there was also
335	1	8	*read* : ABORI 47:59-100).
	1	9	after 855, *add* : 1127.
337	2	10-1	*read* : *A propos de petits recueils de vers gnomiques* in Papers ... ; and at the end of line 14 *add* after JA : 1974
338	1	14	after NAKULA *delete* : No information.
339	1	20	*read* : Kyan and in line 21 *read* : Burmese ; translation.
341	2	17	*read* : Jāmbuvatīvijaya.
342	2	14	*read* : Nīti-Veṇpā ; and in line 17 *read* : ALB *instead of* : AB.
346	1	16	at the end *add* : L. Sternbach, The Mānava-dharmaśāstra I-III and the Bhaviṣya-purāṇa in *Purāṇa* , July 1974.
348	2	34	*add* : 198,

Page	*Col.*	*Line*	
349	1	1	*add* : (852),
	2	34	*add* : 192,
350	1	3	*add* : 852,
	1	35	*read* : (*De verkouding van het Oud-javaan-*
	2	11	*delete.*
351	1	35	*read* : 1032, 1444, 1527.
354	2	20	*read* : a. Kṣemen-
355	2	20	... but most probably Rudrabhaṭṭa...
357	2		*transfer* from line 5 the words "10.315 and" to line 3 after "IHQ".
359	1	5	*add* : 198,
	2	21	*read* : RJ *instead of* : RS and *insert* comma in line 23 after XCVIII.
365	1	35	*read* : Warszawa 1974.
366	1	31	*read* : p. 163 *instead of* 136.
367	2		after line 30 *insert* : ŚŪCIGOBHAṬṬA see GOBHAṬṬA.
370	1	30	*read* : *Sāhityadarpaṇa*
	1	33	*add* : 1813.
	1	34	*read* : *Suttavaḍḍhananīti.*
371	2	3	*read* : Āryaśūra and in line 5 *read* : Granthāvali.
373	2	8	after 136 *add* : 138.
	2	24	at the end *add* : very similar to the Subhāṣita-ratnabhāṇḍāgāra. (See above).
	2	25	*add* : 40,
374	1	30	*add* : 1478,
377	1	1	*read* : *Mahā-purāṇa* instead of *Maha-purana.*
	2	31	*read* : IHQ *instead of* : HQ.
384	1	20	*read* : Total : 134.
379	1	7	*add* : 1374,
387	2	4	*read* : casts (four), duties of
388	1	11	*read* : 1519 *instead of* : 1919.
	2	8	after 962, *add* : 972.
398	2	12	*read* : 1020, *instead of* : 7020.